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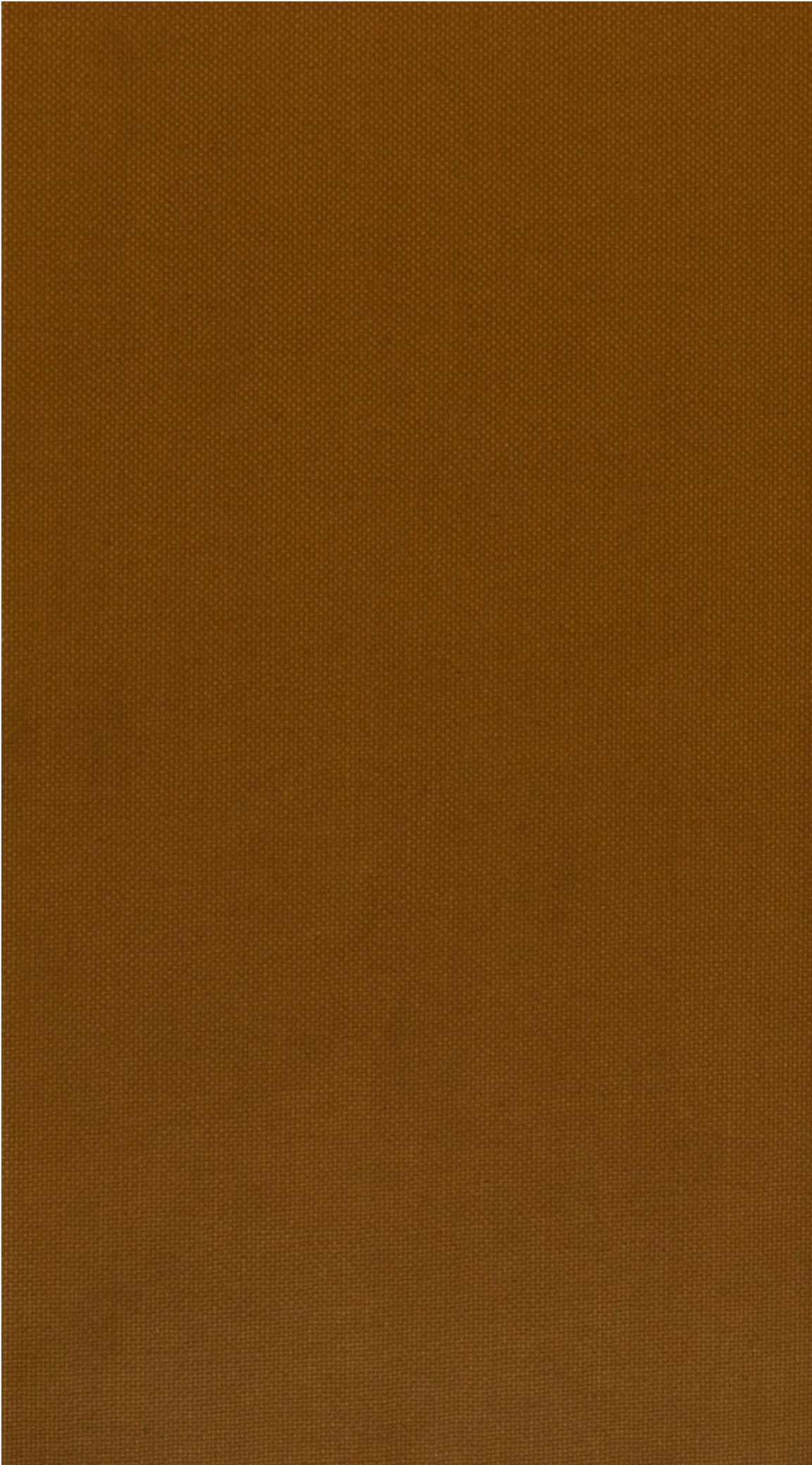
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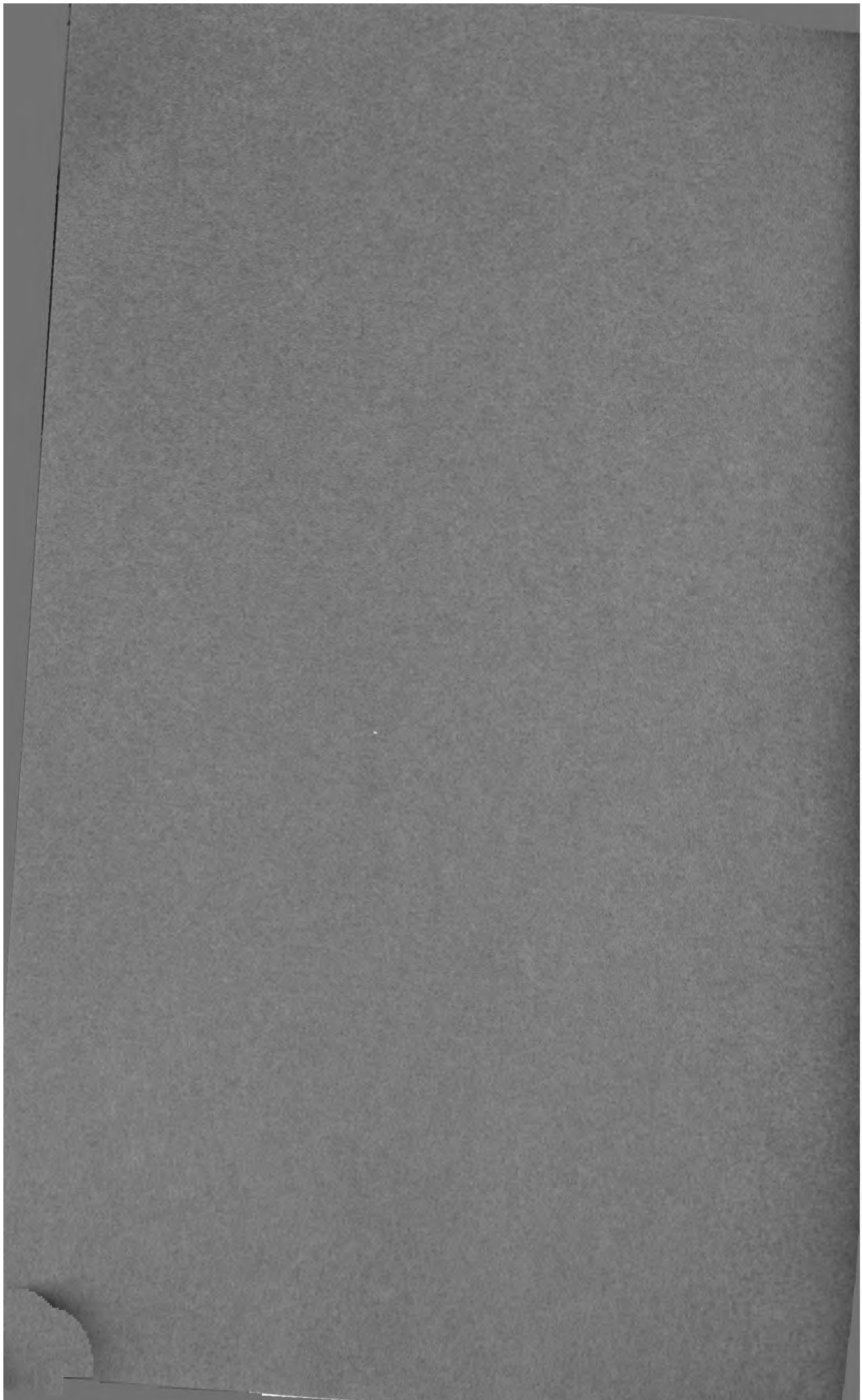


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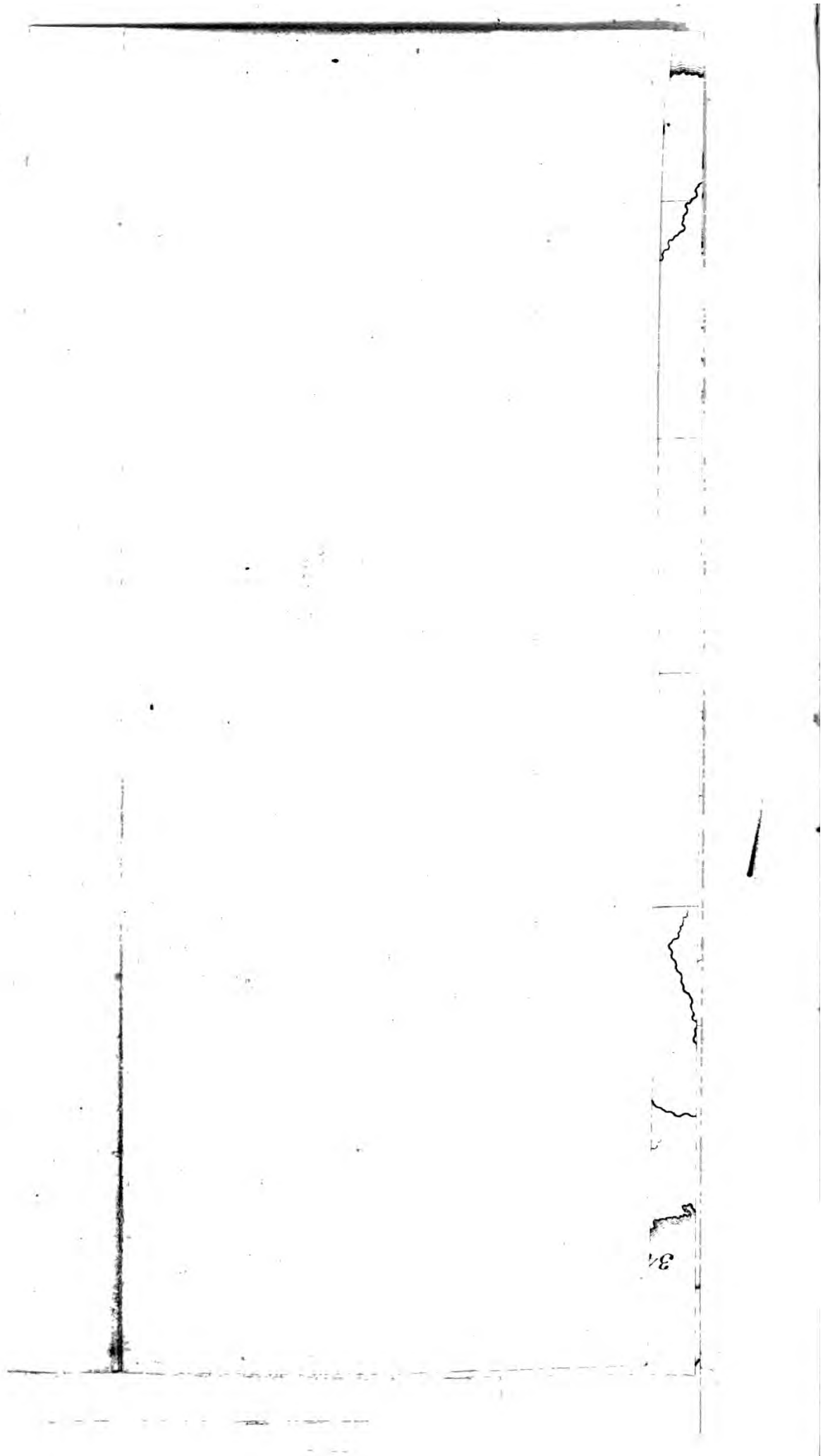




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A



T R A V E L S
IN
VARIOUS COUNTRIES
OF
EUROPE ASIA AND AFRICA

BY
E. D. CLARKE LL.D.

PART THE SECOND

GREECE EGYPT AND THE HOLY LAND

SECTION THE FIRST

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*FOURTH EDITION*

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**VOLUME THE THIRD**

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

MDCCCXVII.



DEC 1933

## ADVERTISEMENT

TO THE

SECOND EDITION OF PART THE SECOND.

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IN this Edition a few corrections have been made; and the "*Additional Notes*," which were before placed at the end of the volume, have been incorporated with the body of the work. A valuable communication from Mr. *Walpole*, upon the events which caused a revolution in the *Turkish* Government, and led to the deposition and death of *Sultan Selim*, after the author's departure from *Turkey*, came too late for insertion in the former edition; but this article is now introduced into the *Appendix*<sup>1</sup>.

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





## P R E F A C E

TO THE

FIRST SECTION OF PART THE SECOND :

CONTAINING OBSERVATIONS ON THE

GEOGRAPHY OF THE HOLY LAND.



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

According to some authors, *Syria*, *Phœnice*, and *Palæstine*, were three distinct regions. Others include, within the *Syrian* frontier, not only *Phœnice* and *Palæstine*, but also *Mesopotamia*. STRABO describes *Syria* as comprehending all the country from Mount *Amanus* and the river *Euphrates* to *Arabia* and to *Egypt*<sup>1</sup>. The word *Palæstine* occurs only once, incidentally, in all his writings<sup>2</sup>. Yet the name was in use above four centuries anterior to the Christian æra, as appears by several passages in the text of HERODOTUS<sup>3</sup>, who describes *Palæstine* as that country which reaches from the borders of *Egypt* as far as *Phœnice*. PLINY separates the two countries of *Phœnice* and *Palæstine* in more than one instance<sup>4</sup>. PHOCAS, who visited the *Holy Land* in the twelfth century<sup>5</sup>, and wrote the account of it so highly esteemed by LEO

(1) *Strabon. Geog. lib. xvi. p. 1063. ed. Oxon. 1807.*

(2) *Lib. xvi. p. 1103. ed. Oxon.* It is found in the following authors, according to the references which I have collected from *Reland's Palæstine*, c. 7. *Dio Cassius, lib. 37. Photius in Biblioth. p. 1311. Julian. in lib. contra Christian. Flav. Vopiscus in Vit. Aureliani. Statius Sylv. lib. 3. carm. 2. Silius Ital. lib. 3. Ovid. in Fastis. Idem, Metam. lib. 4, et 5.*

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

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

(5) A. D. 1185.

ALLATIUS<sup>6</sup>, evidently distinguishes *Palæstine* both from *Galilee* and *Samaria*<sup>7</sup>. BROCARDUS, who travelled a century after PHOCAS, with equal perspicuity and brevity<sup>8</sup> extends the boundaries of *Syria* from the *Tigris* to *Egypt*; separates *Phœnice* from *Palæstine*, but considers both these countries as belonging to *Judæa* and *Samaria*, into which kingdoms the *Holy Land* was divided after the time of *Solomon*<sup>9</sup>. Considering therefore *Palæstine* as a part of the *Holy Land*, he divides it into three parts; the first being *Palæstine, properly so called*, whereof *Jerusalem* was the metropolis; the second, *Palæstine of Cæsarea*; and the third, *Palæstine of Galilee*. ADRIGHOMIUS<sup>10</sup>, who professes to follow BROCARDUS<sup>11</sup>, considers the *Land of Canaan, Palæstine*, and the *Holy Land*, as names of the same

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

(7) Δεξιὰ μὲν ἴσθιν ἡ Κάρμηλος καὶ ἡ παράλιος πασῶν τῆς Παλαιστίνης, τὰ δεξιὰ ἰσθμῶν αὐτῆς τὴν Γαλιλαίαν καὶ τὴν Σαμάρειαν ἔχουσι. "Urbis dexteræ partes Carmelum et Maritimam Palæstinæ oram, sinistræ Galilæam et Samaritanam habent." *Phocas de Loc. Syria, Phœnicia, et Palæstinæ, cap. 9.*

(8) *Locorum Terræ Sanctæ Descriptio. Basil. 1537. Brocardus* travelled in the year 1283. See *Egmont and Heyman's Travels*, vol. II. p. 236. *Lond. 1759.*

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

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

(11) *Ibid. in Præfat. pp. 1, et 3.*

country<sup>1</sup>. In this he is not accurate; and the same remark may be applied to the writings of CELLARIUS, when he uses the expression “*Palæstina, seu Terra Sancta*”<sup>2</sup>; thereby making *Palæstine* include all *Phœnice*, which it never did; although *Phœnice* was comprehended in the territory called *Terra Sancta*, or the HOLY LAND. *Palæstine* differed from the *Holy Land*, as a part may be said to differ from the whole. BROCARDUS evidently considers the first as being a part of the second<sup>3</sup>. Upon this account the author has preferred the name of THE HOLY LAND, as being the only general appellation which can be said classically to comprehend the whole of that territory, distinguished as the *Land of Promise* to the *Israelites*, and by the *Passion of JESUS CHRIST*<sup>4</sup>. It has been erroneously supposed that the appellation “TERRA SANCTA” originated in the writings of *Christians*; who indefinitely applied it to that district of *Syria* which had

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

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

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

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



been rendered memorable for the sufferings of our SAVIOUR; but the name existed before the *Christian* æra. The epithet of *Holy* had been applied to every thing connected with the *Jewish* people; among whom, not only their cities, their priests, and their temple, bore this epithet, but their whole territory, by way of eminence, was peculiarly considered as "*Holy Land*." That *Phœnice* was included within its boundaries, is evident from the book of *Joshua*<sup>5</sup>, which extends the borders of the tribe of Asher from *Carmel* unto *Sidon*. Hence MAUNDRELL judiciously observes<sup>6</sup>, "Near about *Sidon* begin the precincts of the *Holy Land*, and of that part of it in particular which was allotted to Asher." *Phœnice* is thus proved to have constituted a portion of the *Holy Land*; and that *Palæstine* did not include *Phœnice* is decidedly manifest from a passage in HERODOTUS<sup>7</sup>, wherein *Phœnice*, *Palæstine*, and the *Island of Cyprus*, are separately enumerated. CLUVERIUS, defining

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

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

(7) "Ἔστι δὲ ἐν τῷ νομῷ τούτῳ Φοινίκη τε πᾶσα καὶ Συρία ἢ Παλαιστίνη καλεομένη καὶ Κύπρος. *Thalia*, cap. 91.

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

the boundaries of *Palæstine*, begins by marking a line of separation between that country and *Phœnice*<sup>1</sup>.

Among later writers, some have extended the boundaries of *Palæstine*, and others have circumscribed the limits of *Syria*. D'ANVILLE<sup>2</sup> considers the former as including the whole of *Phœnice*, with all the *western* side of *Anti-Libanus* and *Hermon*; and MENTELLE, editor of the *Antient Geography* published in the French *Encyclopédie*, confines the latter to that part of *Asia* which has—the *Mediterranean* on the *west*; *Mount Taurus*, the river *Euphrates*, and a small portion of *Arabia*, on the *east*; and the *Land of Judæa*, or *Palæstine*, on the *south*<sup>3</sup>. D'ANVILLE had considered *Judæa* merely as a province of *Palæstine*. In fact, the several additions to the number of observations published concerning this part of *Asia* seem rather to have increased than diminished the uncertainty respecting the geography of the country. “*Tanta est,*” says SELDEN, “*inter profanas et sacras literas in regionum finibus discrepantia.*”

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

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

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

*Neque in Syriae duntaxat nomine, sed in Judææ et Palæstinæ. Judæos, ut par est, seu Ebræos a Palæstinis ubique separamus, ita et Scriptura. Sed Ptolemæo, Straboni, Tacito, Syria Palæstina eadem ipsa est, quæ Judæa: aliis diversæ sunt; sic Ebræi a Palæstinis disterminantur<sup>4</sup>.* This discrepancy characterizes even the writings of the learned CELLARIUS, who, at an earlier period, opened his treatise *De Syria* with marks of the indecision perplexing the sources of his information<sup>5</sup>. Dr. WELLS, in his “Historical Geography of the Old and New Testament,” restricts *Syria* within much narrower limits than those assigned for it by MENTELLE; excluding all *Phœnice* and the *Holy Land*. “Although,” says he<sup>6</sup>, “Heathen authors do sometimes include the *Holy Land* as a part of *Syria*, yet by sacred writers it is always used in a more restrained sense; and in the New Testament, as a country distinct, not only from the *Holy Land*, but also from *Phœnice*,

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

“*Palæstini simul Ebræique liquores.*”

*Vid. Seldeni Prolegomena ad Syntagma de Düs Syris.*

(5) He is speaking of *Pliny*. “*Nimis laxæ fines ponit Syria: sed in hoc Melam suum sequutus erat, qui prope iisdem verbis, lib. i. cap. 11. recitavit. Et ex hac opinione videtur emanasse, ut multi scriptores Syriam et Assyriam permisceant ac confundant.*” *Cellar. Geog. Antiq. lib. iii. cap. 12. p. 398. Lips. 1706.*

(6) *Histor. Geog. of the Old and New Test. vol. II. p. 139. Orf. 1801.*

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

Under all these circumstances, although there may be something more suited to existing prejudices in the use of the word PALÆSTINE<sup>1</sup>, the author believes that he is accurate in considering *The Holy Land* as an appellation of a more extensive, although not a less definite, signification<sup>2</sup>. He also believes that he is the more justified in adopting this latter name, as distinguished from the former, because he thereby adheres to the clue afforded by the observations of BROCARDUS; an author held in the highest estimation, by men who have written most learnedly upon the country to which these observations refer. BROCARDUS was doubly qualified,

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

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

both by the evidences of ocular demonstration in that part of *Asia*, and a thorough knowledge of all that sacred or profane writers have said upon the subject, to ascertain its geography with ability and with precision: “*Eum ferè semper secutus sum, quod persuasissimum haberem, non fuisse unquam, qui voluerit magis aut verò etiam potuerit melius, perfectam et simplicem quandam ad hujus rei cognitionem viam sternere*”<sup>3</sup>.”

The boundaries of *Palæstine* are physically defined by the face of the country: the distinction is, to a certain extent, yet maintained among the inhabitants of *Syria*. Even at this hour, the vast plain which extends westward from the mountains of *Judæa*, and is bounded by the sea, bears the name of *Phalastin*<sup>4</sup>. According to VOLNEY<sup>5</sup>, it “comprehends the whole country included between—the *Mediterranean* to the *west*; the chain of mountains to the *east*; and two lines, one drawn to the *south* by *Kan Younes*<sup>6</sup>, and the other to the *north*,

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

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

(5) *Ibid. p. 328.*

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



between *Kaisaria* and the rivulet of *Yafa*." The whole of antient *Phœnice* is thereby excluded from the boundaries of modern *Palæstine*, which is still a district independent of every *Pachalic*<sup>1</sup>. In the most antient periods of history, its boundaries were equally restricted; and if we examine those records wherein the name first occurs<sup>2</sup>, we shall be able to define its limits with precision. The first mention of it is in *Genesis*<sup>3</sup>, where it is stated that *Isaac* went unto *Abimelech* (*Rex Palæstinorum*<sup>4</sup>) king of the *Philistines*, unto *Gerar*; and he is told not to go into *Egypt*, but to sojourn in the land of the *Philistines* (*Palæstine*), and he dwelt in *Gerar*. Now *Gerar* was situate in the district afterwards occupied by the tribe of *Judah*, not far

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

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

(3) *Gen.* xxvi. 1.

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

from *Helron*, and between *Hebron* and *Gaza*<sup>5</sup>. Afterwards, in the book of *Joshua*<sup>6</sup>, where mention is made of the five cities of *Palæstine*, or of the *Philistines*, the following are enumerated: *Gaza*, *Azotus*, *Ascalon*, *Geth* or *Gath*, and *Accaron*: all of these were comprehended within that district which has *Joppa* to the north, and *Gaza* to the south<sup>7</sup>. Of the most antient *Heathen* writers, *HERODOTUS* expressly states that country to have been called *Palæstine* which extended from the boundaries of *Egypt* to those of *Phœnice*<sup>8</sup>. Thus, having summed all the evidence which can be adduced upon this point, it may be manifest, that the use of the term *Palæstine*, as applied to all that country originally called the *Land of the Israelites*, is a

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

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

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

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



geographical error; that its application is most erroneous, when it is made to comprehend *Phœnice*<sup>1</sup>; and, further, that the proper general appellation is THE HOLY LAND—a name applied to it by *Jewish*, as well as by *Christian* writers<sup>2</sup>. Even RELAND, who preferred the use of the word *Palæstina* as a more sounding appellation for the title of his book, says that TERRA SANCTA is a name doubly applicable to the region his work illustrates<sup>3</sup>. And surely, so long as the blessings of Religion diffuse their consolatory balm of hope, and peace, and gladness, this land may be accounted holy<sup>4</sup>—HOLY, as consecrated by the residence of the Deity through all the ages of *Jewish* history—HOLY, as sanctified

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

(2) See “*Exempla scriptorum Judaicorum et Christianorum qui hoc nomen usurpant,*” as they are given by *Reland*, in his chapter ‘DE NOMINE TERRÆ SANCTÆ.’ *Vid. Thesaurus Antiq. Sacrar. Ugolini, vol. VI. xvii, xviii.*

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

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

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

Yet, while the author is ready to acknowledge the impression made upon his mind by the peculiar sanctity of this memorable region, he is far from being willing to enumerate, or to tolerate, the degrading superstitions which, like noxious weeds, have long polluted that land of “milk and honey.” Those who have formed their notions of the *Holy Land*, and particularly of *Jerusalem*, from the observations of ADRI-CHOMIUS, SANDYS, DOUBDAN, MAUNDRELL, THEVENOT, or even from the writings of POCOCKE, and the recent entertaining pilgrimage of Mons. DE CHATEAUBRIAND<sup>5</sup>, will find their

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

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

topography<sup>1</sup>. QUARESMIUS, stating the several causes of that heretical kind of pilgrimage in the *Holy Land*, which he describes as “*profane, vitious, and detestable*”<sup>2</sup>, certainly enumerates many of the motives which induced the author to visit that country, and therefore classes him among the “NONNULLOS NEBULONES OCCIDENTALES HÆRETICOS,” whose remarks he had heard with so much indignation<sup>3</sup>. But, in doing this, he places him in company which he is proud to keep,—among men, who do not believe themselves one jot nearer to salvation by their approximation to *Mount Calvary*, nor by all the indulgences, beads, rosaries, and crucifixes, manufactured and sold by the craftsmen of *Jeru-*

(1) The generality of Readers, who have perused the different accounts published concerning the *Holy Land*, have not perhaps remarked the extent of the confusion prevailing in the topographical descriptions of *Jerusalem*; probably, because they have not compared those writings with any general plan of the city. To give a single example: Almost every traveller, from the time of *Brocardus* to that of *Mons. De Châteaubriand*, mentions the “*Mountain of Offence*,” where *Solomon* sacrificed to strange gods. According to *Brocardus* and to *Adrichomius*, this mountain is the northern point of the *Mount of Olives*, (*Vid. Brocard. Itin. 6. Adrichom. Theat. Terr. Sanct. p. 171. Colon. 1628.*) and therefore to the east or north-east of the city. *Maundrell*, (*p. 102. Journ. from Alep. to Jerus. Oxf. 1721.*) and also *Pococke*, (*Descrip. of the East, Plan facing p. 7. vol. II. Lond. 1745.*) make it the southern point. *Sandys* (*Trav. p. 186. Lond. 1637*) places this mountain to the south-west of the city.

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

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

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



Such were the motives, and such was the language, of a traveller in the *Holy Land*, so long ago as the middle of the sixteenth century<sup>1</sup>; who, with the liberal spirit of an enlightened and pious Protestant, thus ventured to express his sentiments, when the bonfires for burning heretics were as yet hardly extinguished in this country. Writing five and thirty years before SANDYS began his journey<sup>2</sup>, and two centuries and a half before MONS. DE CHATEAUBRIAND published his entertaining narrative, he offers an example singularly contrasted with the *French* author's legendary detail<sup>3</sup>; in which the

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

(2) *Sandys* began his Journey in 1610.

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



chivalrous<sup>1</sup> and bigoted spirit of the *eleventh* century seems singularly associated with the taste, the genius, and the literature, of the *nineteenth*.

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P.S. In the Preface to the FIRST PART of these Travels, some acknowledgment was made to those who had assisted the author in the progress of his work<sup>2</sup>. This pleasing duty will now be renewed. The interesting Notices of the Rev. REGINALD HEBER gave a value to the former publication, which it could not otherwise have possessed; and, in the copious extracts which the author has here afforded, from the classical journals of travellers already conspicuous in the literary world, a similar advantage is already anticipated. The Rev. ROBERT WALPOLE,

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

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

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

M.A. of Trinity College, Cambridge<sup>3</sup>, has liberally permitted the use of his written observations in *Greece* throughout the whole, not only of the present, but also of the subsequent volumes. Wherever reference has been made to those observations, the author, consistently with his former plan, has been careful to give Mr. WALPOLE'S intelligence in his own words, exactly as they have been transcribed from his original manuscript.

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

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

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

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

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

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

indebted to two very learned *Oriental* scholars:—

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

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

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

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

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

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

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



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OF  
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CONTAINED IN  
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THE VIGNETTES ARE ENGRAVED ON WOOD, BY BRANSTONE.

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## CHAP. I.

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### CONSTANTINOPLE.

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

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

CHAP.  
I.



CHAP.  
I.

Similarity  
of the an-  
tient and  
modern  
City.

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

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

But, although Time have had such inconsiderable influence in weakening impressions of this kind, it is believed the case would be far otherwise, viewing the spot where those events occurred. The literary traveller, visiting *Constantinople*, expects to behold but faint vestiges of the imperial city, and believes that he shall find little to remind him of “the everlasting foundations” of the master of the Roman world. The opinion, however, may be as erroneous as that upon which it was founded. After the imagination has been dazzled with pompous and imposing descriptions of palaces, baths, porticoes, temples, circuses, and gardens, the plain matter of fact may prove, that in the obscure and dirty lanes of *Constantinople*<sup>2</sup>; in its small and unglazed shops; in the style of architecture observed in the dwellings; in the long covered walks, now serving as bazars<sup>3</sup>; in

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

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

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



CHAP. I. the loose flowing habits with long sleeves, worn by the natives<sup>1</sup>; even in the practice of concealing the features of the women<sup>2</sup>; and; above all, in the remarkable ceremonies and observances of the public baths; we behold those customs and appearances which characterized the antient cities of the *Greeks*. Such, as far as inanimate objects are concerned, is the picture presented by the interesting ruins of *Herculaneum*, *Pompeii*, and *Stabiæ*<sup>3</sup>. With

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

(2) “*Dicæarchus*, describing the dress of the women of *Thebes*, says, that their eyes only are seen: the other parts of their faces are covered by their garments.” Βίος Ἑλλάδος. *Walpole's MS. Journal*.

(3) “The city of *Constantinople*, in its existing state, presents some of those monuments and works of art, which adorned it at the end of the fourteenth century. They are alluded to in one of the epistles of *Manuel Chrysoloras*; from which I have extracted the following passages. In the first, we have the very form of the modern bazar. ‘*I omit*,’ says he, ‘the covered and inclosed walks, formerly seen traversing the whole city, in such a manner that you might pass through it without being inconvenienced by the mud, or rays of the sun.’ Ἐὼ δὲ σκεπαστοὺς καὶ φρακτοὺς δρόμους διὰ πάσης ποτὲ τῆς πόλεως δεικνυμένους, ὥστε ἕξειναι ἀνευ σηλοῦ καὶ ἀπτινὸς πᾶσαν διέναι. In the second, he mentions the cisterns, which are still to be seen, supported by granite columns and marble pillars. They were built by *Constantine* and *Philoxenus*. ‘*I omit also the number of pillars and arches in the cisterns.*’ Καὶ τὸ πλῆθος τῶν ἐν αὐταῖς κίονων καὶ ἀψίδων. In the next, the baths are described, which appear to have been as numerous then in *Constantinople*, as now. ‘*But why should I speak concerning the baths; the number of which, were I to relate it, would be incredible?*’ Τί δὲ περὶ λουτρῶν ἂν λέγοιμι ὧν τὸ ἱστορούμενον ἐν αὐτῇ γινίσθαι πλῆθος ἀπιστεῖται;” *Walpole's MS. Journal*.

regard to the costume of its inhabitants, we have only to view the dresses worn by the *Greeks* themselves, as they are frequently represented upon the gems and coins of the country, as well as those used in much earlier ages<sup>4</sup>. There is every reason to believe, that the *Turks* themselves, at the conquest of *Constantinople*, adopted many of the customs, and embraced the refinements, of a people they had subdued. Their former habits had been those of *Nomade* tribes; their dwellings were principally tents; and the camp, rather than the city, had distinguished their abode. Hence it followed, that, with the houses, the furniture and even the garb of the *Greeks* would necessarily be associated; neither do the *divâns* of *Turkish* apartments differ from those luxurious couches, on which the *Greeks* and *Romans* were wont to repose. At the capture of

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

CHAP.  
I.

*Constantinople*, a certain portion of the city was still retained, in undisturbed possession, by those *Grecian* families whose services to the conqueror obtained for them privileges which their descendants enjoy even at this hour<sup>1</sup>: yet, in their domestic habits, and in all things, except in their religious ceremonies, there is nothing which distinguishes them from their fellow-citizens the *Turks*. The temples of the citizens, we further know, were appropriated to the new religion<sup>2</sup>. The sumptuous baths of the vanquished were not less prized by the victor. Few, if any, of the public buildings were destroyed; and, from the characteristic disposition of *Oriental* nations to preserve things as they are, we may reasonably conclude, with the exception of those edifices which have yielded to the attacks of time, of earthquakes, and of fire, that *Constantinople* exhibits one, at least, of the cities of the Antients, almost unaltered. Passing thence into *Asia*, the traveller may be directed to other examples of the same nature, in which the similarity of the

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

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

antient and the modern appearance is even more striking: and perhaps the howling dervishes of *Scutari*, who preserve in their frantic orgies the rites of the priests of Baal<sup>3</sup>, accommodated the mercenary exhibition of their pretended miracles to a new superstition pervading the temples of *Chalcedon*; exactly as *Pagan* miracles, recorded and derided by *Horace*, were adapted to the ceremonies of the *Roman-Catholic* religion<sup>4</sup>. The *Psylli* of *Egypt*, mentioned by *Herodotus*, are still found in the *serpent-eaters* of *Caïro* and of *Rosetta*: and in all ages, where a successful craft, under the name of miracle, has been employed to delude and to subdue the human understanding, the introducers of a new religion have, with considerable policy, appropriated it to the same purpose for which it was employed by their predecessors.

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I.

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

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

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

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

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



*Hippodrome*, the public *cisterns*, the *sarcophagi*, &c. we may form a tolerable estimate of the taste of the *Turks* in this respect. It will appear afterwards, that the *regalia*, the *imperial armoury*, and many other works of magnificence and of utility, were likewise preserved. In the sacking of a city, when all things are left to promiscuous pillage, a scene of ruin and desolation must necessarily ensue; and, under similar circumstances of previous provocation and of subsequent opportunity, it is not to be believed that the *Greeks* would have been more scrupulous than their conquerors. The first employment of *Mohammed*, when those disorders had subsided, was not merely the preservation, but the actual improvement of the city: of this a striking example is related by *Gyllius*, who, speaking of the *Forum of Taurus*, says, that owing to its being grown over with wood, and affording a shelter for thieves, *Mohammed* granted the spot to those who were willing to build upon it<sup>3</sup>. The same author also mentions, that, among other instances of *Mohammed's* munificence, the largest baths in the city were by him erected; one for the use of men, and the other for women<sup>4</sup>: neither is it

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

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



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necessary to seek for information further than in the documents which he has afforded, to prove that *Christians*, and not *Turks*, have been the principal agents in destroying the statues and the public buildings with which *Constantinople*, in different ages, was adorned<sup>1</sup>. The havoc was begun by the *Romans* themselves, even so early as the time of *Constantine the Great*: and it was renewed, at intervals, in consequence of the frequent factions and dissensions of the inhabitants<sup>2</sup>. The city, such as it was, when it came into the possession of the *Turks*, has been by them preserved, with fewer alterations than took place while it continued in the hands of their predecessors. It does not however appear, that the changes produced, either by the one or by the other, have in any degree affected that striking resemblance which it still bears to the antient cities of the *Greeks*.

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

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

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

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

Imperial  
Armoury.

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

Vase of the  
Byzantine  
Emperors.

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

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

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

sovereigns. Neither is this conjecture unsupported by the mythological figure which is represented, in exquisite sculpture, upon the exterior surface of the vase itself. It consists of an entire mass of green jasper-agate, beautifully variegated with veins and spots of a vermilion colour; so that one part of it exhibits the ribbon-jasper, and another the blood-stone. The handle is so formed as to represent the head of a griffin (carved in all the perfection of the finest caméo), whose extended wings and claws cover the outside of the vase. The difficulty of cutting a siliceous concretion of such extraordinary durability needs not to be specified: it may be presumed, that the entire life of the antient lapidary, by whom it was wrought, was barely adequate to the undertaking; nor do we know in what manner such works were effected. Yet there are parts of the sculpture where the sides of the vase remain as thin as the finest porcelain<sup>1</sup>.

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



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

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



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It so happened, that the gardener of the *Grand Signior*, during our residence in *Constantinople*, was a *German*. This person used to mix with the society in *Pera*, and often joined in the evening parties given by the different foreign ministers. In this manner we became acquainted with him; and were invited to his apartments within the walls of the *Seraglio*, close to the gates of the *Sultan's* garden. We were accompanied, during our first visit, by his intimate friend, the secretary and chaplain of the *Swedish* mission; who, but a short time before, had succeeded in obtaining a sight of the four principal *Sultanas* and the *Sultan Mother*, in consequence of his frequent visits to the gardener. The secretary and his friend were sitting together one morning, when the cries of the black eunuchs, opening the door of the *Charem*, which communicated with the *Seraglio* gardens, announced that these ladies were going to take the air. In order to do this, it was necessary to pass the gates adjoining the gardener's lodge; where an *arabat*<sup>1</sup> was stationed to receive them, in which it was usual for them to drive round the walks of the *Seraglio*,

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

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

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Description  
of the four  
principal  
*Sultanas*.

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

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

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

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(1) The *Ramadan* of the *Turks* answers to our *Lent*, as their *Bairam* does to *Easter*. During the month of the *Ramadan*, they impose upon themselves the strictest privation, avoiding even the use of tobacco, from sun-rise to sun-set. They feast all night during this season, and are, therefore, generally asleep during the day; nor is it easy to awaken them at this time, for they are frequently intoxicated with opium. This was the season in which *Pitts*, who published a faithful account of the *Mohammedans*, endeavoured to effect his escape from slavery. "It was," says he, "in the time of *Ramadan*, when they eat meat only by night; and therefore in the morning would have been all fast asleep." *Account of the Religion and Manners of the Mahometans*, p. 7. Lond. 1738.

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

Interior of  
the *Seraglio*.

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



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



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

called the Upper Garden of the *Seraglio*; and, till within these few years, it was the only one. CHAP.  
I

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

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

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

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

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



itself, with a fountain in the centre, containing water to the depth of about three inches, and a few very small fishes. Answering to the platform mentioned in the description of the *kiosk*, is another, exactly of a similar nature, closely latticed, where the ladies sit during the season of their residence in this place. We were pleased with observing a few things they had carelessly left upon the sofas, and which characterized their mode of life. Among these was an *English* writing-box, of black varnished wood, with a sliding cover, and drawers; the drawers containing coloured writing paper, reed pens, perfumed wax, and little bags made of embroidered satin, in which their *billets-doux* are sent, by negro slaves, who are both mutes and eunuchs. That *liqueurs* are drunk in these secluded chambers is evident; for we found labels for bottles, neatly cut out with scissars, bearing *Turkish* inscriptions, with the words “*Rosoglio*,” “*Golden Water*,” and “*Water of Life*.” These we carried off as trophies of our visit to the place, and distributed them among our friends<sup>1</sup>. Having now seen every part of

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

CHAP. I. this building, we returned to the garden, by  
 the entrance which admitted us to the *hiosk*.

CHAREM,  
 or Apartments of  
 the Women.

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

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

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

Having inspected every alley and corner of the garden, we advanced, half-breathless, and on tip-toe, to the great wooden door of the passage leading to the inner court of this mysterious edifice. We succeeded in forcing this open; but the noise of its grating hinges, amidst the profound silence of the place, went to our very hearts. We then entered a small quadrangle, much resembling that of *Queen's College, Cambridge*, filled with weeds. It was divided into two parts, one raised above the other; the principal side of the court containing an open cloister, supported by small white marble columns. Every thing appeared in a neglected state. The women reside here only during summer. Their winter apartments may be compared to the late *Bastille of France*; and the decoration of these apartments is even inferior to that we are about to describe. From this court, forcing open a small window near the ground, and having climbed into the building, we arrived upon a long range of wooden beds, or couches, covered with mats, prepared for the reception of a hundred slaves, which reached the whole extent of a very long corridor. Hence, passing through some narrow passages, the floors of which were also matted, we came to a staircase leading to the upper apartments. Of such irregular and confused architecture, it



CHAP. is difficult to give any perspicuous description.

I. We went from the lower dormitory of the slaves to another above it: this was divided into two tiers; so that one half of the numerous attendants it was designed to accommodate slept over the other, upon a sort of shelf or scaffold near to the ceiling. From this second corridor we entered into a third, a long matted passage: upon the left of this were small apartments for slaves of higher rank; and upon the right, a series of rooms looking towards the sea. By continuing along this corridor, we at last entered the great *Chamber of Audience*, in which the *Sultan Mother* receives visits of ceremony from the *Sultanas*, and other distinguished ladies of the *Charem*. Nothing can be imagined better suited to theatrical representation than this chamber. It is exactly such an apartment as the best painters of scenic decoration would have selected, to afford a striking idea of the pomp, the seclusion, and the magnificence, of the *Ottoman* court. The stage is best suited for its representation; and therefore the reader is requested to have the stage in his imagination while it is described. It was surrounded with enormous mirrors, the costly donations of *Infidel* kings, as they are styled by the present possessors. These mirrors the women of the *Seraglio* sometimes break, in their

Chamber  
of Audi-  
ence.

frolics<sup>1</sup>. At the upper end is the throne, a sort of *cage*, in which the *Sultana* sits, surrounded by latticed blinds; for even here her person is held too sacred to be exposed to the common observation of slaves and females of the *Charem*. A lofty flight of broad steps, covered with crimson cloth, leads to this *cage*, as to a throne. Immediately in front of the *cage* are two burnished chairs of state, covered with crimson velvet and gold, one on each side of the entrance. To the right and the left of the throne, and upon a level with it, are the sleeping apartments of the *Sultan Mother*, and her principal females in waiting. The external windows of the throne are all latticed: on one side they look towards the sea, and on the other into the quadrangle of the *Charem*; the chamber itself occupying the whole breadth of the building, on the side

CHAP.  
I.

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(1) The mischief done in this way, by the *Grand Signior's* women, is so great, that some of the most costly articles of furniture are removed, when they come from their winter apartments into this palace. Among the number, was the large coloured lustre given by the *Earl of Elgin*: this was only suspended during their absence; and even then by a common rope. We saw it in this state. The offending ladies, when detected, are actually whipped by the black eunuchs, whom it is their chief amusement to elude and to ridicule. As this mode of punishment has been doubted by certain advocates for *Turkish* refinement, the author has taken some pains to ascertain the fact; and is responsible for its veracity.

CHAP. I. of the quadrangle into which it looks. The area below the latticed throne, or the front of the stage (according to the idea before proposed), is set apart for attendants, for the dancers, for actors, music, and whatsoever is brought into the *Charem* for the amusement of the court. This place is covered with *Persian* mats; but these are removed when the *Sultana* is here, and the richest carpets are then substituted in their place.

Assembly Room.

Beyond the great Chamber of Audience is the *Assembly Room* of the *Sultan*, when he is in the *Charem*. Here we observed the magnificent lustre before mentioned. The *Sultan* sometimes visits this chamber during the winter, to hear music, and to amuse himself with his favourites. It is surrounded by mirrors. The other ornaments display that strange mixture of magnificence and wretchedness, which characterize all the state-chambers of *Turkish* grandees. Leaving the *Assembly Room* by the same door through which we entered, and continuing along the passage, as before, which runs parallel to the sea-shore, we at length reached, what might be termed the *Sanctum Sanctorum* of this *Paphian* temple, the *Baths* of the *Sultan Mother* and the four principal *Sultanas*. These are small, but very elegant, constructed of white marble,

Baths.

and lighted by ground glass above. At the upper end is a raised sudatory and bath for the *Sultan Mother*, concealed by lattice-work from the rest of the apartment. Fountains play constantly into the floor of this *bath*, from all its sides; and every degree of refined luxury has been added to the work, which a people, of all others best versed in the ceremonies of the *bath*, have been capable of inventing or requiring.

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I.

Leaving the *bath*, and returning along the passage by which we came, we entered what is called the *Chamber of Repose*; commanding the most extensive view, anywhere afforded from this point, of the *Seraglio*. It forms a part of the building well known to strangers, from the circumstance of its being supported, towards the sea, by twelve columns of that beautiful and rare breccia, the *verde antico*, which is extolled by Pliny<sup>1</sup>. Here the other ladies of the *Charem* entertain themselves, by hearing and seeing comedies, farcical representations, dances, and music. We found it to be in the state of an old lumber-room. Large

Chamber of  
Repose.

Saloon of  
the *Cha-*  
*rem*.

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(1) "Pretiosissimi quidem generis, cunctisque hilarius." *Nat. Hist.*  
lib. xxxvi. c. 7.

CHAP.  
I.

dusty pier-glasses, in heavy gilded frames, neglected and broken, had been left, leaning against the wall, the whole length of one side of the room. Old furniture; shabby bureaus of the worst *English* work, made of oak, walnut, or mahogany; inlaid cabinets; scattered fragments of chandeliers; scraps of paper, silk rags, and empty confectionary boxes; were the only objects in this part of the palace.

From this room we descended into the court of the *Charem*; and, having crossed it, ascended, by a flight of steps, to an upper terrace, for the purpose of examining a part of the building appropriated to the inferior ladies of the *Seraglio*. Finding it exactly upon the plan of the rest, only worse furnished, and in a more wretched state, we returned to quit the *Charem* entirely, and to effect our retreat into the garden. The Reader may imagine our consternation, upon finding that the great door was shut, and that we were locked in. Listening, to ascertain if any one were stirring, we discovered that a slave had entered to feed some turkeys, who were gobbling and making a great noise at a small distance. We profited by their tumult, to force back the huge lock of the gate with a large stone; and this fortunately yielding to our blows, we made our escape.



We now quitted the *Lower Garden*, of the *Seraglio*, and ascended, by a paved way, towards the *Chamber of the Garden of Hyacinths*. This promised to be curious, as we were told the *Sultan* passed almost all his private hours in that apartment; and the view of it might make us acquainted with occupations and amusements, which characterize the man, divested of the outward parade of the *Sultan*. We presently turned from the paved ascent, towards the right; and entered a small garden, laid out into very neat oblong borders, edged with porcelain or Dutch tiles. Here no plant is suffered to grow, excepting the *Hyacinth*; whence the name of this garden, and the chamber it contains. We examined the *Sultan's* apartment, by looking through a window. Nothing can be more magnificent. Three sides of it were surrounded by a *divân*, the cushions and pillows of which were of black embroidered satin. Opposite to the windows of the chamber was a fire-place, constructed after the *European* fashion; and on each side of this, a door covered with hangings of crimson cloth. Between each of these doors and the fire-place appeared a glass-case, containing the *Sultan's* private library: every volume was in manuscript; they were placed upon shelves, one book lying upon another, and the title of each

CHAP.  
I.

Garden of  
Hyacinths.



CHAP. I. was written upon the edges of its leaves.  
From the ceiling of the room, which was of burnished gold, opposite to each of the doors, and also opposite to the fire-place, were suspended three gilt cages, containing small figures of artificial birds; which sung by mechanism. In the centre of the room stood an enormous gilt brasier, supported, in an ewer, by four massive claws, like the vessels for containing water which are seen under sideboards in *England*. Opposite to the entrance, on one side of the apartment, was a raised bench, crossing a door; and upon this were placed an embroidered napkin, a vase, and bason, for washing the beard and hands. Over the bench, upon the wall, was suspended the large embroidered *porte-feuille*, worked with silver thread in yellow leather, which is carried in procession when the Sultan goes to mosque, or elsewhere in public, to contain the petitions presented by his subjects. Within a small nook close to the door was also a pair of yellow boots; and upon the bench, by the ewer, a pair of slippers of the same materials. These are placed at the entrance of every apartment frequented by the *Sultan*. The floor was covered with *Gobelins* tapestry; and the ceiling, as before stated, was magnificently gilded and burnished. Groupes of arms, such as pistols, sabres, and poignards,

were disposed, with very singular taste and effect, over the different compartments of the walls; their handles and scabbards being covered with diamonds of very large size, which, as they glittered around, produced a splendid effect in this most sumptuous chamber.

CHAP.  
I.

We had scarcely ended our survey, when, to our great dismay, a *Bostanghy* made his appearance within the apartment: fortunately for us, his head was turned from the window; and we immediately sunk below it, creeping upon our hands and knees, until we got clear of the *Garden of Hyacinths*. Thence, ascending to the upper walks, we passed an aviary of nightingales.

The walks in the upper garden are very small, in wretched condition, and laid out in worse taste than the fore court of a *Dutchman's* house in the suburbs of the *Hague*. Small as they are, they constituted, until lately, the whole of the *Seraglio Gardens* near the sea; and from them may be seen the whole prospect of the entrance to the CANAL, and the opposite coast of *Scutary*. Here, in an old *kiosk*, we saw a very ordinary marble slab, supported upon iron cramps, which, nevertheless, was a present from *Charles the Twelfth* of *Sweden*. It is

Upper  
Walks of  
the *Seraglio*.

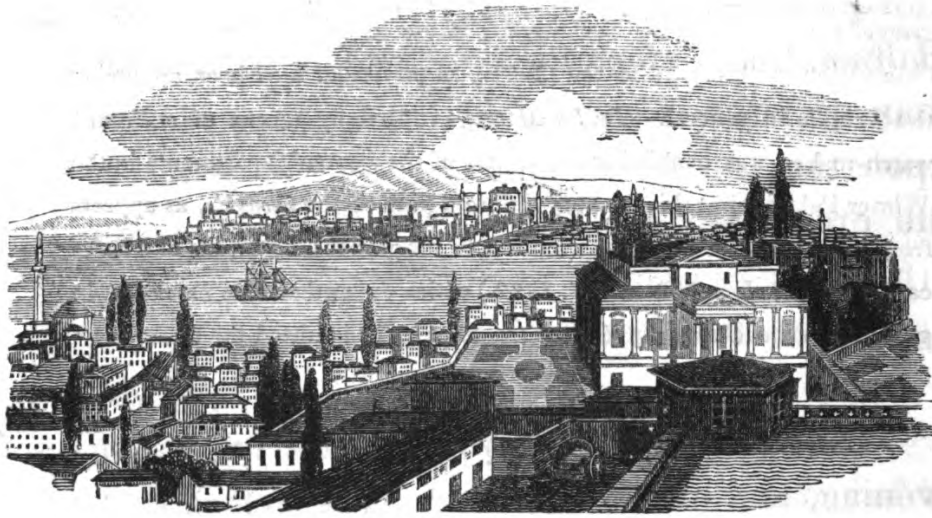
CHAP. I. precisely the sort of sideboard seen in the poorest inns of *England*; and, while it may be said that no person would pay half the amount of its freight to send it back again, it shews the nature of the presents that were then made to the *Porte* by foreign Princes. From these formal terraces we descended to the Gardener's lodge, and left the gardens by the gate through which we entered.

This copious description of the interior of the *Seraglio* would not have been introduced, but in the hope that an account of it might afford amusement, owing to the secluded nature of the objects to which it refers, and the little probability there is of so favourable an opportunity being again granted, to any traveller, for a similar investigation<sup>1</sup>.

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(1) This visit of the author to the interior of the *Sultan's* palace, as it has excited more of sensation than the subject merits, so has the account of it been also liable to misrepresentation and to reproof. It has been urged, that the *German* gardener's safety may be endangered by its publication; although this gentleman had left *Constantinople*, to reside at *Vienna*, when the *first* edition of this Work appeared. It has been moreover said, that the author was not the first *Christian* traveller who had explored the interior of the *Seraglio*; which, perhaps, may be true. All that he maintains is this; that no *Christian* traveller ever before ventured to examine the whole of the interior of the *Charem*, whatever may have happened since the time when this visit was made. Many were encouraged, by his example, to obtain admission afterwards into the *Seraglio* Gardens;

*Gardens*: but a sight of those gardens does not necessarily imply that of the *Charem*, which is a part of the *Sultan's* palace very differently circumstanced; and it is from confounding these together, that the author's observations with regard to the *Charem* in particular have been applied to the *Seraglio* in general. *De La Motraye* indeed, by means of a *French* watch-maker, was enabled to see a part of the women's apartments in the Winter Palace; but this is a very different part of the *Seraglio*, as appears from his account of a *descent* from it into the gardens, by means of a staircase, (See *Vol. I. p. 173. Lond. 1732.*) which the author also *ascended*, in going from the *Garden of Hyacinths*, after he had quitted the *Charem*.



Constantinople, from the British Minister's Palace.

## CHAP. II.

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### CONSTANTINOPLE.

*Procession of the Grand Signior, at the Opening of the Bairam — Observations on the Church of St. Sophia — Other Mosques of Constantinople — Dance of the Dervishes — Howling Dervishes — Cursory Observations — Bazar of the Booksellers — Greek Manuscripts — Exercises of the Athletæ — Hippodrome — Obelisk — Delphic Pillar.*

CHAP.  
II.

**O**NE of the great sights in *Constantinople* is the Procession of the *Grand Signior*, when he

goes from the *Seraglio* to one of the principal mosques of the city. At the opening of the *Bairam*, this ceremony is attended with more than ordinary magnificence. We were present upon that occasion; and although a detail of the procession would occupy too much space in the text, it may be deemed unobtrusive, and perhaps interesting, as a note.

CHAP.  
II.

Procession  
of the  
*Grand Signior*, at the  
opening of  
the *Bairam*.

Our ambassador invited us, on the preceding evening, to be at the *British* palace before sunrise; as the procession was to take place the moment the sun appeared. We were punctual in our attendance; and being conveyed, with the ladies of the ambassador's family, and many other persons attached to the embassy, in the small boats which ply at *Tophana*, we landed in *Constantinople*; and were all stationed within the stall of a blacksmith's shop, which opened into one of the dirty narrow streets near the *Hippodrome*; and through this street the procession was to pass. It was amusing to see the Representative of the King of *Great Britain*, with his family and friends, squatted upon little stools, among horse-shoes, anvils, old iron, and horse-dung. Upon his first arrival, some cats, taking alarm, brought down a considerable portion of the tiling from the roof; and this, as it embarrassed his party,



CHAP. II. } excited the laughter of the *Turks* in the neighbourhood, who seemed much amused with the humiliating figure presented by the groupe of *Infidels* in the smithy.

We had not been long in this situation, before the *Janissaries*, with their large felt caps and white staves, ranged themselves on each side of the street leading to the mosque: forming an extensive line of sallow-looking objects, as novel to an *Englishman's* eye as any in the *Turkish* empire.

About a quarter of an hour before the procession began, the *Imâm*, or High-Priest, passed, with his attendants, to the mosque, to receive the *Sultan*. They were in four covered waggons, followed by twenty priests on horseback. The procession then began; and continued, according to the order given below<sup>1</sup>. Afterwards, it

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(1) *Procession of the GRAND SIGNIOR, at the Opening of the Bairam.*

1.

A BOSTANGHY\*, on foot, bearing a wand.

2.

FOUR BALTAGHIES, or Cooks of the Seraglio.

3.

Fifteen ZAIM, or Messengers of State.

4. Thir-

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\* The *Bostanghies* were originally gardeners of the *Seraglio*, but are now the *Sultan's* body guard. Their number amounts to several thousands.

returned in the same manner, although not with the same degree of regularity.

4.

Thirteen of the CHIAOUX, or Constables, with embroidered turbans.

5.

A party of Servants of the Seraglio.

6.

Thirty CAFIGHY BASHIES, or Porters of the Seraglio, in high white caps, and robes of flowered satin; flanked by Baltaghies, or Cooks, on each side, who were on horseback, with wands.

7.

BALTAGHIES, on foot, with caps of a conical form, and white wands.

8.

Fourteen ditto, more richly dressed, and mounted on superb horses.

9.

Other BALTAGHIES, on foot.

10.

Ten of the HIGH CONSTABLES on horseback.

11.

Forty Servants on foot.

12.

The TEFTIRDAGH, or Financier of the Realm, on horseback, most magnificently caparisoned.

13.

Forty Servants on foot.

14.

The REIS EFFENDY, or Prime Minister, in a rich green pelisse, on a magnificent charger, with most sumptuous housings, &c.

15.

Twenty Servants.

16.

The great body of the CHIAOUX, or Constables, with magnificent dresses, and plumes on their heads.

17.

The COLONEL of the JANISSARIES, with a helmet covered by enormous plumes.

18.

A party of Fifty Constables of the Army, in full uniform, with embroidered turbans.

19. Ten

When the ceremony concluded, the *Grand Signior*, accompanied by the principal officers

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19.

Ten beautiful Arabian Led Horses, covered with the most costly trappings.

20.

The CAPUDAN PASHA, on one of the finest horses covered with jewelled housings, in a rich green pelisse lined with dark fur, and a white turban.

21.

BOSTANGHIES, on foot, with white wands.

22.

Ten Porters belonging to the *Grand Vizier*.

23.

The KAIMAKAN, on horseback, as Representative of the *Grand Vizier*, in a rich crimson pelisse lined with dark fur, and accompanied by the appendages of office.

24.

Twenty Servants, on foot, bearing different articles.

25.

Twenty of the Grooms of State, on horseback, followed by slaves.

26.

The MASTER of the HORSE, in embroidered satin robes.

27.

Servants on foot.

28.

The Deputy Master of the Horse, in robes of embroidered satin.

29.

Servants on foot.

30.

Inferior Chamberlains of the *Seraglio*, on horseback.

31.

BOSTANGHIES, with white wands, on foot.

32.

The Sumpter-Horses of the Sultan, laden with the antient Armour taken from the Church of St. Irene in the *Seraglio*; among which were antient Grecian bucklers, and shields, magnificently embossed, and studded with gems.

33. Forty

of State, went to exhibit himself in a *kiosk*, or tent, near to the *Seraglio Point*, sitting on a

CHAP.  
II.

33.

Forty **BOSTANGHIES**, bearing two turbans of State, flanked, on each side, by Porters.

34.

An officer, with a bottle of water.

35.

Fifteen **BOSTANGHIES**, in burnished helmets, bearing two stools of State, flanked on each side by Porters.

36.

The **GRAND CHAMBERLAIN**, most sumptuously mounted.

37.

**BOSTANGHIES**, in burnished helmets covered by very high plumes.

38.

Lofty waving plumes, supported by Chamberlains on foot.

39.

|         |   |                                                                                                                                                                                                                                           |   |         |
|---------|---|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|---------|
| Plumes. | { | <p><b>THE GRAND SIGNIOR</b>, on a beautiful managed Arabian horse covered with jewels and embroidery, in a scarlet pelisse lined with dark fur, and a white turban; flanked, on each side, by tall Plumes, supported by Chamberlains.</p> | } | Plumes. |
|---------|---|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|---------|

40.

Lofty waving Plumes, supported by Chamberlains on foot.

41.

Slaves of the *Seraglio*, in black satin, having poignards in their girdles, the handles being studded with pearls.

42.

**BOSTANGHIES**, on foot.

43.

The **SELIKTAR AGHA**, or Sword-bearer of State, carrying a magnificent sabre.

44.

A party of Attendants, on foot.

45.

The **AGNATOR AGHA**, or High Chamberlain, on horseback, scattering *pard*s, the small coin of the empire, among the people.

46.

Party of Attendants, on foot.

47. The

sofa of silver. We were enabled to view this singular instance of parade, from a boat stationed near the place; and, after the *Sultan* retired, were permitted to examine the splendid

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47.

The **KISLAR AGHA**, or Chief of the Black Eunuchs, on horseback, making his *salaams* to the people, and flanked, on each side, by a party of **BOSTANGHIES**.

48.

Other Officers of the *Seraglio*, on horseback.

49.

The **SECRETARY of STATE**, on horseback, bearing the *Grand-Signior's* embroidered leathern *porte-feuille*.

50.

A Party of Attendants.

51.

The **CHANNATOR AGHA**, or Second of the Black Eunuchs, on horseback.

52.

Party of Attendants.

53.

The inferior Black Eunuchs of the *Seraglio*.

54.

Attendants.

55.

The **TREASURER of STATE**.

56.

Black Eunuchs.

57.

The **CAIVÉGHY BASHY**, or Coffee-bearer of the *Grand Signior*.

58.

Two Turbans of State, on Sumpter-Horses.

59.

Party of Black Eunuchs, in very magnificent dresses.

60.

Officers of the *Seraglio*; followed by a numerous suite of Attendants, some of whom were leading painted Mules, carrying carpets and various utensils.

pageant brought out for the occasion. It was a very large wooden couch, covered with thick plates of massive silver, highly burnished. From the form of it, as well as from the style in which it was ornamented, there is little doubt that this also constituted a part of the treasury of the *Greek Emperors*, when *Constantinople* was taken by the *Turks*.

CHAP.  
II.

Among the misrepresentations made to strangers who visit *Constantinople*, they are told that it is necessary to be attended by a *Janissary* in the streets of the city. In the first place, this is not true: in the second, it is the most imprudent plan a traveller can adopt. It makes a public display of want of confidence in the people; and, moreover, gives rise to continual dispute, when any thing is to be purchased of the *Turks*; besides augmenting the price of any article required, exactly in the proportion of the sum privately exacted by the *Janissary*, as his share of the profit. Another misrepresentation is, that a *firmân* from the *Grand Signior* is requisite to gain admission to the *Mosque of St. Sophia*; whereas, by giving eight *piastres* to the person whose business it is to shew the building, it may be seen at any time<sup>1</sup>.

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(1) At the same time as a *Firmân* is necessary, in order to see the other mosques of the city, it may be proper to add, that having obtained



CHAP.  
II.

Observations on the Church of *St. Sophia*.

The architectural merits of *St. Sophia* and *St. Peter's* have been often relatively discussed; yet they reasonably enter into no comparison. No accounts have been more exaggerated than those which refer to the former, whose gloomy appearance is well suited to the ideas we entertain of its present abject and depraved state. In the time of *Procopius*, its dome might have seemed suspended by a chain from heaven; but at present, it exhibits much more of a subterraneous, than of an aërial character; neither does it seem consistent with the perfection of an edifice intended to elevate the mind, that the entrance to it should be by a descent, as into a cellar. The approach to the *Pantheon* at *Rome*, as well as to the spacious aisle and dome of *St. Peter's*, is by ascending; but in order to get beneath the dome of

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obtained one for the purpose of gaining admission to *St. Sophia*, it is also a passport to all the others. The words of the *Firmân* for seeing the mosques, when literally translated, are as follow.

“ *To the Keepers and Priests of the Great St. Sophia, and other Holy Mosques of the Sultans.* ”

“ *It being customary to grant to the subjects of powerful Allies permission to visit the Holy Mosques; and at this time, having taken into our consideration an application made by certain English Gentlemen travelling in these Countries, to enter the Mosques of this City, we hereby consent to their request; granting to them our permission to view the holy temple of St. Sophia, and other Mosques of the Sultans: also ordaining, upon their coming, accompanied by the respective guards appointed for that purpose, that you do conduct them everywhere, and allow them free observation of all things, according to established usage.* ”

*St. Sophia*, the spectator is conducted down a long flight of stairs. We visited it several times, and always with the same impression. There is, moreover, a littleness and confused *Gothic* barbarism in the disposition of the parts which connect the dome with the foundation; and in its present state it is bolstered on the outside with heavy buttresses, like those of a bridge. *Mosaic* work remains very entire in many parts of the interior. The dome seems to have been adorned with an uniform coating of gilded *tesseræ*, which the *Turks* are constantly removing for sale; attaching superstitious virtues to those loose fragments of *Mosaic*, from the eagerness of strangers to procure them. In the great arch, opposite to the principal entrance, the *Mosaic* is coloured, and represents the figures of *Saints*, of the *Virgin*, and groupes of enormous *wings* without bodies. We copied a few letters of an Inscription in that part of the building, which were, beyond all doubt, coëval with the edifice itself; and therefore, although they offer a very imperfect legend, it is proper they should be preserved; nothing of the kind having hitherto been noticed in *St. Sophia*.

Ο Σ Κ Α Ι Χ Ρ Υ Σ Ο Υ  
 Π Ε Ν Τ Η Κ Ο Ν Τ Α  
 Τ Α Λ Α Ν Τ Α Θ Ε Ο Κ  
 . . Ν . . . Ο Ι C Ν Ε  
 . Ε Κ Ε Ι . . . . .

The engravings published by *Banduri*<sup>1</sup>, from drawings by *Grelot*, connected with his own description, afford so accurate a representation of this building, that any further account of it would be superfluous. Many absurd stories have been circulated concerning the contents of some small chapels once used as oratories, the doors of which are seen in the walls of the galleries. Great interest was making, while we remained in *Constantinople*, to have these chambers examined. A little gold soon opened all the locks; and we scrutinized not only the interior of these apartments, but also every other part of the building. They were all empty, and only remarkable for the *Mosaic* work covering the ceilings. Some of the doors were merely openings to passages, conducting to the leads and to the upper parts of the building; these were also either empty, or filled with mortar, dust, and rubbish. Still more absurd is the pretended *phosphoric* light, said to issue from a mass of *lapis lazuli* in one of the gallery walls. This marvellous phænomenon was pointed out by our guide, who consented, for a small bribe, to have the whole trick exposed. It is nothing more than a common slab of marble, which, being thin and almost

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(1) *Imperium Orientale*, tom. II. *Paris*, 1711.

worn through, transmits a feeble light, from the exterior, to a spectator in the gallery. By going to the outside, and placing a hat over the place, the light immediately disappears.

CHAP.  
II.

The other mosques of *Constantinople* have been built after the plan of *St. Sophia*; and particularly that of *Sultan Solyman*, which is a superb edifice, and may be said to offer a miniature representation of the model whence it was derived. It contains twenty-four columns of *granite* and of *Cipolino* marble, together with some very large circular slabs of *porphyry*. Four *granite* columns within the building are near five feet in diameter, and from thirty-five to forty in height. There are also two superb pillars of *porphyry* at the entrance of the court. The Mosque of *Sultan Bajazet* is rich in ancient columns of *granite*, *porphyry*, *verde antico*, and *marble*: two of them, within the mosque, are thirty feet high, and five feet in diameter. In the mosque called *Osmania*, are pillars of Egyptian *granite*, twenty-two feet high, and three feet in diameter; and near it is the celebrated *soros* of red *porphyry*, called the *Tomb of Constantine*, nine feet long, seven feet wide, and five feet thick, of one entire mass. This mosque is also famous for its painted glass, and is paved with marble. In the Mosque of *Sultan Achmed*

Other  
Mosques of  
*Constanti-*  
*nople.*

CHAP.  
II.

are columns of *verde antico*, Egyptian *granite*, and white *marble*. Several antique vases of *glass*, and of *terra cotta*, are also there suspended; as perhaps similar vessels were in the temples of the Antients, with the other votive offerings.

Dance of  
the *Dervishes*.

In a mosque at *Tophana* was exhibited the Dance of the *Dervishes*; and in another, at *Scutary*, the exhibition of the *Howling Priests*; ceremonies so extraordinary, that it is necessary to see them, in order to believe that they are really practised by human beings, as acts of devotion. We saw them both: and first, were conducted to behold the Dance at *Tophana*.

As we entered the mosque, we observed twelve or fourteen *Dervishes* walking slowly round, before a superior, in a small space surrounded with a balustrade, beneath the dome of the building. Several spectators were stationed on the outside of the railing; and being, as usual, ordered to take off our shoes, we joined the party. In a gallery over the entrance were stationed two or three performers on the tambourine and *Turkish* pipes. Presently the *Dervishes*, crossing their arms over their breasts, and with each of their hands grasping their shoulders, began obeisance to the Superior, who stood with his back against the wall, facing



the door of the mosque. Then each, in succession, as he passed the Superior, having finished his bow, began to turn round, first slowly, but afterwards with such velocity, that his long garments flying out in the rotatory motion, the whole party appeared spinning like so many umbrellas upon their handles. As they began, their hands were disengaged from their shoulders, and raised gradually above their heads. At length, as the velocity of the whirl increased, they were all seen, with their arms extended horizontally, and their eyes closed, turning with inconceivable rapidity. The music, accompanied by voices, served to animate them; while a steady old fellow, in a green pelisse, continued to walk among them, with a fixed countenance, and expressing as much care and watchfulness as if his life would expire with the slightest failure in the ceremony. We noticed a method which they all observed in the exhibition; it was that of turning one of their feet, with the toes as much inward as possible, at every whirl of the body, while the other foot kept its natural position. The elder of these *Dervishes* appeared to perform the task with so little labour or exertion, that, although their bodies were in violent agitation, their countenances resembled those of persons in an easy sleep. The younger part of the dancers



CHAP.  
II.

moved with no less velocity than the others; but it seemed in them a less mechanical operation. This extraordinary exercise continued for the space of fifteen minutes; a length of time, it might be supposed, sufficient to exhaust life itself during such an exertion; and our eyes began to ache with the sight of so many objects all turning one way. Suddenly, on a signal given by the directors of the dance, unobserved by the spectators, the *Dervishes* all stopped at the same instant, like the wheels of a machine, and, what is more extraordinary, all in one circle, with their faces invariably towards the centre, crossing their arms on their breasts, and grasping their shoulders as before, bowing together with the utmost regularity, at the same instant, almost to the ground. We regarded them with astonishment, not one of them being in the slightest degree out of breath, heated, or having his countenance at all changed. After this, they began to walk, as at first; each following the other within the balustrade; and passing the Superior as before. As soon as their obeisance had been made, they began to turn again. This second exhibition lasted as long as the first, and was similarly concluded. They then began to turn for the third time; and, as the dance lengthened, the music grew louder and more animating: perspiration now

became evident upon the features of the *Dervishes*; the extended garments of some among them began to droop; and little accidents occurred, such as their striking against each other: they nevertheless persevered, until large drops of sweat falling from their bodies upon the floor, such a degree of friction was thereby occasioned, that the noise of their feet rubbing the floor was heard by the spectators. Upon this, the third and last signal was made for them to halt, and the dance ended.

This extraordinary performance is considered miraculous by the *Turks*. By their law, every species of dancing is prohibited; and yet, in such veneration is this ceremony held, that an attempt to abolish it would excite insurrection among the people.

There is still another instance of the most extraordinary superstition perhaps ever known in the history of mankind, full of the most shameless and impudent imposture: it is, the exhibition of pretended miracles, wrought in consequence of the supposed power of *faith*, by a sect who are called *the Howling Dervishes of Scutary*. Their orgies were before alluded to, as being similar to those practised, according to Sacred Scripture, by the priests of BAAL;

Howling  
Dervishes.

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II. } and they are probably a remnant of the most antient heathen ceremonies of *Eastern* nations. The *Turks* hold this sect in greater veneration than they do even the *Dancing Dervishes*.

We passed over to *Scutary*, from *Pera*, accompanied by a *Janissary*, and arrived at the place where this exhibition is made. The *Turks* called it a mosque; but it more resembled a barn, and reminded us of the sort of booth fitted up with loose planks by mendicant conjurers at an *English* fair. This resemblance was further increased, by our finding at the entrance two strange figures, who, learning the cause of our visit, asked if we wished to have the "*fire and dagger business*" introduced among the other performances. We replied, by expressing our inclination to see as much of their rites as they might think proper to exhibit: upon this, we were told that we must pay something more than usual, for the *miracles*. A bargain was therefore made, upon condition that we should see *all the miracles*. We were then permitted to enter the mosque, and directed to place ourselves in a small gallery, raised two steps from the floor. Close to one extremity of this gallery, certain of the *Dervishes* were employed in boiling coffee upon two

brasiers of lighted charcoal: this was brought to us in small cups, with pipes, and stools for seats. At the other extremity of the gallery, a party of *Turks* were also smoking, and drinking coffee. Upon the walls of the mosque were suspended daggers, skewers, wire scourges, pincers, and many other dreadful instruments of torture and penance. It might have been supposed a chamber of the Inquisition, if the ludicrous mummery around had not rather given to it the air of a conjurer's booth. It was a long time before the ceremony began. At length, the principal *Dervish*, putting on his robe of state, which consisted of a greasy green pelisse with half-worn fur, opened the business of the exhibition. At first, they repeated the ordinary prayers of the *Turks*; in which our *Janissary* joined, after having washed his head, feet, and hands. All strangers afterwards withdrawing to the gallery, a most ragged and filthy set of *Dervishes* seated themselves upon the floor, forming a circle round their Superior.

These men began to repeat a series of words, as if they were uttering sounds by rote; smiling, at the same time, with great complacency upon each other: presently, their smiles were converted to a laugh, seemingly so unaffected

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and so hearty, that we sympathetically joined in their mirth. Upon this, our *Janissary* and Interpreter became alarmed, and desired us to use more caution; as the laughter we noticed was the result of religious emotion, arising from the delight experienced in pronouncing the attributes of the Deity. During a full hour the *Dervishes* continued laughing and repeating the same words, inclining their heads and bodies backwards and forwards. They then all rose, and were joined by others, who were to act a very conspicuous part in the ceremony. These were some time in placing themselves; and frequently, after they had taken a station, they changed their post again, for purposes to us unknown. Finally, they all stood in a semicircle before the Superior, and then a dance began: this, without any motion of the feet or hands, consisted of moving in a mass from side to side, against each other's shoulders, repeating rapidly and continually the words *Ullah, hoo Ullah!* and laughing as before, but no longer with any expression of mirth; it seemed rather the horrid and intimidating grimace of madness. In the mean time, the Superior moved slowly forward, until he stood in the midst of them, repeating the same words, and marking the measure of utterance, by beating his hands, accompanied with a motion of his



head. At this time another figure made his appearance, an old man, very like the representations which *Spagnolet* painted of *Diogenes*, and quite as ragged. Placing himself on the left of the semicircle, with his face towards the *Dervishes*, he began to howl the same words, much louder, and with greater animation than the rest; and, beating time with all the force of his arm, encouraged them to exertions they were almost incapable of sustaining. Many of them appeared to be almost exhausted, tossing their heads about, while their laugh presented one of the most horrible convulsions of features the human countenance is capable of assuming. Still the oscillatory motion and the howling continued, becoming every instant more violent; and the sound of their voices resembled the grunting of dying hogs; until at length one of them gave a convulsive spring from the floor, and, as he leaped, called loudly and vehemently "*Mohammed!*" No sooner was this perceived, than one of the attendants taking him in his arms, raised him from the floor, and turned him three times round. Then a loud hissing noise, as of fire, proceeded from his mouth, which ceased on the Superior placing his hand upon his lips. The same person then taking the skin of his throat between the finger and thumb of his left hand, pierced it through with

CHAP.  
II. } an iron skewer he held in his right, and left  
him standing exposed to view in that situation,  
calling loudly upon *Mohammed*.

By this time, some of the others, apparently exhausted, affected to be seized in the same way, and they were turned round as their comrade had been before. The person who turned them supported them afterwards in his arms, while they reclined their faces upon his right shoulder, and evidently were occupied in rinsing their mouths with something concealed beneath his garments. The same process took place respecting their hands, which were secretly fortified in a similar way, by some substance used to prevent the effect of fire upon the skin<sup>1</sup>.

We now observed the attendants busied, on our right hand, below the gallery, heating irons in the brasiers used for boiling the coffee. As soon as the irons were made red hot, they were taken in a glowing state among the *Dervishes*, who, seizing them with violence,

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(1) It is the same used by conjurers in *England*, who pretend to be *fire-eaters*. In the selections which have appeared from the *Gentleman's Magazine*, this nostrum is made public. It is prepared from *sulphur*.

began to lick them with their tongues. While we were occupied in beholding this extraordinary sight, our attention was suddenly called off to one of the performers, who was stamping in a distant part of the mosque, with one of the irons between his teeth. This was snatched from him by the Superior; and the man falling into apparent convulsions, was caught by an attendant, and placed upon the floor, with his face to the earth. Some of the rest then jumped about, stabbing themselves in different parts of their bodies.

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A noise of loud sobbing and of lamentation was now heard in a latticed gallery above, where some women were stationed, who being completely duped by the artifices which had been practised, became sufficiently alarmed. As we were already disgusted with such outrages upon religion, under any name, we descended from the gallery, and prepared to walk out; when the Superior, fearing that his company might give him the slip, instantly put an end to the *léger-de-main*, and demanded payment. While this took place, it was highly amusing to see all the *fire-eaters*, and the *dagger-bearers*, recover at once from their fainting and convulsions, and walk about,

CHAP. talking with each other in perfect ease and  
 II. indifference<sup>1</sup>.

If what has been here stated is not enough to prove the contemptible imposture practised upon these occasions, a circumstance that occurred afterwards will put the matter beyond all doubt.

A *Swiss* gentleman, acting as goldsmith and jeweller to the *Grand Signior*, invited us, with a large party of other *Englishmen*, to dine at his house in *Constantinople*. When dinner was ended, one of the *Howling Dervishes*, the most renowned for his miraculous powers, was brought in, to amuse the company as a common conjurer. Taking his seat on a *divân* at the upper end of the room, he practised all the tricks we had seen at the mosque, with the exception of the *hot irons*, for which he confessed he was not prepared. He affected to stab himself, in the eyes and the cheeks, with large poignards; but, upon examination, we soon

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(1) It has been deemed proper to insert this circumstance, because it has been stated, that, "totally exhausted by pain and fatigue, they fall to the ground in a senseless trance; when they are removed to their chambers, and nursed with the greatest care, until their recovery enables them to repeat so severe a proof of their devotion." See *Constantinople, Antient and Modern, &c.* by *Dallaway*, p. 129.

discovered that the blades of the weapons were admitted by springs into their handles, like those used upon the stage in our theatres. There was one trick which he performed with extraordinary skill and address; it was that of drawing a sabre across his naked body, after having caused the skin of the abdomen to lapse over the blade.

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As soon as this exhibition ended, we were told by our host that the *Dervish* should now bear testimony to a miracle on our part: and, as he had no conception of the manner in which it was brought about, it was probably never afterwards forgotten by him. A large electrical apparatus stood within an adjoining apartment; the conductors from which, passing into the room, as common bell-wires, had been continued along the seat occupied by the *Dervish*, reaching the whole length of the *diván*. As soon as he began to take breath, and to repose himself from the fatigue of his tricks, a shock from the electrical machine was communicated, that made him leap higher than ever he had done for the name of *Mohammed*. Seeing no person near, and every individual of the company affecting tranquillity and unconcern, he was perfectly panic-struck. Ashamed, however, that an inspired priest, and one of the guardians



CHAP. II. of the miracles of *Islam*, should betray causeless alarm, he ventured once more to resume his seat; whence, as he sat trembling, a second shock sent him fairly out of the house; nor could any persuasion, accompanied by a promise of explaining the whole that had happened to him, prevail upon him to return, even for the payment which was due to him.

Cursory  
Observations.

A few cursory observations will now include almost all that remains of the *Notes* made during the author's first residence in *Constantinople*.

Every thing is exaggerated that has been said of the riches and magnificence of this city. Its inhabitants are ages behind the rest of the world. The apartments in their houses are always small. The use of coloured glass in the windows of the mosques, and in some of the palaces, is of remote date: it was introduced into *England*, with other refinements, by the *Crusaders*; and perhaps we may attribute to the same people the style of building observed in many of our most antient dwelling-houses; where, in the diminutive panneling of the wainscot, and the form of the windows, an evident similarity appears to what is common in *Turkey*. The *khans* for the bankers seem to rank next to the *mosques*, among the public

edifices of any note. The *Ménagerie* shewn to strangers is the most filthy hole in *Europe*, and it is chiefly tenanted by rats. . . . The pomp of a *Turk* may be said to consist in his *pipe* and his *horse*: the first will cost from twenty to twenty thousand *piastres*. That of the *Capudan Pasha* had a spiral ornament of *diamonds* from one end to the other; and it was six feet in length. Coffee-cups are adorned in the same costly manner. A saddle-cloth embroidered and covered with jewels, stirrups of silver, and other rich trappings, are used by their grandees to adorn their horses. . . . The boasted illuminations of the *Ramadan* would scarcely be perceived, if they were not pointed out. The suburbs of *London* are more brilliant every night in the year.

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As to the antiquities of *Constantinople*, those which are generally shewn to strangers have been often and ably described. There is a method of obtaining medals and gems which has not, however, been noticed; this is, by application to the persons who contract for the product of the common sewers, and are employed in washing the mud and filth of the city. In this manner we obtained, for a mere trifle, some interesting remains of antiquity; among which may be mentioned, a superb silver medal

CHAP. of *Anthony* and *Cleopatra*; a silver medal of  
 II. *Chalcedon* of the highest antiquity; and an  
 } *intaglio* onyx, representing the *Flight of Æneas*  
 from *Troy*. There is every reason to believe,  
 that, within the precincts of this vast city, many  
 fine remains of antient art may hereafter be  
 discovered. The courts of *Turkish* houses are  
 closed from observation; and in some of these  
 are magnificent *sorqi*, concealed from view,  
 serving as *cisterns* to their fountains. In the  
 floors of the different baths are also, in all  
 probability, many inscribed *marbles*; the charac-  
 ters of which, being turned downwards, escape  
 even the observation of the *Turks*. No monu-  
 ment was perhaps ever more calculated to  
 exhibit the surprising talents of antient sculptors,  
 than the *Column of Arcadius*, as it formerly stood  
 in the *Forum* of that Emperor. According to  
 the fine representations of its bas-reliefs, en-  
 graved from *Bellini's* drawings for the work of  
*Banduri*, the characteristic features of the  
*Russians* were so admirably delineated in the  
 figures of *Scythian* captives, that they are  
 evident upon the slightest inspection'.

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(1) *Imperium Orientale*, tom. II. p. 521. The Reader, referring to the work, is requested to attend particularly to the portraits of the *Scythian* monarch and of one of his nobles, in the third plate.

It is somewhat singular, that, amongst all the literary travellers who have described the curiosities of *Constantinople*, no one has hitherto noticed the market for *Manuscripts*; yet it would be difficult to select an object more worthy of examination. The *bazar* of the booksellers does not contain all the works enumerated by *D'Herbelot*; but there is hardly any *Oriental* author, whose writings, if demanded, may not be procured; although every volume offered for sale be manuscript. The number of shops employed in this way, in that market and elsewhere, amounts to a hundred: each of these contain, upon an average, five hundred volumes; so that no less a number than fifty thousand manuscripts, *Arabic*, *Persian*, and *Turkish*, are daily exposed for sale. One of our first endeavours was to procure a general catalogue of the writings most in request throughout the empire; that is to say, of those works which are constantly upon sale in the cities of *Constantinople*, *Aleppo*, and *Caïro*; and also of their prices. This we procured through the medium of a *Dervish*. The whole of this Catalogue is given in the *Appendix*; and it may be considered as offering a tolerable view of the general state of *Oriental* literature; such, for example, as might be obtained of the literature of *Britain*, by the catalogues of any of the principal booksellers of

*London and Edinburgh.* The causes of disappointment, which has so often attended the search after *manuscripts* by literary persons sent out from the Academies of *Europe*, may be easily explained. These men have their residence in *Pera*, whence it is necessary to go by water to *Constantinople*. The day is generally far spent before they reach the place of their destination; and, when arrived, they make their appearance followed by a *Janissary*. The venders of *manuscripts*, who are often *Emirs*, and sometimes *Dervishes*, beholding an *Infidel* thus accompanied, gratifying what they consider to be an impertinent, and even a sacrilegious curiosity, among volumes of their religion and law, take offence, and refuse not only to sell but to exhibit any part of their collection. The best method is, to employ a *Dervish*, marking in the catalogue such books as he may be required to purchase; or to go alone, unless an interpreter be necessary. We found no difficulty in obtaining any work that we could afford to buy. The *manuscript* of "*The Arabian Nights*<sup>1</sup>" is not easily procured, and for this reason; it is a

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(1) As there have been different statements made respecting the title of this Compilation in the *East*, we shall write the name of it exactly as it is pronounced by the booksellers of *Turkey*, and especially those of *Grand Cairo*, who call this work "*ALF LEELA O LILA*."



compilation, made according to the taste and opportunity of the writer, or the person who orders it of the scribes; it is found only in private hands; and there are not two copies of it which contain the same Tales. We could not obtain this work in *Constantinople*, but afterwards we bought a very fine copy of it in *Grand Caïro*. It was not until the second winter of our residence in *Pera*, that we succeeded, by means of a *Dervish* of our acquaintance, in procuring a Catalogue from one of the principal shops. The master of it was an *Emir*, a man of considerable attainment in *Oriental* literature, from whom we had purchased several *manuscripts*, which are now in the *Bodleian* Library at *Oxford*. Whenever we applied to this man for works relating to poetry or to history, he was very willing to supply what was wanted; but if we ventured only to touch a *Korân*, or any other volume held sacred in *Turkish* estimation, our business terminated abruptly for that day. There are similar *manuscript* markets in all the *Turkish* cities, particularly those of *Aleppo* and of *Caïro*. Many works, common in *Caïro*, are not to be met with in *Constantinople*. The *Beys* have more taste for literature than the *Turks*; and the women, shut up in the *Charems* of *Egypt*, pass many of their solitary hours in listening to persons

CHAP. who are employed to read to them for their  
 II. amusement.

Nor is the search after *Greek manuscripts* so unsuccessful as persons are apt to imagine. By employing an intelligent *Greek* priest, we had an opportunity of examining a great variety of volumes, brought from the *Isle of Princes*, and from the private libraries of *Greek* princes resident at the *Phanár*<sup>1</sup>. It is true, many of

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(1) GREEKS of the PHANÁR.

“There are six Greek families of more note than the rest, who live at *Phanár*, a district in the northern part of the city, near the sea; their names are, Ipsilandi, Moroozi, Callimáchi, Soozo, Handtzerli, and Mavrocordato. These have either aspired to, or obtained in their turns, the situation of Hospodar, or Prince, of Walachia, and Moldavia. In 1806, the Porte was persuaded, by the French, to believe that Ipsilandi and Moroozi, the Hospodars of the two provinces, were in the interest of Russia; and in the month of September of that year, they were removed; Soozo and Callimáchi being appointed in their room, by the interference of Sebastiani, the French ambassador. Moroozi, on his recal, came back to Constantinople; but Ipsilandi went to Russia, and thus brought on his family the vengeance of the Porte. His father, aged seventy-four, who had been four times Prince of Walachia, was beheaded January the 25th, 1807, while I was at Constantinople. Among the articles of accusation brought against him, it was alleged, that he had fomented the rebellion of the Servians; and that, at the time when the troops of the Nizam Jedit were about to march against the Janissaries of Adrianople, he had given intimation of this, through Mustapha Bairactar, a chief in the northern provinces of Turkey, to the Janissaries, who had accordingly prepared themselves for the designs of the Porte.

“The only persons in the Turkish empire who could in any way promote

them were of little value; and some others, of more importance, the owners were unwilling to

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promote the cultivation of antient literature, and excite the Greeks to shake off that ignorance in which they are plunged, are the Greek Nobles of the Phanár. But, instead of using their influence with the Government, to enable them to encourage and patronize schools in parts of the Levant, they are only pacing in the trammels of political intrigue, and, actuated by the 'lust of lucre,' or of power, are doing what they can to obtain the offices of Interpreter to the Porte, or of Patriarch; or to succeed as Princes of Walachia and Moldavia. Excepting a Dictionary of modern Greek, which was published under the patronage of one of the Mavrocordato family; and a *φροντιστήριον*, or *school*, the expenses of which were defrayed by one of the Moroozi family; all that has been done, to increase a knowledge of their language among the Greeks, has been effected by the liberal and patriotic exertions of Greek merchants, living at Venice, Trieste, or Vienna. An undertaking, which would have been attended with great advantage, had it not been frustrated by political interference, was a Translation of the Travels of Anacharsis into modern Greek, accompanied with proper maps. This was only begun; the Greek who was employed in it was put to death by the Porte: another Greek, of Yanina, called Sakellaris, has, I believe, translated the whole. Works of this kind would be productive of greater utility to the mass of the reading and industrious Greeks, than such performances as a translation of Virgil's *Æneid* into Greek Hexameters, which I saw at Constantinople, published by the Greek bishop, Bulgari, who resided in Russia.

"The Greeks of the Phanár are themselves very conversant with the authors of antient Greece, and well understand most of the modern languages of Europe. There is an affectation of using words and phrases of old Greek, instead of the modern, even among the servants and inferior people at the Phanár. The learned Coray is exciting his countrymen, by his writings and example, to a study of their antient language; and the Greek merchants, who are led to visit the different cities of the Continent, return to their country with information and useful knowledge, which is gradually diffused among the Greeks connected with them.

"The following Advertisement, of an Exhibition of Wax-work at  
VOL. III. F Pera,

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sell. The fact is, it is not money which such men want. They will often exchange their *manuscripts* for good printed editions of the *Greek Classics*, particularly of the *Orators*. Prince *Alexander Bano Hantzerli* had a magnificent collection of *Greek manuscripts*, and he long corresponded with the author after his return

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Pera, may give the Reader a notion of the common Greek used at that place.

## ΕΙΔΗΣΙΣ.

Ὁ Κύριος Καμπιόνης λαμβάνει τὴν τιμὴν γὰ εἰδοποίησιν τὴν εὐγενιστάτην κοινότητα, ὅτι ἤλθεν ἰδᾶ μὲ ἓνα μέγα σύλλογον τεσσαράκοντα καὶ περισσοτέρων ἀγαλμάτων, τὸ πλεῖστον μέρος τῶν Μοναρχῶν τῆς Εὐρώπης, καὶ πολλῶν ἄλλων περιφήμων ὑποκειμένων, ἐν οἷς εὐρίσκεται καὶ μία Ἀφροδίτη. Ὅλα αὐτὰ εἰς μέγεθος φυσικὸν, καὶ ἐνδεδυμένα ἕκαστον κατὰ τὸν βαθμὸν τῆς ἀξίας τοῦ.

Αὐτὰ τὰ ἀγάλματα παρῆσιάζονται καθ' ἑκάστην ἀπὸ τὸ πουργὸ ἕως εἰς τὰς πέντε τῆς νυκτός, εἰς τὸ σταυροδρόμι, ἔνδον τοῦ ὀσπητίου τῆς Κυρίας Τομαζίνας, ἑπάνω εἰς τὸ Ἐργαστήρι ἐνὸς Κουφετιέου. Τὰ εὐγενῆ ὑποκείμενα θέλει πληρώσουσιν κατὰ τὴν πλουσιοπάροχον αὐτῶν προαίρεσιν. Ἡ δὲ συνήθης τιμὴ εἶναι γρόσι ἓνα εἰς κάθε ἄνθρωπον.

Translation.

## NOTICE.

‘*Mr. Campioni has the honour to inform the Nobility and Gentry, that he is arrived here, with a large collection of forty and more Figures; the greater part, of the Kings of Europe, and many other illustrious personages. Among them is a Venus. All these are of the size of nature; and dressed, each according to the quality of the person.*

‘*These Figures are exhibited every day, from the morning to eleven at night, in the Staurodromo, in the house of Mrs. Thomasina, above a Confectioner's shop. The Nobility and Gentry will pay according to their liberal dispositions; but the customary price is a piastre a head.*’

“To confirm what I have said above, relating to the knowledge which some of the noble Greeks possess of their antient language, I refer the Reader to the elaborate performance of Nicolas Mavrocordato, who was Prince of Walachia, written in antient Greek; the title of which

to *England*<sup>1</sup>. We sent to him, from *Paris*, the original edition of the French *Encyclopédie*; and no contemptible idea may be formed of the taste of men, who, situate as the *Greek* families are in *Constantinople*, earnestly endeavour, by such publications, to multiply their sources of information. Some of the *Greek manuscripts*

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which is, *περὶ Καθηκόντων*. This work was printed at Bucharest, in 1719: it contains nineteen chapters, and embraces a variety of moral and religious topics, relating, as its title imports, to the '*Duties of Man*.' The following paragraph is taken at random from the work, as a specimen of the language:

Γῆ τε γὰρ οὐκ ἀρδευομένη συνέχει μὲν ἐν κόλποις, ὡς εἰπεῖν, τὰ σπέρματα, ἀλλ' ἀνίσχυρός ἐστιν αὐξῆσαι καὶ εἰς φῶς αὐτὰ προαγαγεῖν· καὶ νοῦς κὰν εὐφυῶς ἔχη, τῆς ἔξωθεν μίντοι γι ἀρδείας ἀμοιρήσας, ἢ ὅλως ἐστιρίζεται πρὸς ἰνέργειαν τῶν καλῶν, ἢ καθ' ἑαυτὸν ὀργῶν καὶ σφαδάζων, ἀκολασταίνει, μὴ παιδαγωγούμενος, μήτε τυπούμενος εἰς κρίσιν καὶ αἴρεσιν ἀρετῆς.

'*Nam et terra, cum non rigatur, continet quidem semina suo, ut ita dicam, semina, sed ad ea vegetanda, et in lucem edenda, invalida est; et mens quamvis habilis, si destituatur irrigatione, aut plane sterilescit ad bonos actus, aut per se turgens et lasciviens protervè agit, dum non instituitur et formatur ad discernendam et eligendam virtutem.*'

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"The library of Nicolas Mavrocordato was stored with manuscripts procured from the different monasteries in Greece, and the islands of the Archipelago; and so valuable was it in every respect, that Sevin, who had been sent, by the Government of France, to collect manuscripts in the Levant, in a Letter from Constantinople to Maurepas, dated Dec. 22, 1728, thus expresses himself: 'La bibliothèque du Prince du Valachie peut aller de pair avec celles des plus grands princes; et depuis deux ans il a employé deux cents mille écus en achats des manuscrits Turcs, Arabes, et Persans.'" *Walpole's MS. Journal*.

(1) It was through his means that the author procured for Mr. *Cripps*, at the particular instigation of the late Professor *Porson*, the superb copy of the *Orators*, now in the possession of Dr. *Burney*.



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now in the *Bodleian* were originally in his possession; particularly a most exquisite copy of the Four Gospels, of the tenth or eleventh century, written throughout, upon vellum, in the same minute and beautiful characters.

*Athletæ.* The exercises of the *Athletæ*, whether derived or not by the *Turks* from the subjugated *Greeks*, are still preserved, and often exhibited, in different towns of the empire'. The combatants

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(1) "The combats of wrestling, which I have witnessed near Smyrna, are the same as those which the antient writers describe; and nothing strikes a traveller in the East more than the evident adherence to customs of remote ages.

"The habit of 'girding the loins' was not formerly more general than it is now, in the countries of the Levant. The effect of this on the form of the body cannot fail of being observed at the baths, in which the waists of the persons employed there are remarkable for their smallness. The long sleeve worn at this time in all the East is mentioned by Strabo, and Herodotus, lib. vii. The head was shorn formerly, as now; and the persons of common rank wore a lower sort of turban, and those of dignity a high one; as is the case to this day in Turkey. (*Salm. Plin. Exc.* 392.) The following passage in Plutarch (*Vit. Themist.*) describes a custom with which every one is acquainted: *The Persians carefully watch not only their wives, but their slaves and concubines; so that they are seen by no one: at home, they live shut up; and when on a journey, they ride in chariots covered in on all sides.* We find that antimony, the *stibium* of Pliny, which is now employed by the women in the East, who draw a small wire dipped in it between the two eye-lids, and give the eye an expression much admired by them, was used in former times. Jezabel 'put her eyes in paint,' (*2 Kings*, ix. 30.) and Xenophon calls this, *ὀφθαλμῶν ὑπογραφὴ*. (*De Cyri Inst.*) The corn is now trodden out by oxen or horses, in an open area, as in the time of Homer; (*Il. τ. v.* 495.) and a passage of that poet, relating to fishing, would have been understood,

appear with their bodies oiled, having no other clothing than a tight pair of leathern breeches covered also with oil. So much has been already written upon these subjects, that any further detail would be superfluous. *Belon*, in his interesting work, composed near three centuries ago, appropriated an entire chapter to a description of the *Turkish* wrestling-matches<sup>2</sup>.

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The same observation is not applicable to the *Hippodrome*; now called *Atmeidan*, which also signifies the *Horse-course*; because many erroneous statements have appeared with regard to the antiquities it contains, particularly the absurd story, generally propagated, concerning the blow given by *Mohammed the Second*, with his battle-axe, to the famous *Delphic Pillar* of three brazen serpents: it is said he smote off the head of one of the serpents. This place preserves nearly the state in which it was left by the *Greeks*. The mosque in front, near the

*Hippo-  
drome.*

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stood, if the commentators had known, that the Greeks, in fishing, let the line with the lead at the end run over a piece of horn fixed on the side of the boat; this is the meaning of *κατ' ἀγραύλοιο βοὸς κίρας ἰμβριβαυῖα*. (*Il. Ω. v. 81.*) The flesh of the camel, which bears in taste a resemblance to veal, is now eaten by the Turks, as also by the *Arabians*, on days of festivity, as it was by the *Persians* in the time of *Herodotus*. (*Clio.*)<sup>2</sup> *Walpole's MS. Journal.*

(2) *De la Luicte de Turquie*, chap. xxxviii. liv. iii. *des Singular. observées par Belon*, p. 201. *Par.* 1555.

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*Obelisk*, is that of *Sultân Achmed*; and the more distant one, that of *St. Sophia*. Not a single object has been either added or removed, to interfere with the fidelity of the delineation: every thing is represented exactly as it appeared to us at the time; although we were under some apprehension from the *Turks*, who will suffer nothing of this kind to be made with their consent.

*Obelisk.*

A representation of the *Hippodrome* is given in bas-relief upon the base of the *Obelisk*: by this it appears, that there were originally two *obelisks*, one at either extremity of the course. That which remains is about fifty feet in height, according to *Tournefort*<sup>1</sup>: it is of one entire block of Egyptian *granite*. The manner in which this immense mass was raised, and placed upon its pedestal, by the Emperor *Theodosius*, is represented also, in a series of bas-reliefs upon its base. The workmen appear employed with a number of windlasses, all brought, by means of ropes and pulleys, to act at once upon the stone<sup>2</sup>.

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(1) *Tournefort*, lett. 12. According to *Bondelmont*, its height is fifty-eight feet; and this nearly coincides with the statement of Mr. *Dallaway*, who makes it equal to sixty. See *Dall. Constant.* p. 67.

(2) See the engraving in *Wheler's Travels*, (*Book ii.* p. 183. *Lond.* 1682.) which gives a faithful representation of these *bas-reliefs*.

There is nothing either grand or beautiful in the remains of the *Brazen Column*, before mentioned, consisting of the bodies of three serpents twisted spirally together. It is about twelve feet in height: being hollow, the *Turks* have filled it with broken tiles, stones, and other rubbish. But in the circumstances of its history, no relic of antient times can be more interesting. It once supported the *golden tripod* at *Delphi*, which the *Greeks*, after the battle of *Platæa*, found in the camp of *Mardonius*. This fact has been so well ascertained, that it will probably never be disputed. “The guardians of the most holy relics,” says *Gibbon*<sup>3</sup>, “would rejoice, if they were able to produce such a chain of evidence as may be alleged upon this occasion.” Its original consecration in the temple of *Delphi* is proved from *HERODOTUS* and *PAUSANIAS*; and its removal to *Constantinople*, by *ZOSIMUS*, *EUSEBIUS*, *SOCRATES ECCLESIASTICUS*, and *SOZOMEN*<sup>4</sup>. *Thevenot* relates the story of the injury done to the head of one of the serpents by the battle-axe of

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II.

Delphic  
Pillar.

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(3) Vol. II. c. 17. Note (48).

(4) See *Gyllius* (*lib. ii. c. 13. Topog. Const.*) The *three* heads remained in his time; for he describes them as placed in a *triangular* form, rising high upon the shaft of the column. According to *Eusebius*, it was a representation of the *serpent Python*.

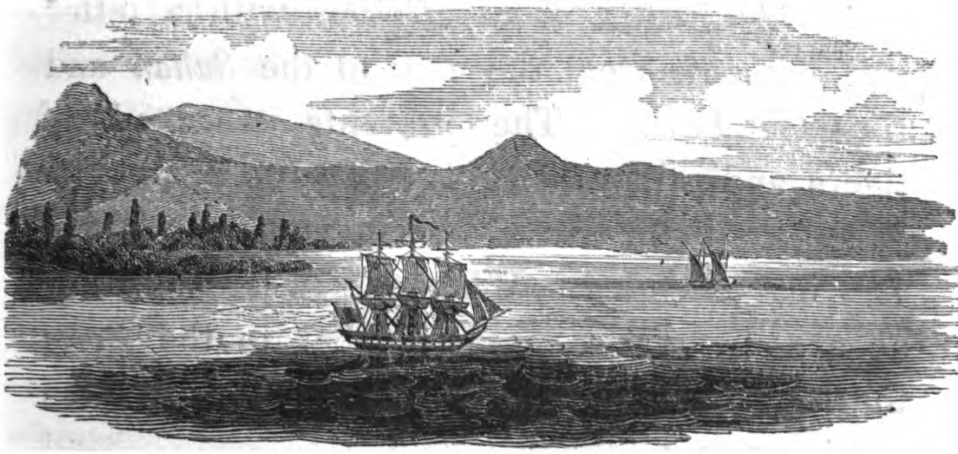
CHAP. *Mohammed.* The history of the subsequent loss  
 II. of these heads is related by *Chishull*<sup>1</sup>. “The  
 “second pillar,” says he, “is of wreathed brass,  
 “not above twelve feet high; lately terminated  
 “at the top with figures of *three serpents, rising*  
 “*from the pillar, and with necks and heads forming*  
 “*a beautiful triangle.* But this monument was  
 “rudely broken from the top of the pillar, by  
 “*some attendants of the late Polish ambassador*<sup>2</sup>,  
 “whose lodgings were appointed in the Cirque,  
 “opposite to the said pillar.” An absurd notion  
 has prevailed, that the present mutilated state  
 of the column originated in the blow it received  
 from the axe of *Mohammed*.

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(1) Travels in Turkey, p. 40. Lond. 1747.

(2) After the publication of the first edition of this Part of the author's Travels, one of the Reviewers contradicted this observation of *Chishull*; saying, “not of the *Polish*, but of the *Imperial* ambassador;” citing *De La Motraye's* Travels in support of the objection. It is however founded upon one of those errors to which Reviewers as well as Authors may be liable; for *De La Motraye* distinctly states, that the ambassador was *Count Lisinsky*, Palatine of *Posen*, “who came to *Constantinople* in quality of *Ambassador Extraordinary* from the King and Republic of *POLAND*.” See *De La Motraye's Travels*, vol. I., p. 205. Lond. 1732.





Tumulus of *Æsyetes*, and Naval Station of the Greeks.

## CHAP. III.

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### FROM CONSTANTINOPLE TO THE PLAIN OF TROY.

*Arrival of an American Frigate—Departure from Constantinople—Dardanelles—Situation of Sestos—Dismissal of the Corvette—Visit to the Pasha—Voyage down the Hellespont—Appearance caused by the Waters of the Mender—Udjek Têpe—Koum-kalé.*

**T**HE arrival of an *American* frigate, for the first time, at *Constantinople*, caused considerable sensation, not only among the *Turks*, but also

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Arrival of  
an Ame-  
rican Fri-  
gate.

throughout the whole diplomatic corps stationed in *Pera*. This ship, commanded by Captain *Bainbridge*, came from *Algiers*, with a letter and presents from the *Dey* to the *Sultan* and *Capudan Pasha*. The presents consisted of tigers and other animals, sent with a view to conciliate the *Turkish* Government, whom the *Dey* had offended. When the frigate came to an anchor, and a message went to the *Porte* that an *American* ship was in the harbour, the *Turks* were altogether unable to comprehend where the country was situate whose flag they were to salute. A great deal of time was therefore lost in settling this important point, and in considering how to receive the stranger. In the mean time, we went on board, to visit the captain. We were sitting with him in his cabin, when a messenger came from the *Turkish* Government, to ask whether *America* were not otherwise called the *New World*; and, being answered in the affirmative, assured the captain that he was welcome, and that he would be treated with the utmost cordiality and respect. The messengers from the *Dey* were then ordered on board the *Capudan Pasha's* ship; who, receiving the letter from their sovereign with great rage, first spat, and then stamped upon it; telling them to go back to their master, and inform him, that he would be served after the

same manner, whenever the *Turkish* admiral met him. Captain *Bainbridge* was, however, received with every mark of respect and attention, and he was rewarded with magnificent presents. The fine order of his ship, and the healthy state of her crew, became topics of general conversation in *Pera*; and the different ministers strove who should first receive him in their palaces. We accompanied him in his long-boat to the *Black Sea*, as he was desirous of hoisting there, for the first time, the *American* flag; and, upon his return, were amused by a very singular entertainment at his table during dinner. Upon the *four* corners were as many decanters, containing fresh water from the *four* quarters of the globe. The natives of *Europe*, *Asia*, *Africa*, and *America*, sat down together to the same table, and were regaled with flesh, fruit, bread, and other viands; while, of every article, a sample from each quarter of the globe was presented at the same time. The means of accomplishing this are easily explained, by the frigate's having touched at *Algiers*, in her passage from *America*, and being at anchor so near to the shores both of *Europe* and *Asia*.

About this time, news arrived in *Constantinople* of the expedition to *Egypt*, under General *Sir Ralph Abercrombie*; and intelligence was

CHAP. III. received of the safe arrival of the *British* fleet, with our army, in the *Bay of Marmorice*. The *Capudan Pasha*, on board of whose magnificent ship, the *Sultan Selim*, we had been with our ambassador, previous to the sailing of the *Turkish* squadron for *Egypt*, ordered a *corvette* to be left for us to follow him; having heard that the author's brother, Captain *George Clarke*, of the *Braakel*, was with the fleet in *Marmorice*, to whom he expressed a desire of being afterwards introduced. Nothing could exceed the liberality of the *Turkish* admiral upon this occasion. He sent for the captain of the *corvette*, and, in our presence, gave orders to have it stored with all sorts of provisions, and even with wines; adding also, that knives, forks, chairs, and other conveniences, which *Turks* do not use, would be found on board.

Departure  
from Con-  
stantinople.

We sailed in this vessel on the second of *March*; and, saluting the *Seraglio* as we passed with twenty-one guns, the shock broke all the glass in our cabin windows. Our *Turkish* crew, quite ignorant of marine affairs, ran back at the report of their own cannon; trusting entirely to a few *Greeks* and some *French* prisoners, to manage all the concerns of the vessel. We were not sorry to get away from the unwholesome place in which we had lived, and to view

the mosques and minarets of *Constantinople*,  
 disappearing in the mists of the *Sea of Marmora*,  
 as we steered with a fair wind for the *Hellespont*<sup>1</sup>.

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(1) " I quitted Constantinople at the end of autumn, 1806, for the purpose of visiting the Troad a second time, and examining it with more accuracy than in the spring of the year. The Greek vessel in which I embarked was bound to Tricchiri, a little town on the coast of Thessaly. The Greek vessels are in general filled with great numbers of Greeks, all of whom have a share, large or small, in the ship, and its merchandise. The vast profits which the Greeks reaped about ten years past, when they carried corn to the ports of France and Spain, from the Black Sea and Greece, particularly Thessaly, and from Caramania, excited a spirit of adventure and enterprise, which soon shewed itself in the building of many hundred vessels, belonging chiefly to the two barren islands of Spezzia and Hydra, situate on the eastern side of the Morea. Vessels are to be seen navigated by Greeks, carrying twenty-two guns : one of this size I met in the Archipelago, off Andros, in company with other smaller ships ; all sailing before the wind, with large extended sails of white cotton, forming a beautiful appearance. The Greeks on board the Tricchiriote vessel were not very numerous. My fellow companions were three Turks : one was going to Eubœa ; another to a village near Thermopylæ ; and the third was a Tahtar, who profited by the northerly wind that was blowing, and was going to the Morea. At sun-set, the Greeks sat on the deck, round their supper of olives, anchovies, and biscuits, with wine ; and in the cabin, a lamp was lighted to a tutelar saint, who was to give us favourable weather. The wind that bore us along was from the N. E. ; to which, as well as the East, the name of the *Levanter* is given. This wind is generally very strong ; and the epithet applied by Virgil, '*violentior Eurus*,' is strictly appropriate. After a little more than a day's sailing, we found ourselves opposite to a village on the European coast of the Sea of Marmora called Peristasis. The distance from Constantinople we computed to be about forty leagues. I was informed that a Greek church at this place was dedicated to St. George. This explains the reason why that part of the Propontis, which is now called the Bay and Strait of Gallipoli, was formerly designated by the appellation of St. George's Channel. At the distance of eighteen or twenty miles to the south of  
 Gallipoli,



Towards evening, the wind strengthening, the crew lowered all the sails, and lay to all night. In the morning, having again hoisted them, we found, at nine o'clock A.M. that we had left *Marmora*, a high mountain, far behind us. The *Isle of Princes*, from the position of the strata, as they appeared through a telescope, which was the nearest view we had of the island, seemed to consist wholly of limestone. We wished much to have visited the ruins of *Cyzicum*, but had not opportunity. The small isthmus, near to which they are situate, is said to have accumulated in consequence of the ruins of two antient bridges, which formerly connected

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Gallipoli, are the remains of a fort, *Χοιρδικαστρο* (Pigs-fort), which a Turkish vessel, as it tacked near us, saluted; for here, it is said, the Turks first landed, when they came under Soliman into Europe.

“The ship anchored off the castle of the Dardanelles, on the Asiatic side, according to the custom enforced by the Turks on all ships, excepting those of war, which pass southward. At this time, and ever since the Mamlûks had shewn dispositions hostile to the Ottoman Government established in Egypt, under Mahomed Ali, the actual viceroy, all ships and vessels, particularly Greek, which might be supposed to be the means of conveying supplies of Circassians to the Mamlûks, to increase their numbers, were strictly searched.

“The population of the town, *Chanak kalesi*, on the Hellespont, where I landed, consists of Mohammedans, Jews, and a few Greeks; amounting, in all, to about 3000. It derives its name from a manufactory of earthenware; *chanak* signifying a plate or dish. The houses are mean, and built chiefly of wood. From this place I took a boat, and sailed down the Hellespont, to Koum-kalé (the Sand-castle), situate between the mouth of the Simoïs and the Sigeon promontory.” *Walpole's MS. Journal.*

an island with the main land. Recently, above a thousand coins had been found on the site of *Parium* in *Mysia*, and sold by the peasants to the master of an *English* merchant vessel: we saw the greater part of them; they were much injured, and of no remote date, being all of copper, and chiefly of the age of the later *Emperors*. Between *Marmora* and the *Dardanelles*, and nearer to the latter, on the *European* side, appears a remarkable *tumulus*, on the top of a hill near the shore. The place is called *Hexamil*; and, according to the map of *De L'Isle*, was once the site of *Lysimachia*.

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The entrance to the Canal of the *Hellespont*, from the *Sea of Marmora*, although broader than the *Thracian Bosphorus*, has not the same degree of grandeur. Its sides are more uniform, less bold, and they are not so richly decorated. The only picturesque appearance is presented by the *European* and *Asiatic* castles, as the straits become narrower. Before coming in sight of these, the eye notices a few houses and windmills, belonging to the present village of *Lamsaque* which are all that remains of the antient *Lampsacus*. The wine of the place no longer retains its antient celebrity.

Having anchored about three miles above the *Dardanelles*.

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castles, we landed, and walked to the town of the *Dardanelles*. In our way, we observed the shafts of several pillars of *granite*; some of these had been placed upright in the earth, as posts, by means of which to fasten cables for vessels; others were dispersed and neglected. In the recess of a small bay, before reaching the town, is the best situation for viewing the narrow part of the strait, where *Xerxes* is believed to have passed with his army; and here the two castles have a very striking appearance. *Tournefort* objects to the story of *Leander's* enterprise, reasoning upon the supposed impossibility of a man's swimming so great a distance as that which separated *Abydos* from *Sestos*. The servant of the *Imperial* Consul at the *Dardanelles* performed this feat, more than once, in a much wider part of the straits, passing from the Asiatic side of the European castle; whence, after resting himself a few minutes, he swam back again<sup>1</sup>.

When we arrived, we found all the shops shut. The *Turkish* fleet had passed the day

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(1) *Lord Byron*, in company with Lieutenant *Ekenhead* of the *Salsette* frigate, swam across the *Hellespont*, upon the third of *May* 1810. They were only an hour and five minutes in completing the passage. See *Lord Byron's* own narrative of the event, and the exquisite little poem he composed upon the occasion. *Childe Harold's Pilgrimage*, p. 178. Lond. 1812.

before; and the greatest terror prevailed among the inhabitants, who upon these occasions are exposed to plunder from the promiscuous multitude of barbarians, drained from the provinces of *Anatolia* to man the fleet. It often happens that these men have never seen the sea, until they are sent on board. Whenever the fleet comes to anchor, they are permitted to land, and then they are guilty of the greatest disorders. The *Capudan Pasha* himself told us that it was in his power to bring them to order, by hanging some ten, or a dozen, a day; “*but then,*” said he, “*how am I to spare so many men?*”

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The wine of the *Dardanelles* is sent to *Constantinople*, to *Smyrna*, to *Aleppo*, and even to *England*. It will keep to a great age, and, if the vintage be favourable, is preferable to that of *Tenedos*. Both sorts are of a red colour. That of the *Dardanelles*, after it has been kept twenty or thirty years, loses its colour, but not its strength. It is made chiefly by *Jews*, and called, in *Italian* (the language spoken throughout the *Levant*), *Vino della Legge*; because it is pretended, that the *Jews*, by their law, are prohibited the adulteration of wine. Its price, when of a good quality, equals eight *parás* the *oke*; about two-pence a bottle.

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On the *European* side of the straits, precisely on the spot where it is believed *Sestos* was situate, and where it is laid down by *D'Anville*, are three *Tumuli*. Concerning these a silly fable is related by the *Turks*, which affirms that they were formed by the straw, the chaff, and the corn, of a *Dervish*, winnowing his grain. The largest is called *Sest' Têpe*. *Sest*, in *Turkish*, signifies *an echo*; but there is no echo, either at the tomb or near it; whence it is not too much to conclude that *Sestus* afforded the original etymology of this name, and perhaps the site of it may be thus ascertained. Near to this tomb is a place called *Akbash*, where there are said to be *Ruins*, and where a *Dervish* resides, who has frequently brought *medals* and other antiquities, found there, to the *Dardanelles*. Farther up the straits, towards the *Sea of Marmora*, at about the distance of three *English* miles from *Akbash*, and on the same side, are the remains of a Mole, having the remarkable appellation of *Gaziler Eschielesy*, the *Pier* or *Strand of the Conquerors*; whether in allusion to the passage of the *Getæ*, who from *Phrygia* and *Mysia*, crossing the *Hellespont*, first peopled *Thrace*, *Macedonia*, and *Greece*; or to the *Persic* invasion, many ages after; or to the conquest of the *Turks* themselves; cannot now be determined. That this people have retained in



their language the original interpretation of many antient appellations, may be proved by various examples, in the names of rivers and places.

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Having procured at the *Dardanelles* proper persons to attend us as guides, during our intended expedition to the *Plain of Troy*, and a four-oared boat to conduct us thither by day-break on the following morning, we returned on board the *corvette*. We informed the captain, as well as the crew, that it would not be possible for us, consistently with the plan we had in contemplation, to sail for the *Mediterranean* in less than a fortnight. Our ambassador had sent his cook on board, with money for the army; and had previously urged the impropriety of delaying the vessel during her voyage: therefore, as all seemed desirous to overtake the *Turkish* fleet, which we were informed had not passed *Tenedos*, we resolved to send an express by land to *Constantinople*, to ensure a passage, upon our return from *Troas*, in a small merchant vessel, belonging to an *Englishman* of the name of *Castle*. This we had left lading with stores for the troops destined to *Egypt*. It had been, originally, nothing more than a bomb-boat, captured by Sir *Sidney Smith* from the *French*; yet the desire of gratifying our

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curiosity with the sight of the highly classical territory then within our reach, subdued all our fears of venturing across the *Mediterranean* in this little bean-cod; and we resolved to dismiss the *corvette*, with all the *Capudan Pasha's* intended liberality, as soon as day-light should appear.

Visit to the  
*Pasha.*

In the morning, therefore, we took leave of the crew, and landed again. Upon the shore we were met by messengers from the *Pasha* of the *Dardanelles*, who desired to see us. Being conducted to his palace, and through an antechamber filled with guards, we entered an apartment in which we found him seated on a very superb *divân*. He placed us opposite to him; and the *Russian* Consul, being on his knees, acted as our interpreter. The attendants in the mean time supplied us with coffee, conserves, and rich pipes of jasmine. The *Pasha* was dressed in a robe of green embroidered satin. He told us he was going to *Esky Stamboul* (*Alexandria Troas*), and would take us with him in his boat, in order to entertain us there. Fearing the interruption this might occasion, we begged to be excused: upon this he added, that he had an estate in the recesses of *Mount Ida*, and begged we would visit him there. This we also declined, and afterwards

had reason to regret that we had done so; for his services would have materially assisted our researches in the country. We then had some further conversation, in which he mentioned the names of *Englishmen* whom he had seen; and expressed a wish to procure some *English* pistols, for which he said he would give all the antiquities in *Troas*. After this we retired. The *Pasha* went on board his boat, and, as we followed him in ours, the guns of the castle fired a salute.

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The day was most serene; not a breath of wind was stirring, nor was there a cloud to be seen in the sky. No spectacle could be more grand than the opening to the *ÆGEAN SEA*. The mountainous Island of *Imbros*, backed by the loftier snow-clad summits of *Samothrace*, extended before the *Hellespont*, towards the *north-west*. Next, as we advanced, appeared *Tenedos* upon the *west*, and those small *Isles* which form a groupe opposed to the *Sigean* Promontory. Nothing, excepting the oars of our boat, ruffled the still surface of the water: no other sound was heard. The distant Islands of the *Ægean* appeared as if placed upon the surface of a vast mirror. In this manner we passed the *Rhætean* Promontory upon our left, and beheld, upon the sloping side of it, the

Voyage  
down the  
*Hellespont*.

CHAP. III. *Tumulus*, considered, and with reason, as the *Tomb of Ajax*. Coming opposite to a sandy bay, which *Pliny*, speaking of that *tomb*, explicitly mentions as the *naval station* of the *Greeks*<sup>1</sup>, we beheld, at a distance, upon the *Sigean Promontory*, those other *Tumuli*, which have been called the *Tombs* of *Achilles* and *Patroclus*. Upon a sand bank, advanced into the *Hellespont*, and formed by the deposit of the principal river here disembogued, which for the present may be designated by its modern appellation of *Mender*, appeared the town of *Koum-kalé*.

Appear-  
ance caus-  
ed by the  
Waters of  
the *Mender*.

A very singular appearance takes place at the mouth of this river: as if it refused to mix with the broad and rapid current of the *Hellespont*, it exhibits an extensive circular line, bounding its pale and yellow water: this line is so strongly traced, and the contrast of colour between the salt and the fresh water so striking, that at first we believed the difference to originate in the shallowness of the current, at the river's mouth, imperfectly concealing its

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(1) How exactly does this position of the *Portus Achæorum* coincide with the remark made by *Pliny* in the following passage: "*Ajace ibi sepulto xxx stad. intervallo à Sigeo, et ipso (sic) in statione classis suæ.*" *Plin. Hist. Nat. lib. v. cap. 30. tom. I. p. 278. L. Bat. 1635.*

sandy bottom; but, upon sounding, this was not found to be the case. An appearance so remarkable, characterizing these waters, would not escape, an allusion at least, in the writings of a Poet who was lavish in the epithets he bestowed upon the *Scamander* and the *Hellespont*. It has been reserved for the learning and ingenuity of Mr. *Walpole*, to shew that the whole controversy, as far as it has been affected by the expression ΠΛΑΤΥΣ ἙΛΛΗΣΠΟΝΤΟΣ, may be founded in misconstruction; that instead of 'broad *Hellespont*,' the true reading should be 'salt *Hellespont*'. It is used in this sense by *Athenæus*: but *Casaubon*, in his Commentary upon the passage, after citing *Hesychius* and *Aristotle*, who have given the same meaning to

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(2) "It has been objected, that Homer would not have applied the epithet *πλατὺς* to the *Hellespont*. Commentators have anticipated the objection; and urged, that although the *Hellespont*, near *Sestus* and *Abydus*, is not *πλατὺς*, but only a mile in breadth, yet that in its opening towards the *Ægean*, at the embouchure of the *Scamander*, it is broad. Περὶ τὰς ἐκβολὰς τοῦ Σκαμάνδρου, are the words of the Venetian Scholiast. See also the Lexicon of *Apollonius*; and *Eustathius*, p. 432. But the objection, if it be one, should have been answered at once, by saying that *πλατὺς Ἑλλήσποντος* is the 'salt *Hellespont*.' Πλατὺς, in this sense, is used three times by *Aristotle*, in *Meteorol. lib. ii.*; and *Hesychius* gives the same meaning. It may be observed, that *Damm* and *Stephanus* have not mentioned it in their Dictionaries."

*Walpole's MS. Journal.*



CHAP. III. *πλατὺς*, observes that it is not countenanced by *Eustathius*, nor by any of the old scholiasts<sup>1</sup>.

Coming opposite to the bay, which has been considered as the *naval station* used by the *Greeks* during the war of *Troy*, and which is situate on the eastern side of the embouchure of the *Mender*, the eye of the spectator is attracted by an object predominating over every other, and admirably adapted, by the singularity of its form, as well as by the peculiarity of its situation, to overlook that station, together with the whole of the low coast near the mouth of the river. This object is a conical mound, rising upon a line of elevated territory, behind the bay and the mouth of the river. It has therefore been pointed out as the *Tomb of Æsyetes*, and it is now called *Udjek Têpe*<sup>2</sup>. If we had never heard or read a single syllable concerning the war of *Troy*, or the works of *Homer*, it would have been impossible not to

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(1) Πλατὺν ὕδωρ est aqua salsa. Athenæus, διασπειλλει δὲ καὶ γλυκὸν ὕδωρ ἀπὸ πλατίας. (Vid. Animad Casaub. in lib. ii. cap. iv. Athen. Deipn.) Then he quotes *Hesychius* and *Aristotle*, (*Meteorol. lib. ii.*) and adds, "Fortasse usus hic vocis *πλατὺς* ab eorum interpretatione ortus est qui apud *Homerum* *πλατὺν Ἑλλάσποντον* exponebant *salsum* : quos sequitur hic *Athenæus* : non ita *Eustathius*, nec *grammaticorum* cohors tota."

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

notice the remarkable appearance presented by this *Tumulus*, so peculiarly placed as a post of observation commanding all approach to the harbour and the river<sup>3</sup>. We afterwards observed that it afforded a survey of all the

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(3) "The difficulty of disposing exactly the Grecian camp is very great. This is owing to the changes on the coast, and the accretion of soil mentioned by Strabo, which, however, the stream of the Hellespont will prevent being augmented. If, as Herodotus asserts, the country about Troy was once a bay of the sea, (lib. ii. c. 10.) the difficulties of determining the precise extent and form of coast are considerable. In examining the country at the embouchure of the Meander, where the soil has increased to the distance of six miles since the days of Strabo, I was struck with the difficulty of determining the direction of the coast as it was to be seen in the days of Darius, and Alexander; in the time of Strabo, and Pliny; and the Emperor Manuel, who encamped there in 866. Yet this difficulty does not lead me to doubt the events that took place there and at Miletus, any more than I should doubt the encampment of the Greeks at Troy, because I could not arrange it in agreement with the present face of the coast.

"The situation of the Grecian camp by a marsh, has been objected to. But what is the fact? Homer says, the illness and disease, which destroyed the Greeks, were inflicted by Apollo (the Sun). They were, without doubt, the same with the putrid exhalations which now arise from marshes on each side of the river; and which bring with them fevers to the present inhabitants of the coast, when the N. N. E. wind blows in summer, and the South in the beginning of autumn.

"It is to be regretted, that the Empress Eudocia is so concise in what she says about Troy, and the plain which she visited in the eleventh century. She says, 'the foundation stones of the city are not left;' but, as she adds, in an expression from the Gospels, ἡ ἰσραηλῖτα μιμαρτύρησιν, she was able probably to give some particulars which would have been now interesting. See *Villoison Anec. Græc.* tom. I."

*Walpole's MS. Journal.*

CHAP. III. *Trojan Plain*; and that, from whatsoever spot it was regarded, this cone, as a beacon, was the most conspicuous object in the view.

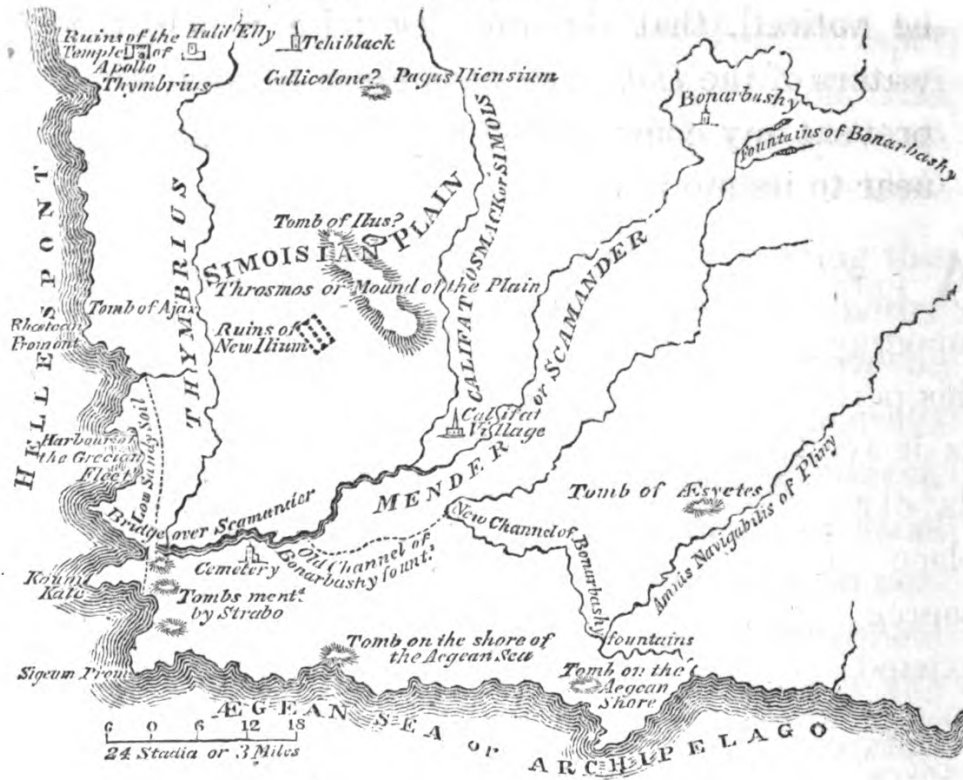
After these few observations, concluding this short chapter, the Reader is perhaps better prepared for the inquiry which may now be introduced. Notwithstanding the numerous remarks which have appeared upon the subject, it is our wish to assure him, that our local knowledge of the country is still very imperfect; that the survey carried on by travellers has always, unfortunately, been confined to the *western* side of the river; that our researches will add but little to his stock of information; but that, while much remains to be done, it is something for him to be informed, there still exists sufficient evidence of *Homer's* frequent allusion to this particular territory, to remove, from the mind of any friend to truth, all doubt upon the subject.

*Koumkalé.* We landed at *Koum-kalé*, literally signifying *Sand-castle*; and hired horses for our expedition. The neck of land on which this place has been built is usually considered of recent formation, and it is true that no soil has been yet accumulated. The castle stands, as its name implies, upon a foundation of sand; but it may

be noticed, that the rapidity with which the waters of the *Hellespont* pass these Straits must prevent any considerable deposit from the river near to its mouth.

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**SKETCH OF THE SIMOISIAN PLAIN,**  
*showing the Situation of the Throsmos and of New Ilium.*



**CHAP. IV.**

**THE PLAIN OF TROY.**

*General Observations on the Topography of Grecian Cities—Evidence of the Trojan War, independent of Homer—Identity of the Plain—Importance of the Text of Strabo—Plan of the Author's Expedition—River MENDER—Tomb of Ajax—Cement used in the AIANTEUM—Plants—Halil Elly—Inscription—Thymbreck—Tchiblack—Remarkable Ruins—Probable Site of PAGUS ILIENSIMUM—and of CALLICOLONE—Route from the BEYAN MEZALEY—Antient Sepulchre, and*



*and Natural Mound—Opinion concerning Simoïs—Prevalent Errors with regard to Scamander—Ruins by the CALLIFAT OSMACK—Inscriptions—Village of Callifat—Medals—Remains of New Ilium.*

A PECULIAR circumstance characterized the topography of the cities of *Antient Greece*; and this perhaps has not been considered so general as it really was. Every metropolis possessed its CITADEL and its PLAIN; the *Citadel* as a place of refuge during war; the *Plain* as a source of agriculture in peace. To this there existed some exceptions; as in the instance of *Delphi*, whose celebrity originated in secondary causes; but the exceptions were few, and may therefore be omitted. In the provinces of *Greece*, the appearance caused by a *plain*, flat as the surface of the ocean, and surrounded by mountains, or having lofty rocks in its centre or sides, is at this day the general indication of *Ruins* which denote the locality of some antient capital. Many of those *plains* border the sea, and seem to have been formed by the retiring of its waters. Cities so situate were the most antient: *Argos*, *Sicyon*, and *Corinth*, are of the number. The vicinity of fertile plains to the coast offered settlements to the earliest colonies, before the interior of the country became known. As population increased, or

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Topogra-  
phy of  
*Grecian*  
Cities.

the first settlers were driven inward by new adventurers, cities more mediterranean were established; but all of them possessed their respective *plains*. The physical phænomena of *Greece*, differing from those of any other country, present a series of beautiful *plains*, successively surrounded by mountains of limestone; resembling, although upon a larger scale, and rarely accompanied by volcanic products, the *craters* of the *Phlegræan Fields*. Everywhere their level surfaces seem to have been deposited by water, gradually retired or evaporated; they consist, for the most part, of the richest soil, and their produce is yet proverbially abundant.

In this manner stood the cities of *Argos*, *Sicyon*, *Corinth*, *Megara*, *Eleusis*, *Athens*, *Thebes*, *Amphissa*, *Orchomenos*, *Chæronea*, *Lebadea*, *Larissa*, *Pella*, and many other. Pursuing the inquiry over all the countries bordering the *Ægean*, we find every spacious plain accompanied by the remains of some city, whose celebrity was proportioned either to the fertility of its territory, or to the advantages of its maritime position. Such, according to *Homer*, were the circumstances of association which characterized that district of *Asia Minor*, where **TROY** was situate.

With these facts in contemplation, it is unreasonable to suppose, that a *plain*, boasting every advantage that Nature could afford, would offer an extraordinary exception to customs so general among antient nations; that it should have remained untenanted and desolate; and that no adventurers should have occupied its fertile soil. It is still more difficult to believe, when the monuments of a numerous people, and the ruins of many cities, (all having reference, by indisputable record, to one more antient, as their *magna parens*;) have been found in such a *plain*, that the compositions of any Bard, however celebrated, should have afforded the sole foundation of a belief that such a people and city did really exist. Among the gems, the vases, the marbles, and the medals, found in other countries, representing subjects connected with the *Trojan war*, yet destitute of any reference to the works of *Homer*, we meet with documents proving the existence of traditions independent of his writings<sup>1</sup>; and in these we

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Evidence  
of the *Trojan War*  
independent of  
*Homer*.

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(1) "That the Antients differed as to the circumstances of the Trojan war, is well known; and that some variations, even in the accounts of those who were actors in that scene, left the Poet at liberty to adopt or reject facts, as it best suited his purpose, is highly probable. . . . Euripides chose a subject for one of his Plays, which supposes that Helen never was at Troy; . . . yet we cannot suppose that he would have deserted Homer without any authority. . . . As the first Poets differed with regard to the Trojan war, so their brother Artists adopted variations. . . . Polygnotus did not always follow Homer." *Wood's Essay on Homer*, pp. 183, 184.



have evidence of the truth of the war, which cannot be imputed to his invention'. With regard to other antiquities where coincidence may be discerned between the representation of the Artist and the circumstances of the Poem, it may also be urged, that they could not all have originated in a single fiction, whatsoever might have been the degree of popularity which that fiction had obtained. Every sculptured onyx, and every pictured patera, found in sepulchres of most remote antiquity and in distant parts of all the Isles and Continents of *Greece*, cannot owe the subjects they represent to the writings of an individual. This were to contradict all our knowledge of antient history and of mankind. It is more rational to conclude, that both the Artist and the Poet borrowed the incidents they pourtray from the traditions of their country; that even the Bard himself found, in the remains of former ages, many of the subjects afterwards introduced by him among his writings. This seems to be evident from his description of the *Shield of Achilles*; and, if it should be remarked, that works of art cannot be considered as having afforded

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(1) When the Persians, laying claim to all Asia, alleged, as the occasion of their enmity to the Greeks, the hostile invasion of Priam, and the destruction of Troy by Agamemnon, it cannot be said they borrowed the charge from the Poems of Homer. *Vid. Herodot. lib. i.*

representations of this nature in the early period to which allusion is made, it would be expedient to dwell upon this particular part of *Homer's* Poem, and, from the minuteness of the detail, derive, not only internal evidence of an exemplar whence the imagery was derived, but also of the perfection attained by the arts of *Greece* in the period when the description was given<sup>2</sup>. Later poets, particularly *Virgil* and *Ovid*, evidently borrowed the machinery of their poems from specimens of antient art which even their commentators are allowed to contemplate<sup>3</sup>; and in the practice existing at this day among itinerant bards of *Italy*, who recite long poems upon the antiquities of the country, we may observe customs of which *Homer* himself afforded the prototype<sup>4</sup>. These

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(2) See also the remarkable description of *Nestor's Cup*, in the eleventh book of the *Iliad*; and the observations relating to it, in the Work by the author's Grandfather upon *Roman* and *Saxon* Coins. *Cowper* acknowledged himself indebted to the learning and ingenuity of the author's Ancestor for the new version introduced by him of a long-mistaken passage in *Homer's* description of that cup.

(3) Witness the discovery of the "caput acris equi" at the building of *Carthage*, and the death of *Laocoön*, as described by *Virgil*; as well as the *Metamorphoses* of *Ovid*, whose archetypes are still discernible upon the gems of *Greece*.

(4) These men, called *improvisatori*, are seen in the public streets of cities in *Italy*. A crowd collects around them, when they begin to recite a long poem upon a *caméo* or an *intaglio* put into their hands. The author saw one, in the principal square at *Milan*, who thus descanted for an hour upon the loves of *Cupid* and *Psyche*.



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observations are applicable only to the question of the war of *Troy*, so far as the truth of the story is implicated. The identity of the place where that war was carried on, so many ages ago, involves argument which can be supported only by practical observation, and the evidence of our senses. It will be separately and distinctly determined, either by the agreement of natural phænomena with the locality assigned them by *Homer*, or of existing artificial monuments with the manners of the people whose history has been by him illustrated. To this part of the inquiry the attention of the Reader is therefore now particularly requested.

Identity of  
the *Plain*.

It seems hardly to admit of doubt, that the *Plain of Anatolia*, watered by the *Mender*, and backed by a mountainous ridge, of which *Kazdaghy* is the summit, offers the identical territory alluded to by the Poet. The long controversy, excited by Mr. *Bryant's* publication, and since so vehemently agitated, would probably never have existed, had it not been for the erroneous maps of the country, which, even to this hour, disgrace our geographical knowledge of that part of *Asia*.

According to *Homer's* description of the *Trojan* territory, it combined certain prominent and

remarkable features, not likely to be affected by any lapse of time. Of this nature was the *Hellespont*; the Island of *Tenedos*; the *Plain* itself; the *River* by whose inundations it was occasionally overflowed; and the *Mountain* whence that *river* issued. If any one of these be found retaining its original appellation, and all other circumstances of association characterize its vicinity, our knowledge of the country is placed beyond dispute. But the Island of *Tenedos*, corresponding in all respects with the position assigned to it by *Homer*, still retains its antient name unaltered; and the *Inscriptions*, found upon the *Dardanelles*, prove those straits to have been the *Hellespont*. The discovery of *Ruins*, which seem to have been those of the *ILIUM* of *Strabo*, may serve not only to guide us in our search after objects necessary to identify the locality alluded to by *Homer*, but perhaps to illustrate, in a certain degree, even the position of *Troy* itself; concerning whose situation, no satisfactory evidence has yet resulted from any modern investigation. That it was not altogether unknown in the time of *Augustus*, is proved by the writings of *Strabo*, who, more than once, expressly assigns to the antient city the place then occupied by the *Village* of the *Iliensians*. The text of this author may now be considered as affording a safer clue

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Importance of the  
Text of  
*Strabo*.

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in reconciling the description of *Troas* given by *Homer* with the existing realities of the country, than the poems of the Bard himself; because the comment afforded by *Strabo* combines all the advantages of observation made eighteen centuries ago, both with regard to the country and the reference borne to its antiquities, by documents, written in a language which may be considered as his own. The traditions of the country concerning the *Trojan* war were not then more remote from their origin, than are at this hour the oral records of *England* with regard to its first invasion by the *Danes* or *Normans*. Comparing the site of the place called *Ilium* in his time, with that of ancient TROY, *Strabo* says, (*Ilus*) “did not build the city where it now is, but nearly *thirty stadia* farther eastward, towards *IDA* and *DARDANIA*, where the *Iliensian Village* is now situate.” If, therefore, we can ascertain precisely the locality of the *ILIUM* of *Strabo*, by the discovery of *Ruins* which bear evidence of their being the remains of that city, a beacon will be established, whence, with his bearings and distances, we may search with reasonable expectation of being able to point out some even of the artificial monuments belonging to the *Plain*. But further, if, with reference to the situation of *Troy* itself, having pursued the clue thus afforded, we find

any thing to indicate the site of the *Village*, where it was believed, in the time of *Strabo*, and where he maintains, that antient ILIUM stood, we cannot be very far from the truth.

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Previously, however, to the introduction of observations relating rather to the conclusion of our examination of the country, the Reader may feel his curiosity gratified by an account of our expedition, from the moment when we landed at *Koum-halé*. We had resolved to penetrate those recesses of the mountains, whence the principal river derives its origin; a region then unexplored by any traveller; and afterwards, by ascending *Kazdaghy*, the loftiest ridge of the whole chain, at that time covered with snow, to ascertain, from the appearance of the *Plain*, and from the objects connected with it, whether its summit might be deemed the *Gargarus* of *Homer*; described as being upon the left of the army of *Xerxes*, during its march from *Antandros* to *Abydos*<sup>1</sup>. But as the *Thymbrius*, a river still retaining its antient name, in the appellation *Thymbreck*, and which here disembogues itself near the embouchure of the *Mender*, has been confounded by *Dr. Chandler* with the *SIMOÏS* of *Homer*, we determined first

Plan of the  
Author's  
Expedition.

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(1) Herodot. lib. vii.

CHAP. upon an excursion, along its banks, to the *Ruins*  
 IV. } situate at a place now called *Halil Elly*;  
 and to *Thymbreck Keuy*, or the Village of  
*Thymbra*.

Tomb of  
*Ajax*.

We crossed the *Mender* by a wooden bridge, immediately after leaving *Kown-halé*; and ascertained its breadth, in that part, to equal one hundred and thirty yards. We then entered an immense plain, in which some *Turks* were engaged hunting wild boars. Peasants were also employed in ploughing a deep and rich soil of vegetable earth. Proceeding towards the east, and round the bay distinctly pointed out by *Strabo*<sup>1</sup>, as the harbour where the *Grecian* fleet was stationed, we arrived at the Sepulchre of *Ajax*, upon the antient *Rhætean* Promontory. Concerning this *tumulus* there is every reason to believe our information to be correct. If we had only the text of *Strabo* for our guidance, there would be little uncertainty; and, by the evidence afforded in a view of the monument itself, we have the best comment upon his accuracy. It is one of the most interesting objects to which the attention of the literary traveller can possibly be directed. Instead of

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(1) *Strab. Geogr. lib. xvii. p. 859. Ed. Ox.*



the simple *Stélé*, usually employed to decorate the summit of the most antient sepulchral mounds, all Writers, who have mentioned the *Tomb of Ajax*, relate, that it was surmounted by a *Shrine*, in which a statue of the Hero was preserved<sup>2</sup>. Religious regard for this hallowed spot continued through so many ages, that even to the time in which Christianity decreed the destruction of the *Pagan* idols, the sanctity of the AÏANTEUM was maintained and venerated<sup>3</sup>. Such importance was annexed to the inviolability of the monument, that after *Antony* had carried into *Egypt* the consecrated image, it was again recovered by *Augustus*, and restored to its pristine *shrine*<sup>4</sup>. These facts may possibly serve to account for the present appearance of the *Tomb*, upon whose summit the *shrine* itself, concealed from external view only by a slight covering of earth, remains unto this hour. *Pliny* mentions the situation of the *Tomb* as being in the very station of the *Grecian* fleet;

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(2) *Diodorus Siculus*, describing the visit paid by *Alexander the Great* to the *Tomb of Achilles*, says he anointed the *Stélé* with perfumes, and ran naked round it with his companions. At the *Tomb of Ajax* he performed rites and made offerings; but no mention occurs of the STÉLÉ. *Diodor. Sic.* lib. xvii.

(3) See the proofs adduced, in a regular series, by *Candler*, in his *History of Ilium*. Lond. 1802.

(4) *Strab.* Geogr. lib. xvii. p. 858. Ed. Or.

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and, by giving its exact distance from *Sigeum*, not only adds to our conviction of its identity, but marks at the same time, most decisively, the position of the *Portus Achæorum*<sup>1</sup>. In all that remains of former ages, there are few objects more powerfully calculated to affect the mind by local enthusiasm than this most interesting Tomb. It is impossible to view its sublime and simple form, without reflecting upon the veneration in which it was so long held; without picturing to the imagination a successive series of mariners, of Kings and Heroes, who from the *Hellespont*, or by the shores of *Troas* and *Chersonesus*, or upon the *Sepulchre* itself, poured forth the tribute of their homage; and finally, without representing to the mind the feelings of a native, or of a traveller, in those times, who, after viewing the existing monument, and witnessing the instances of public and of private regard so constantly bestowed upon it, should have been told that the age was to arrive when the existence of TROY itself, and of the mighty dead entombed upon its *Plain*, would be considered as having no foundation in truth.

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(1) “*Fuit et Aëantium, à Rhodiis conditum in altero cornu (Rhæteo) Ajace ibi sepulto, xxx. stadiorum intervallo à Sigeo, et ipsa in statione classis suæ.*” Sic. leg. Casaub. in *Plin.* lib. v. c. 30.

The present appearance of the *Shrine* does not seem to indicate a higher degree of antiquity than the age of the *Romans*. Some have believed, from the circumstance of its disclosure, that the *Tomb* itself was opened; mistaking the shrine for a vault, although its situation near the summit might have controverted the opinion. It was perhaps constructed when *Augustus* restored the image which *Antony* had taken from the AÏANTEUM. A cement was certainly employed in the work; and the remains of it to this day offer an opportunity of confuting a very prevailing error concerning the buildings of the Antients. The *Greeks* erected many of their most stupendous edifices without cementation; hence it has been supposed that the appearance of mortar in any building is a proof against its antiquity. This notion is however set aside at once, by reference to the *Pyramids of Egypt*; for in these structures mortar was undoubtedly used<sup>2</sup>.

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Cement  
used in the  
*Aiantium*.

The view here afforded of the *Hellespont* and of the *Plain of Troy* is remarkably striking. Several plants, during the season of our visit<sup>3</sup>,

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(2) The author brought specimens, from the spot, of the mortar used in building the greater *Pyramid*.

(3) March 3d.

were blooming upon the soil. Upon the *Tomb* itself we noticed the *silvery Mezereon*, the *Poppy*, the *beardless Hypecoum*, and the *Field Star of Bethlehem*<sup>1</sup>.

*Halil Elly.*

From the *Aianteum* we passed over a healthy country to *Halil Elly*, a village near the *Thymbrius*, in whose vicinity we had been instructed to seek for the remains of a *Temple* once sacred to the *Thymbrean Apollo*. The ruins were conspicuous enough, and they seemed to be rather the remains of *ten* temples than of *one*<sup>2</sup>. The earth to a very considerable extent was covered by subverted and broken columns of *marble* and of *granite*, and every order of architecture was visible in their remains. *Doric*, *Ionic*, and *Corinthian* capitals lay dispersed in all directions, and some of these were of great beauty. We observed a *bas-relief* representing a person on horseback pursued by a winged figure; also a beautiful representation, sculptured after the same manner, of *Ceres* in her car drawn by two

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(1) *Daphne argentea*, *Anemone coronaria*, *Hypecoum imberbe*, *Ornithogalum arvense*.

(2) Our artist, *Monsieur Preaux*, as well as another of our company, *Don Tita Lusieri*, of *Naples*, then employed in making drawings for the *British Ambassador*, although both accustomed to the view of architectural remains, declared, they could reconcile the *Ruins* at *Halil Elly* to no account yet given of the country, antient or modern.

scaly serpents. Of three *Inscriptions* which we copied among these Ruins, the first was engraved upon the shaft of a marble pillar. This we removed, and brought to *England*. It is now in the Vestibule of the Public Library at *Cambridge*; and it commemorates the public services of a *Phrontistes* of *Drusus Cæsar*<sup>3</sup>. The names of persons belonging to the family of *Germanicus* occur frequently among the *Inscriptions* found in and near *TROAS*. *Drusus*, the son of *Germanicus*, was himself appointed to a government in the district. The second *Inscription* has been once before printed, but most erroneously: it will therefore now be offered to the Public, in a more accurate form<sup>4</sup>. Whatsoever tends to illustrate the origin of the *Ruins* in which it was discovered, will be considered valuable; although, after all, we remain in a state of the greatest uncertainty with regard to the *city* alluded to in either of these documents. Possibly it may have been *Scamandria*; but in the multitude of cities belonging to *Troas*, a mere conjecture, without any positive evidence, is only less pardonable than silence.

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*Inscriptions.*

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(3) This *Inscription* has been already published in the account given of the *Greek Marbles* at *Cambridge*. See p. 43. No. XXI. of that Work.

(4) It was also since copied by Mr. *Walpole*, from whose copy it is here given, accompanied by his Notes. See the following page.



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This *Inscription* sets forth that the tribe *Attalis* commemorated *Sextus Julius Festus*, a magistrate of the *city*, and præfect of the *Flavian* cohort, who had been *Gymnasiarch*, and had given magnificently and largely, to the senators and to all citizens, oil and ointment for some public festival.

ΗΑΤΤΑΛΙΣ ΦΥΛΗ  
ΣΕΞΤΟΝΙΟΥΛΙΟΝΦ.  
ΤΟΝΚΟΣΜΟΝΤΗΣΠ  
ΘΛΕΩΣΕΠΑΡΧΟΝΣΠΕΙΡΗΣ  
ΦΛΑΒΙΑΝΗΣΓΥΜΝΑΣΙΑΡ  
ΧΗΣΑΝΤΑΛΑΜΠΡΩΣΚΑΙΦΙ  
ΛΟΤΕΙΜΩΣΚΑΙΠΡΩΤΟΝ  
ΤΩΝΑΠΑΙΩΝΟΣΚΑΙ  
ΜΕΧΡΙΝΥΝΜΟΝΟΝΕΛΑΙ  
ΟΜΕΤΡΗΣΑΝΤΑΤΟΥΣ  
ΤΕΒΟΥΛΕΥΤΑΣΚΑΙΠΟ  
ΛΕΙΤΑΣΠΑΝΤΑΣΚΑΙΑΛ  
ΕΪΨΑΝΤΑΕΚΛΟΥΤΗΡΩΝ  
ΔΗΜΕΙ

*Notes on the Upper Inscription.*

- Line 5.* The word *Flavian* shews the inscription to be of the time of *Vespasian* or *Domitian*.
- 8. In an *Inscription* found at *Delphi* we have the same expression, “*Primum inter eos qui unquam fuerunt.*” *Murat. Inscript.* 632. 2.
- 13. “*Intelligi ἀλιφιῶν δεβερε de publico quodam festo quo cives laute excipiebantur, quibus in occasionibus notum est pretiosa unguenta*

The third *Inscription*, and perhaps the most important, has these remarkable words:

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ΟΙ ΙΛΙΕΙΣ  
ΤΟΝ ΠΑΤΡΙΟΝ ΘΕΟΝ  
ΑΙΝΕΙΑΝ

“THE ILIANS TO THEIR COUNTRY’S GOD ÆNEAS.”

If this had been found by a late respectable and learned author<sup>1</sup>, it might have confirmed him in the notion that the *Thymbrius* was in fact the *Simoïs*, as he believed; and perhaps have suggested, in the present name of the place, *Halil Ili*, (or, as we have written it, *Halil Elly*, to conform to the mode of pronunciation,) an etymology<sup>2</sup> from ΙΛΙΟΝ.

From the Ruins at *Halil Elly* we proceeded through a delightful valley, full of vineyards, and almond-trees in full bloom, intending to pass the night at the village of *Thymbreck*. We

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*unguenta vulgo adhiberi.*<sup>11</sup> (Misc. Obs. 1733.) The portion of oil generally given to each man was called *mensa olearia*. *Pitis*. in voce.

(1) The Author of the *History of Ilium*, &c. &c.

(2) *Elly*, in the language of the country, signifies a *District*; so that the name of this place admits a literal interpretation, signifying “*The District of Halil*,” which may be further interpreted, “*The District of the Sun*,” from one of the names of *Apollo*, ΑΙΛ or ΑΕΛΙΟΣ.

CHAP. IV. found no antiquities, nor did we hear of any in the neighbourhood. The next day returning towards *Halil Elly*, we left it upon our right, and crossed the *Thymbrius* by a ford. In summer this river becomes almost dry; but during winter it often presents a powerful torrent, carrying all before it. Not one of the maps, or of the works yet published upon *Troas*, has informed us of its termination: according to some, it empties itself into the *Mender* near to its embouchure; others describe it as forming a junction near *Tchiblack*; a circumstance of considerable importance; for if this last position be true, the ruins at *Tchiblack* may be those of the *Temple* of the THYMBRÆAN APOLLO. *Strabo* expressly states the situation of the temple to be near the place where the *Thymbrius* discharges itself into the SCAMANDER'. After we had passed the ford, we ascended a ridge of hills, and found the remains of a very antient paved-way. We then came to *Tchiblack*. the town or rather village of *Tchiblack*, where we noticed very considerable remains of antient sculpture, but in such a state of disorder and ruin, that no precise description of them can be given. The most remarkable are upon the top

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(1) *Strab. Geogr. lib. xiii. p. 861. ed. Ox.*

of a hill called *Beyan Mezaley*, near the town, in the midst of a beautiful grove of oak trees, towards the village of *Callifat*. Here the Ruins of a *Doric* Temple of white marble lay heaped in the most striking manner, mixed with broken *Stélæ*, *Cippi*, *Sarcophagi*, *Cornices* and *Capitals* of very enormous size, *entablatures*, and *pillars*. All of these have reference to some peculiar sanctity by which this hill was antiently characterized. It is of a conical form, and stands above the village of *Tchiblack*, seeming to be as large as the *Castle Hill* at *Cambridge*. The first inquiry that suggests itself, in a view of this extraordinary scene, naturally involves the original cause of the veneration in which the place was antiently held. Does it denote the site of *Pagus Iliensium*, whose inhabitants believed that their village stood on the site of Antient *Troy*?<sup>2</sup> This place was distant thirty *stadia*<sup>3</sup> from the *New Ilium* of *Strabo*; and the distance corresponds with the relative situation of this Hill and *Palaio-Callifat*, or *Old Callifat*, where *New Ilium* stood; as will hereafter appear. Or may it be considered as the eminence<sup>4</sup> called by

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Remark-  
able Ruins.

Probable  
Site of  
*Pagus  
Iliensium.*

(2) Ibid.

(3) Three *English* miles and six furlongs.

(4) Ἡ καλὴ Κορώνη λόφος τις.

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*Strabo* the beautiful *Colone*, five *stadia*<sup>1</sup> in circumference, near to which *SIMOÏS* flowed; and consequently *Tchiblack*, as the *Pagus Iliensium*? The *Callicolone* was rather more than a mile distant<sup>2</sup> from the *Village of the Ilians*, and stood above it; exactly as this hill is situate with regard to *Tchiblack*<sup>3</sup>.

It will now be curious to observe, whether an Inscription we discovered here does not connect itself with these inquiries. It was found upon the fluted marble shaft of a *Doric* pillar, two feet in diameter; so constructed, as to contain a *Cippus*, or inscribed slab, upon one side of it<sup>4</sup>; exhibiting the following characters:

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(1) Rather more than half a mile.

(2) Ten *stadia*.

(3) It is a feature of Nature so remarkable, and so artificially characterized at this hour, that future travellers will do well to give it due attention. In our present state of ignorance concerning *Troas*, we must proceed with diffidence and caution: nothing has been decided concerning the side of the *Plain* on which this hill stands, and where all the objects most worthy of attention seem to be concentrated. The author is convinced, that when the country shall have been properly examined on the *north-eastern* side of the *Mender*, instead of the *south-western*, many of the difficulties which now impede a reconciliation of *Homer's* Poems with the geography of the country will be done away. This has not yet been attempted.

(4) The *Cippus*, or inscribed part of the pillar, was two feet eleven inches long, and two feet four inches wide.



ΤΙΒΕΡΙΩΙΚΛΑΥΔΙΩΙΚΑΙΣΑΡΙ  
 ΓΕΡΜΑΝΙΚΩΙΚΑΙΠΟΥΛΙΑΙΣΕΒΑ  
 ΣΤΗΙΑΓΡΙΠΠΕΙΝΗΚΑΙΤΟΙΣΤΕΚ  
 ΝΟΙΣΑΥΤΩΝΚΑΙΤΗΣΥΙ . .  
 ΚΑΙΤΗΙΑΘΗΝΑΤΗΙΛΙΑΔ  
 ΙΔΗΜΩ\*ΤΙΒΕΡΙΟΣΚΑΙ  
 . ΦΑΝΟΥΣΥΙΟΣΦΙΛΟΚΑΙΣΑΡΚΑ  
 ΙΗΓΥΝΗΑΥΤΟΥΚΛΑΥΔ . . .  
 ΙΝΟΣΘΟΥΓΑΤΗΡΠΑΡΜΕΝ . . . .  
 ΤΗΝΣΤΟΑΝΚΑΙΤΑΕΝΑΥΤΗΝΙΑ  
 ΝΤΑΚΑΤΑΣΚΕΥΑΣΑΝΤΕΣΣΕ  
 ΚΤΩΝΙΔΙΩΝΑΝΕΘΗΚΑΝ

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This *Inscription* records the consecration of a *STOA*, and all things belonging to it, to *Tiberius Claudius Cæsar Germanicus*, the emperor, and to *Julia Augusta Agrippina*, his wife, and their children, and to *Minerva* of *ILIUM*. The reason why the Emperor *Claudius* and his children were honoured by the *Ilienses*, is given by *SUETONIUS* and by *TACITUS*<sup>5</sup>. *Eckhel* mentions a fane consecrated to the *Iliæan Minerva*, as having existed in the *Pagus Iliensium*, which *Alexander* adorned after his victory at *Granicus*<sup>6</sup>. *ARRIAN* states merely the offerings to *Minerva* of *ILIUM*,

(5) "Iliensibus Imperator Claudius tributa in perpetuum remisit, oratore Nerone Cæsare." *Eckhel. Doctrina Num. Vet. vol. II. p. 483. Vindob. 1794.*

(6) *Eckhel. ibid.*

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making no mention of the *fane*; but STRABO, who expressly alludes to the *temple*, places it in the *Iliensian* city<sup>1</sup>. But whence originated the sanctity of this remarkable spot, still shaded by a grove of venerable oaks, beneath whose branches a multitude of votive offerings yet entirely cover the summit of the hill? An *inscription* commemorating the pious tribute of a people in erecting a portico to the family of *Claudius Cæsar* and to the *Iliæan Minerva*, can only be referred to the inhabitants of that district of TROAS who were styled *Ilienses*. It has been shewn that *Claudius*, after the example of *Alexander*<sup>2</sup>, had perpetually exempted them from the payment of any tribute. In their district stood the *Pagus Iliensium*, with the (*Callicolone*) *beautiful hill*; and nearly thirty *stadia*<sup>3</sup> farther towards the *west*, reversing the order of the bearing given by STRABO<sup>4</sup>, the *Iliensium Civitas*. If therefore this hill, so preeminently entitled to the appellation of *Callicolone*, from the regularity of its form, and the groves by which it seems for ages to have been adorned,

*Callicolone.*

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(1) Τὴν δὲ τῶν Ἰλίων πόλιν τὴν νῦν. *Strab. Geogr. lib. xiii. p. 855.*  
ed. Ox.

(2) *Arrian. Expedit. lib. i.*

(3) Three miles and three quarters.

(4) *Strab. Geogr. lib. xiii.*

be further considered, on account of its antiquities, as an indication of the former vicinity of the *Iliensian Village*, it should follow, that observing a *westward* course, the distance of three miles and three quarters, or nearly so, would terminate in the site of the *Iliensian City*; and any discovery ascertaining either of these places would infallibly identify the position of the other. This line of direction we observed in our route, advancing by a cross road into the *Plain*.

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There were other *Inscriptions*, commemorating the good offices of *Roman Emperors*: but these were so much mutilated, that no decisive information could be obtained from them. Upon one we read:

Η ΑΛΕΞΑΝΔΡΙΣ ΦΥΛΗ  
ΣΕΞΤΟΝ ΙΟΥΛΙΟ . . .  
ΝΑΤΟΝ ΚΟΣΜΟΝ ΤΗΣ  
ΠΟΛΕΩΣ ΕΠΑΡΧΟΝ ΣΠΕΙ  
ΡΗΣ ΦΛΑΒΙΑΝΗΣ

“THE ALEXANDRIAN TRIBE HONOUR SEXTUS JULIUS,  
THE MAGISTRATE OF THE CITY, PRÆFECT OF  
THE FLAVIAN COHORT,” &c.

Another, inscribed upon the cover of a large marble *Soros*, mentioned a *portico*, and the daughter of some person for whom both the ΣΤΟΑ and the ΣΟΡΟΣ had been constructed.

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As we journeyed from this place, we found, in a cornfield below the hill, a large mass of inscribed *marble*; but owing to the manner in which the stone was concealed by the soil, as well as the illegibility of the *inscription*, we could only discern the following characters, in which the name of *Julius* again occurs :

ΙΟΥΛΙΟΥ . . . . .  
ΑΡΧΟΝ . . . . .  
. . . . . ΚΟΣΜΟΝ

sustaining what was before advanced concerning the prevalence of names belonging to the family of *Germanicus*, or of persons who flourished about his time. Upon a medal of *Claudius*, described by *Vaillant*<sup>1</sup>, belonging to *Cotyæium*, a city of *Phrygia*, bordering upon *TROAS*<sup>2</sup>, we read the words ΕΠΙ ΙΟΥΛΙΟΥ ΥΙΟΥ ΚΟΤΙΑΕΩΝ. We proceeded hence towards the *Plain* : and no sooner reached it, than a *Tumulus*

Antient  
Sepulchre,  
and

(1) Numism. Imperat. August. et Cæs. p. 12. *Par.* 1698.

(2) See the observation of *Mentelle*, (*Encyclop. Method. Geogr. Ancienne. Par.* 1787.) who thus places it, on the authority of *Pliny*. This position of the city does not however appear to be warranted by any explicit declaration of that author. *Pliny's* words are : “ *Septentrionali sui parte Galatiæ contermina, Meridiana Lycaoniæ, Pisidiæ, Mygdoniæque, ab oriente Cappadociam attingit. Oppida ibi celeberrima, præter jam dicta, Ancyra, Andria, Celænæ, Colossæ, Carina, Cotiaion, Ceranæ, Iconium, Midaion.*” *Plin. Hist. Nat. tom. I. lib. v. p. 284. Ed. L. Bat.* 1635.

of very remarkable size and situation drew our attention, for a short time, from the main object of our pursuit.

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This *Tumulus*, of a high conical form and very regular structure, stands altogether insulated. Of its great antiquity no doubt can be entertained, by persons accustomed to view the everlasting sepulchres of the Antients<sup>3</sup>. By the *southern* side of its base is a long natural *mound* of limestone: this, beginning to rise close to the artificial *tumulus*, extends towards the village of *Callifat*, in a direction nearly from *north* to *south* across the middle of the *Plain*. It is of such height, that an army, encamped upon the eastern side of it, would be concealed from all observation of persons stationed upon the coast, by the mouth of the *Mender*. It reaches nearly to a small and almost stagnant *river*, hitherto unnoticed, called *Callifat Osmack*, or *Callifat Water*, taking its name from the village near to which it falls into the *Mender*: our road to this

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(3) " Mr. Bryant says, the tumuli on the Plain of Troy are Thracian. In addition to the passages in Strabo which prove the Phrygians, the inhabitants of the country, to have been in the custom of erecting tumuli, the following passage from Athenæus may be added. ' You may see every-where in the Peloponnesus, but particularly at Lacedæmon, large heaps of earth, which they call the Tombs of the Phrygians, who came with Pelops.' l. xiv. p. 625." *Walpole's MS. Journal.*



village afterwards led us along the top of the mound. Here then both Art and Nature have combined to mark the *Plain*, by circumstances of feature and of association not likely to occur elsewhere; although such as any accurate description of the country may well be expected to include: and if the Poems of *Homer*, with reference to the *Plain of Troy*, have similarly associated an artificial *tumulus* and a natural *mound*, a conclusion seems warranted, that these are the objects to which he alludes. This appears to be the case in the account he has given of the *Tomb of Ilus* and the *Mound of the Plain*<sup>1</sup>.

Upon the surface of the *Tomb* itself, in several small channels caused by rain, we found fragments of the *terra-cotta* vases of *Antient Greece*<sup>2</sup>;

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(1) The *Trojans* were encamped (ἐπὶ θρασυῖ ἄιδιαι) upon, or near to, the *Mound of the Plain* (Il. K. 160); and *Hector* holds his council with the Chiefs, apart from the camp, at the *Tomb of Ilus* (Il. K. 415); which was therefore near to the *Mound*. Their coincidence of situation induced M. *Chevalier* to conclude they were one and the same; *Description of the Plain of Troy*, p. 113. Mr. *Bryant* combated this opinion: *Observations upon a Treatise, &c.* p. 9. Mr. *Morrill* very properly derides the absurdity of supposing the council to be held at a distance from the army. *Vindicat. of Homer*, p. 96.

(2) These are still in our possession, and resemble the beautiful earthenware found in the sepulchres of *Athens*, and at *Nola* in *Italy*. The durability of such a substance is known to all persons conversant in the Arts; it is known to have resisted the attacks of water and air, at least two thousand years.

nor can we assign any other cause for their appearance, than the superstitious veneration paid to the tombs of TROAS in all the ages of its history, until the introduction of Christianity. Whether they be considered as the remains of offerings and libations made by the *Greeks*, or by the *Romans*, they are indisputably not of modern origin. The antiquity of earthenware, from the wheel of a *Grecian* potter, is as easily to be ascertained as any remains of antient art which have been preserved for modern observation; and, in endeavouring to discover the site of *Grecian* cities, towns, and public monuments, such fragments of their *terra-cotta* may be deemed, perhaps, equal in importance to *medals* and *inscriptions*.

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From this *Tomb* we rode along the top of the *Mound of the Plain*, in a *south-western* direction, towards *Callifat*. After we had proceeded about half its length, its inclination became southward. Having attained its extremity in that direction, we descended into the *Plain*, when our guides brought us to the *western* side of it, near to its *southern* termination, to notice a *tumulus*, less considerable than the last described, about three hundred paces from the *Mound*, almost concealed from observation by being continually overflowed, upon whose

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top two small oak trees were then growing. This *tumulus* will not be easily discerned by future travellers, from the uniformity of its appearance, at a distance, with the rest of the vast *Plain* in which it is situate, being either covered with corn, or furrowed by the plough. The view it commands of the coast, towards the mouth of the *Mender*, may possibly entitle it to their subsequent consideration, with reference to the *Sepulchre of Myrinna*.

We now proceeded to the *Callifat Osmack*, or *Callifat Water*, a river that can scarcely be said to flow towards the *Mender*; yet so deep, that we were conducted to a ford in order to pass. Hundreds of tortoises, alarmed at our approach, were falling from its banks into the water, as well as from the overhanging branches and thick underwood, among which these animals, of all others the least adapted to climb trees, had singularly obtained a footing. Wild-fowl, also, were in great abundance; and in the corn land partridges were frequently observed. We have no hesitation in stating, that we conceive this river to be the *Simois*; nor would there, perhaps, remain a doubt upon the subject, if it were not for the prejudice founded upon a marvellous error, which has prevailed throughout all the *Trojan* controversy concerning the

Opinion concerning the *Simois*.

Prevalent error with regard to the *Scamander*.

sources of the SCAMANDER. *Pope* seems first of all to have fallen into the notion of the *double* origin of this river: since his time, *Wood*, *Chevalier*, and their followers, have maintained that the *Scamander* had *two* sources, one of which was *hot*, and the other *cold*. The whole of this representation has been founded upon a misconstruction of the word ΠΗΓΑΙ'. The *Scamander* has therefore been described as having its rise<sup>2</sup> from *two* sources in the *Plain*, near to the *Scæan Gate* of the city; hence all the zeal which has been shewn in giving to the

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(1) An expression occurs in the *Prometheus* of ÆSCHYLUS, ποταμῶν τε πηγαι, (v. 89, p. 8. *Ed. Blomf.*) where the same word is used; not with reference to the *main* heads, or original *sources*, of rivers; but to all those springs by which they are augmented.

(2) Thus described in *Pope's* Translation of the twenty-second book of the *Iliad*:

“Next by Scamander's *double source* they bound,  
“Where two *fam'd* fountains burst the parted ground.”

There is nothing in the original, either of the *double source* or of the *fame* of the fountains. *Homer's* words are:

Κρουαὶ δ' ἴκανον καλλιέρωα, ἔνθα δὲ πηγαι  
Δοιαὶ ἀναΐσσοσι Σκαμάνδρου δινήεντος.

*Mr. Bryant* (*Observat. &c.* p. 28.) interpreted this passage thus,—“They arrived at two basons of fine water, from which two fountains of the *Scamander* issue forth,”—but combats the notion of their having any other relation to the river. *Cowper* seems to have succeeded more happily in affording the spirit and design of the original:

“And now they reach'd the running riv'lets clear,  
“Where from *Scamander's* dizzy flood arise  
“Two fountains.”——

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springs of *Bonarbashy* the name of those sources, although they be many in number, and all of them be *warm* springs, as will hereafter appear. Having once admitted this palpable delusion concerning the *sources* of the *Scamander*, notwithstanding the very judicious remonstrances of Mr. *Bryant* upon this part of the subject, and the obvious interpretation of the text of *Homer*, the wildest theories ensued'. All attention to the *Plain* of TROAS on the *north-eastern* side of the *Mender* was abandoned; nothing was talked of but *Bonarbashy*, and its *warm* fountains; and these being once considered as the *sources* of the *Scamander*, were further reconciled with *Homer's* description, by urging the absurdity of believing *Achilles* to have pursued *Hector* on the heights of *Ida*, when the chace is said to have happened near to the walls of *Troy*. But the plain matter of fact is this; that *Homer*, in no part of his poems, has stated either the *temperature* of the SCAMANDER at its source, or its *double origin*. In no part of his poems is there any thing equivocal, or obscure, concerning the place whence that river issues, or the nature of its torrent. It is with him, 'SCAMANDER,

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(1) Among others, that of making the Heights of *Bonarbashy* a part of the chain of *Mount Ida*, with which they have no connection.



flowing from *Idean Jove*<sup>2</sup>;<sup>3</sup> ΜΕΓΑΣ ΠΟΤΑΜΟΣ ΒΑΘΥΔΙΝΗΣ, ‘*the great vortiginous river*<sup>3</sup>;<sup>4</sup>’ ‘bearing on his giddy tide *the body of Polydorus to the sea*<sup>4</sup>;<sup>5</sup>’ ‘the angry SCAMANDER<sup>5</sup>.’ The springs by which *Achilles* pursues *Hector* were *two fountains*<sup>6</sup>, or rivulets, near to the bed of the river, as expressly stated by the Poet; but they had no connection with the *source* of the SCAMANDER, and therefore the rise of that river in *Mount Ida* causes no objection to *Homer’s* narrative. The whole country abounds both with *hot* and with *cold* springs; so that, being unauthorized by the Poet to ascend to the *source* of the SCAMANDER in search of those fountains, we may rest satisfied with their position elsewhere.

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Continuing along the *southern* side of *Callifat Water*<sup>7</sup>, after having crossed the ford, we came to some *Ruins* upon its banks, by which the

Ruins by  
the *Callifat*  
*Osmack*.

(2) *Iliad* Φ.

(3) *Iliad* M. 74.

(4) *Iliad* Φ.

(5) *Iliad* Φ.

(6) Δουὰι πηγὰί. *Il.* X. 147.

(7) The only person by whom the *Callifat Water* has been noticed, is the Engineer *Kauffer*. In the Map he drew up by order of *Count Ludolf*, the *Neapolitan* Minister at the *Porte*, and since published by *Arrowsmith* after our return to *England*, it is indeed introduced; but in so slight a manner, as to appear a much less stream than his “*Scamander, vel Xanthus*,” which is not the case.

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ground was covered to a considerable extent. These consisted of the most beautiful *Doric* pillars, whose *capitals* and *shafts*, of the finest white *marble*, were lying in the utmost disorder. Among them we also noticed some entire *shafts* of *granite*. The temples of *Jupiter* being always of the *Doric* order, we might suppose these *Ruins* to mark the site of a *fane* consecrated to *Idean Jove*; but *Doric* was evidently the prevailing order among the antient edifices of the *TROAS*, as it is found everywhere in the district, and all the temples in that part of *Phrygia* would not have been consecrated to the same Deity. The *Ruins* by the *Callifat Water* have not been hitherto remarked by any traveller; although *Akerblad* obtained, and published in a very inaccurate manner, an *Inscription* which we also copied here. It is as old as the *Archonship* of *Euclid*<sup>7</sup>. As it has been already published, both in the account of the *Greek Marbles* preserved in the Vestibule of the University Library at *Cambridge*<sup>8</sup>, and also in the Appendix to a Dissertation on the *Soros* of *Alexander*<sup>9</sup>, the introduction of the original legend here would be deemed an unnecessary

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(7) See the late Professor *Porson's* opinion, as given in the Author's account of "*Greek Marbles*" at *Cambridge*, p. 50.

(8) *Ibid.*

(9) "*Tomb of Alexander*," *Append.* No. 4. p. 158.

repetition. It was inscribed upon the lower part of a plain *marble* pillar: this we removed to the *Dardanelles*, and afterwards sent to *England*. The interpretation sets forth, that  
 “THOSE PARTAKING OF THE SACRIFICE, AND OF THE GAMES, AND OF THE WHOLE FESTIVAL, (*honoured*) PYTHA, DAUGHTER OF SCAMANDROTIMUS, NATIVE OF ILIUM, WHO PERFORMED THE OFFICE OF CANEPHOROS IN AN EXEMPLARY AND DISTINGUISHED MANNER, FOR HER PIETY TOWARDS THE GODDESS.” In the conjecture already offered, that the stream, on the banks of which these edifices were raised, and these *vows* were offered, was the SIMOÏS of the Antients, some regard was necessarily intended, both to the *Ruins* here situate, and to the *Inscription* to which reference is now made. A certain degree of collateral, although of no positive evidence, may possibly result from the bare mention of places and ceremonies, connected by their situation, and consecrated by their nature, to the history of the territory where SIMOÏS flowed.

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Near to the same place, upon a block of *Parian marble*, we found another *Inscription*, but not equally perfect. The following letters were all we could collect, from the most careful examination of the stone:

Inscriptions.

ΑΣΤΩΟΥΓΙΣΙ  
ΣΜΗΤΩΝΑΕΛΥΣΑΙ  
ΠΑΤΗΡΚΑΤΑΤΗΝΤΟΥΠΑ  
ΘΗΚΗΝΕΣΕΠΙΚΡΙΜΤΟ  
ΚΑΙΚΙΛΙΟΥΣΟΥΠΟ  
ΤΑΜΙΟΥΚΑ  
ΑΠΟΛΕ

Village of  
*Callifat.*

We afterwards proceeded to the *Greek* village of *Callifat*, situate near to the spot where the *Callifat Osmack* joins the *Mender*. In the streets and court-yards of this place were lying several capitals of *Corinthian* pillars; and upon a broken *marble* tablet, placed in a wall, we noticed part of an *Inscription* in metre; the rest of the characters having perished:

. . ΙΔΥΣΙΝΑΝΔΡΑΣΙΝΙΚ  
. ΠΡΟΚΛΟΝΥΜΟ . . . . .  
. . ΡΟΣΤΟΣΟΥ . . . . .

Medals.

While we were copying this, some peasants of the place came to us with *Greek medals*. They were all of *copper*, in high preservation, and all *medals* of *ILIUM*, struck in the time of the *Roman Emperors*<sup>1</sup>. Upon one side was

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(1) The *copper* coinage of *Greece* was not in use until towards the close of the *Peloponnesian War*. It was first introduced at *Athens*, at the persuasion of one *Dionysius*; thence called *Χαλκοῦ*; according to *Athenæus*, lib. xv. c. 3. & lib. ii. c. 12.

represented the figure of *Hector* combating, with his shield and spear, and the words **ΕΚΤΩΡΙΑΙΕΩΝ**; and upon the other, the head either of *Antoninus*, *Faustina*, *Severus*, or some later *Roman* Emperor or Empress. As there were so many of these *Iliac medals*, we asked where they were found; and were answered, in modern Greek, at *Palaio Callifat* (Old Callifat), a short distance from the present village, in the *plain* towards the *east*<sup>2</sup>. We begged to be conducted thither; and took one of the peasants with us, as a guide.

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We came to an elevated spot of ground, surrounded on all sides by a level *plain*, watered by the *Callifat Osmack*, and which there is every reason to believe was the *Simoisian Plain*. Here we found, not only the traces, but also the remains of an antient citadel. *Turks* were then employed in raising enormous blocks of *marble*, from the foundations which surrounded this eminence; and these foundations may have been the identical works constructed by *Lysimachus*, when he fenced *New Ilium* with a wall.

Remains of  
*New Ilium*.

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(2) Every traveller who has visited *Greece*, will be aware of the importance of profiting by the mention of the word *Palaio*, as applied to the name of any place. It is a never-failing indication of the site of some antient city; and so it proved in the present instance.



The appearance of the structure exhibited that colossal and massive style of architecture which bespeaks the masonry of the early ages of Grecian history. All the territory within these foundations was covered by broken pottery, whose fragments were parts of those antient *terra-cotta* vases which are now held in such high estimation. Here the peasants said they had found the *medals* which they had offered to us; and that after heavy rains, it was a very common thing to meet with them. Many had been discovered in consequence of the recent excavations made there by the *Turks*, who were at this time removing the materials of the old foundations, for the purpose of constructing works at the *Dardanelles*. As these *medals* plainly shew, by their indisputable legends, the people by whom they were fabricated, and have also, in the circumstances of their locality, a probable reference to the *Ruins* here, they enable us to fix, with tolerable certainty, the situation of the city to which they belonged. Had we observed, in our route from *Tchiblack*, precisely the line of direction mentioned by *Strabo*, and continued in a due course from *east* to *west*, instead of turning towards the *south* into the *Simoisian Plain* to visit the village of *Callifat*, we should have terminated the distance he has mentioned, of thirty *stadia*, (as separating the

city from the *village* of the *Iliensians*) by the discovery of these *Ruins*. They may have been the same which *Kauffer* noticed in his map<sup>1</sup>, by the title of *Ville de Constantine*; but they are evidently the remains of NEW ILIUM; whether we regard the testimony afforded by their situation, as agreeing with the text of *Strabo*; or the discovery here made of the *medals* of the city. Once in possession of this important point, a light breaks in upon the dark labyrinth of TROAS; we stand with *Strabo* upon the very spot whence he deduced his observations concerning other objects in the district; looking down upon the *Simoisian Plain*, and viewing in front of the city, towards the south-west, the junction of the *two rivers*; "one flowing towards *Sigeum*, and the other towards *Rhceteum*," precisely as described by him; being guided, at the same time, to *Callicolone*, the *village* of the *Iliens*, and the *sepulchres* of *Æsyetes*, *Batieia*, and *Ilus*, by the clue he has afforded<sup>2</sup>. From the natural or the artificial elevation of the

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(1) See the Map, published by *Arrowsmith*, of *The Plain of Troy*, from an original design by *Kauffer*; also the *Vignette* to this Chapter.

(2) The Reader is requested to pay particular attention to the small sketch which has been engraved for a *Vignette* to this Chapter, in order to observe the extraordinary coincidence between the actual survey of the *Plain*, and the description given by *Strabo*, in his account of TROAS, lib. xiii. pp. 855, 861. Ed. Ox.

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territory on which the *city* stood, (an insulated object in the *Plain*,) we beheld almost every land-mark to which that author has alluded. The splendid spectacle presented towards the *west* by the snow-clad top of *Samothrace*, towering behind *Imbrus*, would baffle every attempt of delineation: it rose with prodigious grandeur; and while its ætherial summit shone with indescribable brightness in a sky without a cloud, it seemed, notwithstanding its remote situation, as if its vastness would overwhelm all *TROAS*, should an earthquake heave it from its base. Nearer to the eye appeared the mouth of the *Hellespont*, and *Sigeum*. Upon the *south*, the *Tomb of Æsyetes*, by the road leading to *Alexandria Troas*<sup>1</sup>; and less remote, the *ScAMANDER*, receiving *SIMOÏS*, or *Callifat Water*, at the boundary of the *Simoïsiàn Plain*. Towards the *east*, the *Throsmos*, with the *sepulchres* of *Batieia* and *Ilus*: and far beyond, in the great *Idean chain*, *Gargarus* opposed to *Samothrace*<sup>2</sup>,

(1) Ὁ νῦν δεικνύμενος τοῦ Αἰσθήτου τάφος παρὰ τὴν εἰς Ἀλεξάνδρειαν ὁδόν. *Strab. Geogr.* lib. xiii. p. 863. Ed. Ox.

(2) It is only by viewing the stupendous prospect afforded in these classical regions, that any adequate idea can be formed of *Homer's* powers as a painter, and of the accuracy which distinguishes what Mr. *Wood* (*Essay on Homer*, p. 132.) terms his "*celestial geography*." Neptune, placed on the top of *Samothrace*, commanding a prospect of *Ida*, *Troy*, and the *fleet*, observes *Jupiter*, upon *Gargarus*, turn his back upon *Troas*. What is intended by this averted posture of the *God*, other than that

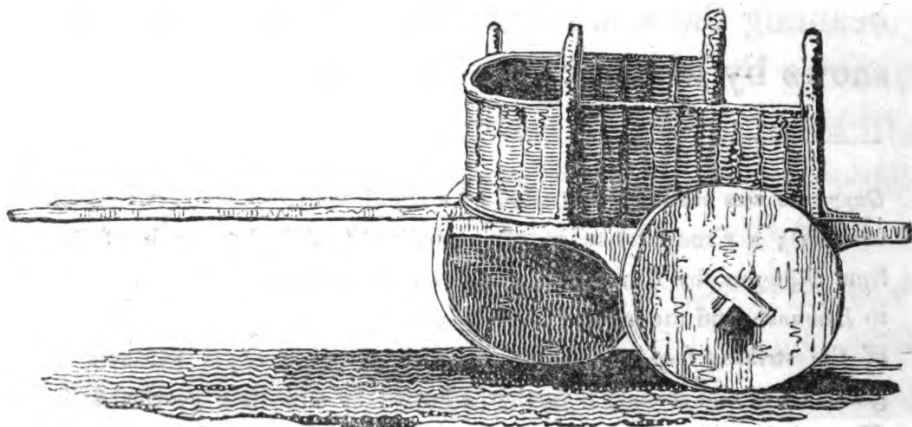
*Gargarus*

dignified by equal if not superior altitude, and beaming the same degree of splendour from the snows by which it was invested.

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*Gargarus* was partially concealed by a cloud, while *Samothrace* remained unveiled; a circumstance so often realized? All the march of *Juno*, from *Olympus*, by *Picria* and *Æmathia*, to *Athos*; from *Athos*, by sea, to *Lemnos*; and thence to *Imbros*, and *Gargarus*; is a correct delineation of the striking face of Nature, in which the picturesque wildness and grandeur of real scenery is further adorned by a sublime poetical fiction. Hence it is evident that *Homer* must have lived in the neighbourhood of *Troy*; that he borrowed the scene of the *Iliad* (as stated by Mr. Wood, p. 182,) from ocular examination; and the action of it, from the prevailing tradition of the times.



Homerian Car.

## CHAP. V.

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### DISTRICT OF TROAS.

*Ford of the Mender—Fountains of Bonarbashy—their Temperature—Possible Allusion to them in Homer—Antiquities of Bonarbashy—Heights called the Acropolis—Antient Tumuli—Probable Origin of the supposed Acropolis—Observations by the Polar Star—Journey to the Source of the Mender—Basalt Pillars—ÆNEIA—Remarkable Tomb—Plain of Beyramitch—Turkmanlé—Bonarbashy of Beyramitch—Warm Springs—Beyramitch—Antiquities—Kûchûnlû Tépe—Temple and Altars of Jupiter—Evgillar—Ascent to the Summit of Gargarus—Oratories of Hermits—View from the highest Point of the Mountain—Errors in the Geography of*



*of the Country—Appearance of the Idæan Chain towards  
Lectum—Dangerous Situation of the Author.*

IT was now time to visit *Bonarbashy*, a place of which so much has been written and said. It had long been a conspicuous object in sight; and appeared at a distance towards the *south-east*, upon an eminence commanding a very extensive view of all the *Plain*. Returning therefore to *Callifat*, we took the ordinary road to it from *Koumhalé*, and soon arrived at a ford of the *Mender*; at this time so broad and deep, that we were glad to hail some *Turks* at a considerable distance upon the opposite shore, and ask if it were passable. They answered in the affirmative; but we narrowly escaped being carried off, horses and all, by the torrent. We rode, quite up to the girths, across a place two hundred feet wide, and the current was extremely rapid. It reminded us of those rivers in the north of *Sweden*, which fall into the *Gulph of Bothnia*. It was at this ford that our friend Mr. now Sir *William Gell*, in a very different season of the year, was in danger of losing all the fruits of his journey, by letting his papers fall into the river<sup>1</sup>. He stated the breadth of

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Ford of the  
*Mender*.

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(1) *Topography of Troy*, p. 15. See also the very accurate representation of the *Ford*, with a view, from it, of *Bonarbashy*, in the 24th Plate, p. 70. of the same work. I am able and anxious to bear ample testimony

it as somewhat more than a hundred feet. In certain periods of the year, it inundates all the neighbouring territory; and the marks of such an inundation, caused by the branches of trees, reeds, and rushes, left by the water on the land, were visible a considerable distance from its banks, at the time we passed. It has been usual to consider this river, which bears every characteristic of the SCAMANDER, as the SIMOÏS of *Homer*; but there is positive evidence to the contrary'. All the principal battles of *Homer* were fought either on the banks of the SIMOÏS,

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testimony to Sir *William Gell's* accuracy, in all the engravings which have been made from his drawings. We were together in *Constantinople*, in 1800; and both visited *Troas* in the following year. Our journey took place in *March* 1801: Sir *W. Gell* did not arrive until *December*.

(1) It is quite amusing to observe the freedom of citation, and palpable errors, which have been tolerated in the discussion of this subject. In Mons<sup>r</sup>. *Chevalier's* *Description of the Plain of Troy*, we find the author (p. 3.) supporting the following observations, by references to the text of *Homer*: "I shall distinguish the *impetuous* course of the *rapid Simoïs*, and the *limpid stream* of the *divine Scamander*." In the margin, the Reader is directed to the 12th book of the *Iliad*, v. 21, 22; the 21st, v. 307; the 7th, v. 329; and also to the 12th, v. 21, &c. for authorities concerning the epithets thus given to the two rivers. If he take for granted the fidelity of M. *Chevalier*, it is all very well; but the slightest examination of the passages referred to, dispels the illusion. Nothing is there said, either of *impetuous* and *rapid Simoïs*, or of the *limpid stream* of the *Scamander*. Yet the same author had found in *Bayle's* Dictionary, under the article '*Scamander*,' (see p. 48.) that *Julia*, the daughter of *Augustus*, met with the fate of Sir *William Gell's* Journals, which we also narrowly escaped, in fording the torrent of the *Mender*.

or very near to it; that is to say, within the **SIMOÏSIAN PLAIN**. *Homer*, enumerating the *rivers* brought to act against the *Grecian rampart*, thus characterizes the **SIMOÏS**<sup>2</sup>:

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Καὶ Σιμόεις, ὅτι πολλὰ βοάγρια καὶ τρυφάλεια  
Κάππειον ἐν κονίησι, καὶ ἡμιθέων γένος ἀνδρῶν.

If, then, we can point out any other passage which decides the position of the **SCAMANDER** with regard to the **SIMOÏS**, we may identify the two rivers, without any reference to the circumstances of their origin, merely by the geography of the country. Such a passage occurs in the eleventh book of the *Iliad*, where *Hector* is described as being upon the *left* of all the war, and, at the same time, upon the banks of the **SCAMANDER**<sup>3</sup>:

———— Οὐδέ πω Ἐκτωρ  
Πεύθειτ' ἐπεί ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,  
"Οχθας παρ ποταμοῖο Σκαμάνδρου. — — —

The **SCAMANDER** being therefore on the *left* of the *Trojan* army, and the battle in the *Simoïsian Plain*, having in front the *Grecian camp* and the *sea*, the nature of the territory is sufficient to decide the relative position of the

(2) *Iliad* M. 22. *Barnes. Cant.* 1711.

(3) *Iliad* A. 497. *Ibid.*

CHAP. two rivers. The scene of action can only be  
 V. reconciled with the plain of *Callifat Osmack*,  
 bounded on the *left*, to a person facing the  
*Hellespont*, by the *Mender*<sup>1</sup>; which river is as  
 necessarily proved to have been the SCAMANDER  
 of *Homer*.

Fountains  
 of *Bonar-*  
*bashy*.

Their tem-  
 perature.

After having passed the ford, we galloped up to the *Agha's* mansion at *Bonarbashy*; the name of which place, literally translated, signifies "*The head of the springs*<sup>2</sup>." Immediately on our arrival, we hastened to them, keeping a thermometer exposed and pendent the whole way, as the sun was then setting, and a favourable opportunity offered for an accurate investigation of their temperature. Some peasants who conducted us, related the tradition concerning the supposed *heat* and *cold* of the different sources; *one* only being, as they said, a *hot* spring. We desired to examine this first; and for that purpose were taken to a place

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(1) See the *Vignette* to the last Chapter.—Mr. *Wood* (*Essay on Homer*, p. 89.) was thoroughly impressed with the necessity of admitting the *Simois* to be on the *eastern* side of the *Scamander*, by the remarks made upon Mr. *Pope's* Map, in which the Engraver had reversed the position, not only of the rivers, but also of the two promontories, RHETEUM and SIGEUM; "so that," says he, "the *Scamander* runs on that side of *Troy* which belongs to the *Simois*."

(2) Places are named in *Wales* after the same manner; as PEN TRE FYNNYN, 'The head of the three springs.'

about half a mile from the *Agha's* house, to the most distant of the several springs; for, in fact, there are many, bursting from different crevices, through a stratum of *breccia* or *Pudding-stone*, covered by a superincumbent layer of *limestone*. From the number of the springs, the Turks call the place *Kirk Geuse*, or 'Forty Eyes.' We then asked the peasants if this were the *hot* spring, as it evidently was not the same which has been described by Mons<sup>r</sup>. *Chevalier*. They replied, that its greatest heat might be observed during winter, and therefore that it must be now *hot*<sup>3</sup>. It was a shallow pool of water, formed by the united product of many small streams, issuing from several cavities in the rock we have mentioned. This pool was quite overshadowed by some distant hills, behind which the sun was then setting; it was therefore a proper time for ascertaining the temperature, both of the air and the water. A north wind had prevailed during the day, but the sky had been more than usually serene, and without a cloud: not a breath of air was then stirring. We first tried the water with our hands; it felt warm, and even the rock

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(3) Almost the only winter the *Turks* had in 1801, was during the month of *March*. The peasants believe the *heat* to be greater at that season of the year, merely because the external air is colder. The temperature of the water is always the same.



near and above the surface of the water was sensibly affected by heat. We then had recourse to our thermometer: it was graduated according to the scale of *Celsius*; but we shall give the result according to the corresponding elevation of *Fahrenheit*, being more adapted to common observation in *England*. When exposed to the external air, the mercury stood at  $48^{\circ}$ ; or sixteen degrees above the freezing point. We then placed it in one of the crevices whence the water issued, so as to immerse both the tube and the scale: in two minutes, the mercury rose to  $62^{\circ}$ , and it there remained. We then tried the same experiment in all the other crevices; and found the heat of the water the same, although the temperature of the external air was lowered to  $47^{\circ}$ . From hence we proceeded to the hot spring of M. *Chevalier*; and could not avoid being struck by the plausible appearance it offered, for those who wished to find here a *hot* and a *cold* spring, as *fountains* of the *Scamander*. It gushes perpendicularly out of the earth, rising from the bottom of a *marble* and *granite* reservoir, and throwing up as much water as the famous fountain of *Tolywell* in *Flintshire*. Its surface seems vehemently boiling; and during cold weather, the condensed vapour above it causes the appearance of a cloud of smoke over the

well. The *marble* and *granite* slabs around it are of great antiquity; and its appearance, in the midst of surrounding trees, is highly picturesque. The mercury had now fallen, in the external air, to 46°, the sun being down; but when the thermometer was held under water, it rose as before, to 62°. Notwithstanding the warmth of this spring, fishes were seen sporting in the reservoir. When held in the stream of either of the two channels which conduct the product of these springs into a marsh below, the temperature of the water was diminished, in proportion to its distance from the source whence it flowed. We repeated similar observations afterwards, both at midnight, and in the morning before sun-rise; but always with the same results. Hence it is proved, that the *fountains* of *Bonarbashy* are all of them *warm* springs; and there are many such springs, of different degrees of temperature, in all the district through which the *Mender* flows, from *Ida* to the *Hellespont*. That the *two* channels conveying these streams towards the *Scamander* may have been the ΔΟΙΑΙ ΠΗΓΑΙ of *Homer*<sup>1</sup>, is at least *possible*: and when it is considered, that a notion still prevails in the

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Possible  
allusion in  
*Homer* to  
the *Foun-  
tains* of  
*Bonar-  
bashy*.

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(1) The following is a literal translation of the words of the *Venetian Scholiast*, upon Il. X. 148. "Two fountains *from* the *Scamander* rise in the plain; but the fountains *of* the *Scamander* are not in the plain."

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country, of one being *hot*, and the other *cold*; that the women of the place bring all their garments to be washed in these springs, not according to the casual visits of ordinary industry, but as an antient and established custom, in the exercise of which they proceed with all the pomp and songs of a public ceremony; it becomes perhaps *probable*<sup>1</sup>. The remains of customs belonging to the most remote ages are discernible in the shape and construction of the wicker *cars*, wherein the linen is brought upon these occasions, and which are used all over this country. In the first view of them, we recognised the form of an antient *car*, of *Grecian* sculpture, in the *Vatican* Collection at *Rome*; and this, although of *Parian Marble*, has been so carved as to resemble wicker-work; while its wheels are an imitation of those solid circular planes of timber used at this day, in *Troas*, and in many parts of *Macedonia* and *Greece*, for the *cars* of the country. They are expressly described by *Homer*, in the mention made of *Priam's litter*, when the king commands his sons to bind

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(1) The full description of such a ceremony occurs in the sixth book of the *Odyssey*; where it is related, that the daughter of *Alcinous*, with all the Maidens of her train, proceeds to wash the linen of her family. According to *Pausanias*, there was an antient picture to be seen in his time; in which this subject was represented.

on the *chest*, or *coffer*, which was of *wicker-work*, upon the body of the carriage<sup>2</sup>.

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As we returned to the house of the *Agha*, the prospect of the *Plain* was becoming dim in twilight. *Samothrace* still appeared; and when the moon rose over all, the minuter traces of the scene were no longer discernible; but the principal objects, in fine distinct masses, remained long visible.

In the morning we observed a number of antiquities in and about the place; such as, fragments of *Doric* and *Ionic* pillars of marble, some columns of *granite*, broken *bas-reliefs*, and, in short, those remains so profusely scattered over this extraordinary country; serving to prove the number of *cities* and *temples*, once the boast of TROAS, without enabling us to ascertain the position of any one of them. There is every reason to believe that some antient town was originally situate at BONARBASHY; not only by these remains, but by the marks of *antient*

Antiquities  
of Bonar-  
bashy.

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(2) *Iliad* Ω. This *wicker chest*, being moveable, is used or not, as circumstances may require. The *Vignette* to this Chapter, engraved from a sketch made upon the spot by M. *Preaux*, exhibits to the Reader a very accurate representation of the *Homerian Car*, with its appendage of *wicker-work*.

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turrets, as of a *citadel*, in the soil immediately behind the house of the *Agha*. The relics of very *antient pavement* may also be observed in the street of the village; and in the front of it, upon a large block of *Parian marble*, used as a seat, near to the mosque, Mr. *Walpole* observed a curious *Inscription*, which is here subjoined, in an extract from his *Journal*'.

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(1) "I shall here give an *Inscription* which I copied at *Bournabashy*, and which has never yet been published. It is on a piece of *marble*, now serving as a seat, and very interesting, being found on the supposed site of *Troy*; but to what city of the *Troad* it belonged, cannot be determined from any fact mentioned in it. From the omission of the *ἰῶτα* adscript, it may be referred to the time of the *Romans* (See *Chishull, Antiq. Asiat.*); and a form of expression precisely similar to one in the inscription is to be found in the Answer of the *Romans* to the *Teians*, in *Chishull*, p. 102.

. . . . . ΕΝ ΠΑΝΤΙΚΑΙΡΩ ΠΕΡΙ ΤΗΣ  
ΠΡΟΣ ΤΟ ΘΕΙΟΝ ΕΥΣΕΒΕΙΑΣ  
ΚΑΙ ΜΑΛΙΣ ΤΑ ΠΡΟΣ ΤΗΝ ΑΘΗΝΑΝ  
ΕΚ ΤΗΣ ΠΡΟΤΕΡΟΝ ΓΡΑΦΕΙΣΗΣ  
ΕΠΙΣΤΟΛΗΣ ΠΡΟΣ ΥΜΑΣ ΠΕ  
ΠΕΙΣΜΑΙ ΠΑΣΙ ΦΑΝΕΡΟΝ ΠΕ  
ΦΥΚΕΝΑΙ ΚΑΘΗΝΑΤΣ ΤΕ ΒΟΥΣ ΚΑΙ  
ΤΟΥΣ ΒΟΥΚΟΛΟΥΣ . . .

"This *Inscription* seems to have formed part of a message to the citizens or magistrates of the place; and the writer refers in it to something formerly addressed to them concerning piety towards the Gods, but particularly towards *Minerva*; and mention is made of oxen, which may have been offered up to the Goddess; as *Xerxes*, we find from *Herodotus*, sacrificed to her, when at *Troy*, a thousand oxen; ἑθυσεν χιλίας βοῦς." *Walpole's MS. Journal.*



At a distance behind *Bonarbashy*, and not in any way connected either with the antiquities there, or with the place itself, are the *Heights*, which recent travellers, and several of the author's particular friends, after the example of *M. Chevalier*, have thought proper to entitle the *Acropolis* of *Antient Troy*. Not having his own mind satisfied upon the subject, he would be extremely deficient in duty to his Readers, if any sense of private regard induced him to forego the stronger claim they have to his sincerity. Having already shewn the nature of the error concerning the source of the *Scamander*, which first induced *M. Chevalier* to adapt appearances at *Bonarbashy* to the history of *ILIUM*, he is now particularly called upon to point out *M. Chevalier's* other misrepresentations. One of the most glaring is that which concerns the temperature of the springs<sup>2</sup>: another is, in describing the heights now alluded to, as a part of the Chain of *Mount Ida*, although separated from it by the whole plain of *Beyramitch*, which intervenes towards the *east*: and a third, that of representing the heights belonging to the supposed *Acropolis*, as a continuation of the ascent whereon *Bonarbashy* is placed; so that

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Heights  
called The  
*Acropolis*.

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(2) "The one of these sources is in reality *warm*, &c. and the other is always *cold*." *Chevalier's Descript. of Plain of Troy*, p. 127.

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the Reader supposes a gradual rise to take place from what he has defined as the relative situation of the lower to the upper city; although a deep and rocky dingle intervenes, never yet subjected to any effort of human labour, that might serve to connect the two places with each other. The antiquities on these heights are certainly very remarkable, and worthy every degree of attention a traveller can bestow upon them. We shall now proceed to describe their appearance.

Antient  
Tumulus.

Proceeding in a *south-easterly* direction from the sloping eminence on which *Bonarbashy* is situate, we crossed the dingle here mentioned; and then began to climb the steep, whereon it has been supposed the *citadel of Priam* stood. Upon the very edge of the summit, and as it were hanging over it, is an antient *tumulus*, constructed entirely of stones, heaped, after the usual manner, into a conical shape, and of the ordinary size of such sepulchres: this, although various, may be averaged according to a circumference, for the base, equal to one hundred yards; and these are nearly the dimensions of the base of this *tumulus*, which has been called the *Tomb of Hector*<sup>1</sup>. That this name has been

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(1) It is ninety-three yards in circumference.

inconsiderately given, will be evident from the statement of a single fact; namely, that it stands *outside* of the remains, insignificant as they are, of the wall once surrounding the hill upon which it is placed; although that wall has been described as the antient inclosure of the supposed *citadel*. The evidence afforded by the one is therefore nearly sufficient to contradict the other; for, although *Homer* be not explicit as to the situation of *Hector's tomb*, there is every other reason to suppose it was erected *within* the walls of the city. But there are other *tumuli* upon these heights, equally entitled, by their size and situation, to the distinction so hastily bestowed upon this. It will therefore be curious to ascertain the cause of its present appellation, and to shew how very little foundation it had in reality. This *tumulus* has been formed entirely of loose stones<sup>2</sup>; and the

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(2) Here we found a new species of *Orchis*, which we have called *ORCHIS HEROÏCA*. *Orchis* *labello emarginato, obcordato latissimo; petalis suberectis ovato oblongis; bracteis germine longioribus; cornu adscendente subulato germine brevioris; foliis carinatis subensiformibus; bulbis ovatis*. By the side of it grew the Yellow Star of Bethlehem, *Ornithogalum luteum*; and the Grape Hyacinth, *Hyacinthus racemosus*. On other parts of these heights we found, moreover, a new species of *Cardamine*, which has received the name of *Cardamine tenella*. The following is the description of it: *Cardamine foliis simplicibus, ternatis, pinnatisque ciliatis pilosis; foliolis basi inæqualibus subreniformibus; siliquis linearibus longis*. Other plants, interesting only in their locality, were, *Anemone Apennina*, *Teucrium Polium*, *Anemone Hortensis*, and *Sedum Cepæa*.

coincidence of such a circumstance with *Homer's* description of the *Tomb of Hector* was deemed a sufficient proof of the identity of the tomb itself<sup>1</sup>. A little further attention, however, to these monuments would have shewn that they were all constructed after the same manner; the stones of the other *tumuli* being only concealed from observation by a slight covering of soil. From this spot the whole of the *Isle of Tenedos* is in view, and a most magnificent prospect is afforded of the course of the *SCAMANDER* to the sea, with almost all *TROAS*, and every interesting object it contains. This consideration<sup>2</sup>, together with the remarkable character of the hill itself, surrounded by precipices above the river<sup>3</sup>, and, still more, the erroneous opinions entertained of the springs at *Bonarbashy*, superseded every objection urged concerning its distance from the coast, and the utter impossibility of reconciling such a position of the city with the account given by *Homer* of the manner in which *Hector* was pursued around its walls by *Achilles*<sup>4</sup>.

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(1) *Iliad* Ω. See also *Chevalier's Description*, &c. p. 125.

(2) "Est in conspectu Tenedos."—

(3) Whence the *Trojans* were invited to cast down the *Grecian horse*.

(4) *Iliad* κ. Some authors, misled by *Virgil*, (*Æn.* I. 487.) have affirmed that *Achilles* dragged the body of *Hector* thrice round the city.

One hundred and twenty-three paces from the *tumulus*, called by *Chevalier*, and by others, the *Tomb of Hector*, is a second; a more regular and a more considerable artificial heap of the same nature, and in every respect having a better title to the name bestowed upon the first. The base of this is one hundred and thirty-three yards in circumference. An hundred and forty-three paces farther on, upon the hill, is a third, the circumference of whose base measured ninety yards. Names have been already bestowed upon them all; the *first* being called, as before stated, the *Tomb of Hector*; the *second*, that of *Priam*; and the *third*, that of *Paris*. After passing these *tumuli*, appear the precipices flanking the *south-eastern* side of the hill above the SCAMANDER, which winds around its base. So much has been already written and published upon the subject, that it is not necessary to be very minute in describing every trace of human labour upon this hill. The extent of its summit is eight hundred and fifty yards; its breadth, in the widest part, equals about two hundred and fifty. The foundations of buildings, very inconsiderable in their nature, and with no character of remote antiquity, may be discerned in several parts of it: the principal of these are upon the most elevated spot towards the precipices surrounding



CHAP. V. its *south-eastern* extremity; where the appearances, as well of the soil as of masonry, certainly indicate the former existence of some ancient superstructure. But the remains are not of a description even to denote the site of a *Roman* citadel: they seem rather to be vestiges of the retreats of those numerous pirates which in different ages have infested the *Hellespont*; and whose dispersion, in the time of *Drusus Cæsar*, gave occasion to the memorial of gratitude before noticed, as inscribed upon one of the marbles we removed from the ruins at *Halil Elly*<sup>1</sup>. This remark applies solely to the buildings. The *tumuli* upon these heights undoubtedly relate to a very different period; and whether their history may be carried back to the events of the *Trojan War*, or to the settlement of *Milesian* colonies upon the coast, is a point capable of some elucidation, whenever future travellers may have an opportunity to examine their interior.

Probable  
origin of  
the sup-  
posed  
*Acropolis*.

Thus far of *Bonarbashy*, its springs, and its antiquities. During the rest of our residence in the place, we made several excursions into the *Plain*, revisiting the objects before described.

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(1) See the preceding Chapter, p. 111.

We crossed the whole district, in different directions, not less than seventeen times; but have preferred giving the Reader the result of our observations in a continued narrative, rather than in the exact order of their occurrence; as this must necessarily have introduced superfluous and wearisome repetitions<sup>2</sup>. We took the following bearings by the polar star. Due north of *Bonarbashy* stands the Hill of *Tchiblack*. To the west lies *Tenedos*; and in the same line, nearer to the eye, is the *Tomb of Æsyetes*. The springs are towards the south; and the *tumuli*, upon the heights behind *Bonarbashy*, to the south-east. *Lemnos*, and a line of islands, are seen from the heights, bearing from south-east towards the north-west.

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Observations by the  
Polar Star.

On the eighth of *March*, the memorable day when our troops under General *Abercrombie*

Journey to  
the Source  
of the  
*Mender*.

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(2) During these excursions, I collected several plants which deserve notice. True Lion's Leaf, *Leontice Leontopetalum*, flourished in different parts of the plain. The blossoms are yellow, with a tinge of green, in large leafy bunches; the leaves almost like those of a Pæony; and the root a bulb, resembling that of the Cyclamen, but larger. This curious and beautiful plant is not yet introduced into any *English* garden. Also the Cluster-headed Club Rush, *Scirpus Holoschaenus*. This is found in *England*, upon the coast of *Hampshire*, and in *Devonshire*. Solitary-flowered Trefoil, *Trifolium uniflorum*. Dwarf rayed Thistle, *Atractylis humilis*. Beardless horned Cumin, *Hypecoum imberbe*, described by Dr. *Smith* in the *Prodromus* to Dr. *Sibthorpe's Flora Græca*. A non-descript horned Cumin, with very sharp leaves, and much-branched flower-stalks. The Poppy, *Anemone coronaria*, was common every where.

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were landed in *Egypt*, and while that event was actually taking place, we left *Bonarbashy*, determined, if possible, to trace the *Mender* to its source in *Mount Ida*, about forty miles up the country. Distances in *Turkey* being everywhere estimated according to the number of hours in which caravans of camels, preceded by an ass, are occupied in performing them, the Reader is requested to consider every such hour as equivalent to three of our *English* miles. After riding, according to this estimate, an hour and a half towards the *south-east*, we descended to the village of *Araplar*. We afterwards proceeded through a valley, where we observed, in several places, the appearance of regular *basaltic pillars*. Thence, entering a defile of the mountains, very like some of the passes in the *Tirol*, we were much struck with the grandeur of the scenery. Shepherds were playing their reed pipes among the rocks, while herds of goats and sheep were browsing on the herbage near the bed of the torrent. We passed a place called *Sarmo saktchy cupré*, an old cœmety, on the left-hand side of the road. In this, by way of grave-stone, was placed a natural *basaltic pillar*, upright in the soil, among fragments of others. The pillar was hexagonal; about seven feet in height, and ten inches diameter; of hard black *basalt*, without any horizontal fissures, like those seen in the pillars of the *Giant's Causeway* in *Ireland*,

*Basaltic  
Pillars.*

but as regular in its sides and angles as the finest specimen of crystallized *emerald*. The author, who has attended very particularly to the appearances presented by *basalt* in many parts of the world, in the beds of rivers, in lakes, and in the sea; and has traced them almost the whole way from the *north* coast of *Ireland*, through all the *Hebrides*, to *Iceland*; is convinced that this regularity of structure in *basalt* is entirely owing to *crystallization*. The original deposit whence the pillars in this place were derived, does not lie far from the road. The strata on each side consisted, for the most part, of *limestone*; but we observed a subjacent bed of *schistus*, containing greenish *actinolite*: a similar deposit has been found upon the *western* coast of *Inverness-shire*, in *Scotland*. A wild race of mountaineers appeared occasionally descending the heights into the defile; or seated by the banks of the river, with sandals on their feet, made of undressed bulls' hides, bound with thongs of the same materials around their ankles and insteps. Such was the *caliga*, or military shoe, as we now see it represented by *Grecian* bronzes and medals; and it is probable that from these mountains a costume might be selected exhibiting the appearance of the people over whom *Æneas*, retiring up the country, is said to have reigned, after the

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*Actinolite.*

CHAP. capture of *Troy*<sup>1</sup>. At four hours' distance from  
 V. *Bonarbashy* we came to the town of *Æné*, the  
 ÆNEIA. ÆNEIA of *Strabo*<sup>2</sup>, situate upon a river falling  
 into the *Mender*, which Mr. *Wood* has described  
 as being itself the *Scamander*<sup>3</sup>. The appearance  
 of the town is very pleasing, being ornamented  
 with cypresses, and backed by lofty rocks and  
 mountains. We were surprised in finding a  
 place of so much consequence so remotely  
 situate. Its remarkable appellation, still com-  
 memorating the name of *Æneas*, and having  
 borne the same appellation in the time of  
*Augustus*, speaks more forcibly the truth of the  
 story of *Troy*, than any written document. It  
 is an existing evidence, against which there is  
 no possible appeal. Its situation exactly cor-  
 responds with the position assigned to it by  
*Strabo*, who relates its distance from PALÆ  
 SCEPSIS, a name also preserved in the modern  
 appellation, *Esky Skúpshu*<sup>4</sup>. Upon the right

(1) *Strab. Geogr. lib. xiii. p. 873. ed. Ox.*

(2) *Ibid. p. 869. Φησὶ γοῦν τὴν Παλαισκήψιν τῆς μὲν Αἰνείας διέχειν πεντήκοντα σταδίου. κ. τ. λ.*

(3) *DESCRIPT OF THE TROADE, p. 323.*

(4) Fifty *stadia*, or six miles and a quarter. The *Greek* word Πάλας and the *Turkish Esky* have the same signification. The *Turks* often translated epithets connected with the names of places into their own language, while they retained the substantive unaltered. Thus the *Pala Scepsis* of *Strabo* still bears the name with them of *Esky Skúpshu*.



hand, in the approach to *Æné*, is a most stupendous *tumulus*, called *Æné Tépe*, literally *Æneas' Tomb*. Some *Jews* called it also *Sov'ran Tépe*, or *Tomb of the King*. The word *Sov'ran* has perhaps an *Italian* origin. *Tépe*, signifying, in *Turkish*, an HEAP OR TOMB, is evidently the same with *Τάφος*: and tradition seems to afford, with regard to this tomb, as good a foundation for believing it to be the sepulchre of *Ænéas*, as *Strabo* found in the authority of *Demetrius of Scepsis* for his royalty in the country. The inhabitants of *Æné* pretend that they find *medals* in considerable number: we could hear of none, however, that had been seen of gold or of silver; therefore the *medals* cannot be of very antient date. In the wall of the *Khan*, or *Inn*, we observed a *marble*, with the following imperfect *Inscription*:

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V.  
Remark-  
able Tomb.

ΑΥΣΙΕ  
ΟΠΑΤΗΡ  
ΤΟΜΝΗΜΕΙΟΝ  
ΗΣΕΔΑΚΡΥΩΙ  
ΓΑΙΟΣ

In a cœmety close to the road leading from *Æné* to *Turkmanlé*, the inhabitants had used natural as well as artificial pillars for grave-stones. We saw several columns of *basalt* upright in the earth, mixed with others of

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Plain of  
Beyra-  
mitch.

*granite*. There were no less than twelve of the latter, of the *Doric* order. This part of our journey, from *Æné* to *Turkmanlé*, conducted us through part of the beautiful Plain of *Beyramitch*; appearing to the eye one of the happiest territories in nature, cultivated like a garden, regularly inclosed, and surrounded by mountains. The distance between the two places is said to be two hours and a half. We frequently met camels and dromedaries, and we observed buffaloes everywhere used in tillage. The road in some places consisted of *antient pavement*, to a considerable extent. We also crossed an *antient bridge*. Before entering *Turkmanlé*, we observed the appearances of mounds heaped upon the soil, together with a few *granite* pillars, some of which were still standing, and other remains denoting the site of some *antient citadel* or *temple*. Various antiquities may be noticed in the whole of this route: they are very abundant in and about the town of *Turkmanlé*. As we drew nigh to this place, the view of *Gargarus*, the highest of all the chain of mountains belonging to *Ida*, appeared in great grandeur; but so invested by snow, that we feared we should be unable to reach its summit. The north wind blowing at the same time piercingly, we had reason to apprehend that our difficulties would rather

increase than diminish. We continued our journey, however, and arrived at *Turkmanlé*. Here we experienced that cleanly hospitality, and that homely welcome, which are often found to characterize the inhabitants of mountainous districts. Our host received us into a large and airy room, upon whose spacious hearth he had heaped together the entire trunks of trees, all of which were in a blaze. A sheep was instantly killed, and dressed; not only for our present meal, but to serve as provision for our journey. Instead of torches or candles, lighted splinters of wood were used. The interior of our chamber reminded us of the halls of some of our oldest *English* mansions; in which all the members of the family, from the highest to the lowest, met together. It is very probable that our ancestors borrowed the style of their dwelling-houses from the *East*, during the *Crusades*. The custom of suspending armour, weapons, and instruments for the chase, upon the walls, is quite *Oriental*; so is that of the raised platform for superior guests constituting the upper extremity of the apartment. To these may be added the small panelled wainscot, full of little cupboards; and the latticed windows, nearer to the ceiling than to the floor. Several of the inhabitants came to pay their respects, and welcome the strangers.

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*Turk-*  
*manlé.*

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They had never before seen *Englishmen*; but they gave us an account of certain *Frenchmen*, who had endeavoured, without success, to visit the top of *Gargarus*, which they called *Kazdaghy*. From this place a road leads to *Beyram*, antiently *Assos*, upon the *Adramyttian Gulph*, now called *Ydramit*. The Ruins of *Assos* were described to us as sufficient to employ any person two days in a mere survey. Many *Inscriptions* are said to exist there, hitherto unobserved by *European* travellers.

Warm  
Spring.

Half an hour after leaving *Turkmanlé* we came to *Bonarbashy of Beyramitch*, the second place we had seen of that name; and so called, like the first, from its vicinity to the *fountain-head* of some very remarkable warm springs, three of which gush with great violence from artificial apertures, into a marble reservoir entirely constructed of antient materials. This beautiful bason is shaded by the oldest and finest *Oriental* plane-trees. Its waters take their course into the *plain*, where they fall into the *Mender*. The people of the place relate the same story of these springs as of the others at *Bonarbashy*, the supposed site of *ILIUM*. They affirm, that they are *cold* in summer, and *hot* in winter, when it is said smoke ascends from them. The frost was on the ground at the same time we tasted

the water, which was quite warm; yet buffaloes were swallowing it greedily, and seemed to delight in the draught they made. Its temperature is probably always the same. We found it equal to 69° of *Fahrenheit*. The shafts of two pillars of *granite*, of the *Doric* order, stood, one on each side of the fountains; and half the *operculum* of a marble *Soros*<sup>1</sup> lay in the wall above them. Some peasants brought to us a few barbarous *medals* of the lower ages, with effigies of *Saints* and *Martyrs*.

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An hour after leaving this place we came to *Beyramitch*, a city belonging to the *Pasha* of the *Dardanelles*, and present capital of all TROAS. It is a large place, filled with shops. The houses seemed better built and more regularly disposed than in *Constantinople*. All the land around belongs to the *Pasha* before mentioned, whom the *Porte* has nearly ruined by extorted contributions. In the yard of the *Khan*, or Inn, is a *marble* column, exhibiting a variety of the *Doric* order, which we had then never seen, excepting in TROAS. Instead of being fluted,

*Beyra-  
mitch.*

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(1) The substitution of *Soros* for *Sarcophagus* is not made with the smallest disposition to pedantry, but as it strictly applies to the antient *Greek* Tomb. Some remarks upon this subject will be found in the following Chapter.



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the shaft is bevelled, so as to present a polygonal surface. Others, of the same kind, were among the antiquities lying on the hill at *Tchiblack*. This column stands in the middle of a bason, serving as a public conduit, wholly constructed of antient materials. All these, together with an astonishing quantity of other stones for building, were brought from some *Ruins* lately discovered upon a lofty hill, which we were told we should pass immediately after leaving *Beyramitch*, in our journey towards the source of the *Mender*; the *Pasha* having made very considerable excavations there, in search of *marbles*, and other building materials. In the streets of *Beyramitch* we noticed more than one *Soros* constructed of entire masses of *granite*, which the inhabitants had removed from the same place. One of the inhabitants told us he had lately brought thence several broken pieces of sculpture, to which we should be welcome, if we could obtain permission from the *Pasha* for their removal. This was granted, and we afterwards brought them to *England*<sup>1</sup>.

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(1) They are now in the vestibule of the University Library at *Cambridge*. One of them represents the lower half of a *female figure*, the drapery of which is exquisitely fine: the other is a bust of *Juno*, in *Parian marble*. See "Greek Marbles," &c. p. 38. No. XVI. and p. 48. No. XXVI.

The place where all these antiquities have been discovered is rather a conical mountain than a hill, bearing the name of *Kúshûnlú Têpe*, at two hours' distance from *Beyramitch*, towards *Gargarus*. Indeed it has been so placed by Nature, that it resembles a sort of advanced position at the base of that mountain, immediately beneath its summit. The *Mender*, or SCAMANDER, flows at its foot. The river is here generally called *Kasdaghy*, from the name now given to *Gargarus*, the mountain whence it issues. The principal site of the antiquities upon *Kúshûnlú Têpe* is about half way up the side of the immense cone which bears this name; but very remarkable ruins may be traced thence all the way to the summit. Having arrived at the base of the cone, we left our horses by the side of the river, and ascended to the *Ruins*. The first that we noticed was an area, ninety-two yards long and fifty-four wide, covered with fragments of *terra cotta*, and also with pieces of antient glass, such as broken lachrymatories, and other small vessels. On the north side, part of a wall remained, by which the area had been originally inclosed, about fourteen feet in height. The work seemed to be of the age of the *Romans*, from the baked tiles, four inches thick, and the cement used in its construction. On the western extremity

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*Kúshûnlú  
Têpe.*

CHAP. V. of the area were considerable remains of baths, whose stuccoed walls and *terra-cotta* conduits were still entire in several places. An excavation had been made by the *Turks*, on the south side, for the stones of the foundation, to the depth of twenty-two feet. By the appearance of the foundation, the walls, on this side at least, had been double, and admitted of a passage between them. Above this area (perhaps that of a *temple*), towards the north, were *tombs*. We entered an *arched vault*, thirteen yards long, and five wide, and saw near to it the remains of a bath, wanting only the roof. Here lay some *columns* sixteen inches in diameter, among pieces of broken *amphoræ*, fragments of *marble*, *granite*, *basalt*, blue *chalcedony*, and *jasper*. The following letters, of the only *Inscription* we could find, on a broken slab of *marble*, afford no other information than that the language in use here was *Grecian*; and even this evidence must not be disregarded:

..... ΟΣ  
 ..... ΑΙΟΝ  
 ..... ΠΙΟΥ

We presently came to the cornice of a *Doric* entablature, of such prodigious size, that our artist, Mons<sup>r</sup>. *Preaux*, said he had seen nothing

like it in *Athens*. There were other *Doric* remains; and the shaft of one *Corinthian* column, twenty-two inches in diameter, distinguished from the *Doric* in having the edges of the canelure flat instead of sharp. Higher upon the hill we found the remains of another *temple*: the area of this measured one hundred and forty yards long, and forty-four wide. Here the workmen had taken up about a hundred blocks of stone and marble; every one of which measured five feet eleven inches in length, and eighteen inches in thickness. We afterwards found one of the angular corners of the foundation of this *temple*; a *bath*, whose roof was yet entire; and another fragment of the *Doric* entablature before mentioned. The *temples* of *Jupiter* being all of the *Doric* order, it is very probable, whatever may be the antiquity of these works, that here was the situation of the *Temple and Altars of Idæan Jove*, mentioned by *Homer*<sup>1</sup>, by *Æschylus*<sup>2</sup>, and by *Plutarch*<sup>3</sup>. Their situation, with respect to *Gargarus*, agrees with *Homer's* description. According to *Æschylus*, they were ΕΝ ΙΔΑΙΩΝΙ ΠΑΓΩΝΙ; and the highest

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*Temple and  
Altars of  
Jupiter.*

(1) *Iliad* Θ. 47.

(2) *Æschyl.* in *Niob.* Vid. *Strab.* Geogr. lib. xii. p. 580.

(3) Παράκειται δ' αὐτῷ ὄρος Ἴδη, τὸ πρότερον δὲ ἐκαλεῖτο Γάργαρον, ὅπου Διὸς καὶ Μητρὸς Θεῶν βωμοὶ τυγχάνουσιν. "Adhæret ipsi mons Ide, qui prius vocabatur Gargarus, ubi Jovis et Matris Deorum altaria occurrunt." *Plutarch. de Fluv.* p. 44. ed. *Tolosæ ap. Bosc.* 1615.

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point of all the *Idæan* Chain extends itself into the plain, in such a manner, that the hill at its base, upon which these *Ruins* appear, is, in fact, a part of *Gargarus* itself. The *baths* serve to illustrate the history of the place, and there are *warm* springs in the neighbourhood. The original *temple* was therefore, probably, a very antient fane of *Jupiter Liberator*, situate near to the heights of *IDA*, on the site of which, in later ages, these buildings were afterwards raised.

The most remarkable circumstance is now to be related; and it seems to refer us to superstitions connected with the veneration in which the top of *Gargarus* was antiently held, as the seat of the Immortal Gods'. A spacious

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(1) Vibius Sequester, in his treatise *De Montibus*, speaks of *Gargarus* as the summit of MOUNT *IDA*: "*Gargarus in Phrygiâ Idæ montis cacumen.*" And *Maussacus*, in his Notes upon *Plutarch (De Fluv.)*, who cites this passage, also observes, as a comment upon the word *Γάργυρον*, "*Non Ida, sed ejus cacumen aut fastigium Gargarus dictum fuit. Hesychius, Grammaticorum princeps, Γάργυρον, ἀκρωτήριον θεοῦ Ἰδης.*" The fact is, however, that an actual view of the country affords the best comment upon the antient Geographers, who have not clearly pointed out the nature of this part of *PHRYGIA*. The district called *Ida* consists of a chain of different mountains, one of which, separately considered, bore the name of *Gargarus*; and this is higher than any of the rest. *Freinshemius*, in his Supplement to *Quintus Curtius*, affirms, that places thick set with trees were antiently called *IDÆ*: "*Nam condensa arboribus loca Idas antiqui dixere.*" *Quint. Curt. Suppl. lib. ii. Freinsh.*

In Mr. *Walpole's Journal*, there is the following Note upon this subject:

"*Ida*



winding road, sixteen yards in breadth, leads from the remains of these *temples* to the top of the *Kúshánlí*. All the way up may be noticed the traces of former works; but upon the summit, there is a small oblong area, six yards in length, and two in breadth, exhibiting vestiges of the highest antiquity. The stones forming the inclosure are as rude as those of the walls of *Tirynthus* in ARGOLIS; and the whole is encircled by a grove of venerable oaks, covering the top of the cone. The entrance to this area is from the *south*: upon the *east* and *west*, on the outside of the trees, are stones, ranged like what we, in *England*, call *Druidical circles*. From hence the view is grand indeed. Immediately before the eye is spread the whole of GARGARUS; seeming,

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“*Ida* is allowed, in Herodotus, to mean the summit Gargarus. Now, from comparing the above passages with Strabo, p. 843. where Gargara is said to be a town on Gargarus, a height of *Ida*, (see Casaubon’s note, there;) and p. 872. where it is said to be a promontory of the Adramyttian Gulph; and consulting Hesychius, where Gargarum is a height of *Ida*, and a city of the Trojan district near *Antandros*, we get the following particulars relating to this summit of *Ida*. It was near the coast, for it was near *Antandros*, which was on the coast, in a recess of it (Strabo, p. 872.), and the town Gargara on the coast was upon this mountain; so that Xerxes, on passing by *Antandros*, would pass by this mountain on his left; and on coming into the Ilian territory, would have some way to go before he reached *Troy*; for *Alexandria Troas* was thirty-five miles from *Antandros* (Anton. Itin.); and *Troy* was still farther.”

*Walpole’s MS. Journal.*

CHAP. V. from its immense size and the vastness of its features, as if those who were stationed upon this spot might converse with persons upon its clear and snowy summit. A bold and sweeping ridge descends from its top to the very base of the cone of *Kûshûnlû Têpe*; and this, as a stupendous natural *altar*, stands before the mountain. Far below is seen the bed and valley of the SCAMANDER, bearing a *westward* course, from the place of its origin.

As the author descended, he found his companions busied among the *Ruins* before described. They had found a very beautiful *column*, part of which they discovered buried in the soil, and also a bronze *medal* of the city of *Corinth*. Mons<sup>r</sup>. *Preaux*, the artist, had also completed some very interesting views. The night was passed at the foot of *Gargarus*, three hours distant from this place, in one of the most wretched villages of *Turkey*, called *Evgillâr*. The arrival of strangers at first excited some suspicion among its inhabitants, who regarded the whole party as so many *French* spies, and even proceeded to alarming menaces; but a *firmân* being produced, and the object of the journey explained, these simple and honest mountaineers conducted themselves with hospitality and kindness.

On the following morning, by day-break, the sky being cloudless, we began to ascend towards the summit of the mountain. During the greatest part of the year, *Gargarus*, like *Ætna*, is characterized by a triple zone; first, a district of cultivated land; afterwards, an assemblage of forests; and lastly, toward the summit, a region of snow and ice. Passing through the first on horseback, we ascended by the banks of the *Scamander*. The scenery was uncommonly fine; it resembled the country in the neighbourhood of *Vietri*, upon the *Gulph of Salerno*, where *Salvator Rosa* studied and painted the savage and uncouth features of Nature, in his great and noble style. During the first hour, we passed the remains of some small *Greek* chapels, the oratories of ascetics, whom the dark spirit of superstition, in the fourth century of the Christian æra, conducted, from the duties of civil society, to the wildest and most untrodden solitudes. Secluded from scenes of war and revolutionary fury, these buildings remain nearly as they were left when the country became a part of the *Turkish* empire; nor would it have been marvellous, if a mouldering skeleton, at the foot of a forsaken altar, had exhibited the remains of the latest of its votaries. One of them, indeed, placed above the roaring torrent, in a situation of

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Ascent to  
the Sum-  
mit of  
*Gargarus*.

Oratories of  
Hermits.

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} uncommon sublimity, was so entire, that a painting of the *Virgin*, upon the stuccoed wall of the *eastern* extremity, still preserved its colours.

We now began to traverse the belt of forests, and were enabled to get half-way through this part of the ascent upon our horses: the undertaking afterwards became more tedious and difficult, and we were compelled to proceed on foot. Half-congealed snow lying among the rocks, and loose stones, rendered the way dubious and slippery. In this region of *Gargarus* there are many *wild-boars*, the traces of whose ploughing were very fresh in many places. Higher up, our guides shewed to us marks left by the feet of *tigers*. They find also *leopards* in these wilds; and are obliged to take their skins, when they are killed, to the *Pasha* of the *Dardanelles*. The extensive survey we should enjoy from the heights was occasionally disclosed by partial openings in this scene of forests. Already the whole Island of *Tenedos* was in view, and all the *Trojan Plain*. Our guides began to talk of the impossibility of reaching the top of the mountain, and murmured alarms of chasms and precipices in the glacier above: at this we did not wonder, having often been accustomed to such treatment in similar

enterprises. We expected to be deserted by them in the end, and it proved to be the case; although we were not prepared for what we encountered afterwards. At length we cleared the zone of forests: all above was icy, bleak, and fearful. Our little party, by the number of stragglers, was soon reduced to a small band. Neither the *Jewish* interpreter, whom we had brought from the *Dardanelles*, nor the artist, would go a step farther. One of the guides, however, with Mr. *Cripps*, and our *Greek* servant, remained with the author. We were reduced to the necessity of advancing upon our hands and feet, neither of which made the smallest impression upon the icy surface of the snow. Soon afterwards we found ourselves hanging over the brink of a precipice, so tremendous, that the slightest slip of one of our feet would, we perceived, afford a speedy passage to eternity. Here our servant refused to proceed, and the guide was only prevented from following his example by brandy. The author therefore prevailed on Mr. *Cripps*, much against his inclination, to remain behind; and, by making holes for the hands and feet, advanced with the guide. The mountain has four points of eminence toward the summit, which rise successively, one higher than the other. Our progress led us to the third of these; the lowest,



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except one; and this point we attained in the manner described. From hence the transition to the base of the second point, over the frozen snow along the ridge of the mountain, was made without difficulty; although the slope on each side presented a frightful precipice of above a thousand feet. At the base of the second point, viewing the sheet of ice before him, the guide positively refused to proceed; and finding the author determined to make a further trial, he began to scream with all his might, breaking off with his feet some nodules of the frozen snow, in order to prove that the smallest fragment, if once set in motion, would be carried into the gulph on either side. The ascent was, to be sure, somewhat critical, because it could only be effected by a ladder of ice. The author cut holes for his hands and feet, his face touching the surface of the steep as he continued climbing. The north wind blew with a degree of violence that made the undertaking more difficult; for his fingers, almost frozen, lost their feeling. A *tiger*, when the snow was fresher, had left an impression of his feet<sup>1</sup>; and these marks proved a valuable guidance<sup>1</sup> in shewing the direction to be pursued. In this manner the

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(1) The author has only the authority of the natives for the resort of *tigers* to this mountain, and the marks of their feet in the snow.

author reached the second point. Still a long and laborious track was before him; but the greatest difficulty was over. He advanced with eagerness over an aerial ridge, toward the highest point of all, where no vestige of any living being could be discerned. Here the ascent was easier than before; and in a few minutes he stood upon the summit. What a spectacle! It seemed as if all *European Turkey*, and the whole of *Asia Minor*, were really modelled before him on a vast surface of glass. The great objects drew his attention first; afterwards he examined each particular place with minute observation. The eye, roaming to *Constantinople*, beheld all the *Sea of Marmora*, the mountains of *Prusa*, with *Asiatic Olympus*, and all the surrounding territory: comprehending, in one survey, all *Propontis* and the *Hellespont*, with the shores of *Thrace* and *Chersonesus*, all the north of the *Ægean*, *Mount Athos*, the Islands of *Imbrus*, *Samothrace*, *Lemnos*, *Tenedos*, and all beyond, even to *Eubœa*; the entrance to the *Gulph of Smyrna*, almost all *Mysia*, and *Bithynia*, with part of *Lydia* and *Ionia*. Looking down upon **TROAS**, it appeared spread as a lawn before him. He distinctly saw the course of the *Scamander* through the *Trojan Plain* to the *sea*. This visible appearance of the *river*, like

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View from  
the highest  
Point of  
the Moun-  
tain.

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a silver thread, offered a clue to other objects. He could now discern the *Tomb of Æsyetes*, and even *Bonarbashy*. At the base of the mountain, and immediately below his eyes, stood the conical hill of *Kúshúnlu Tépe*, upon whose sides and summit are the *Ruins* before described. Nothing can be better calculated to shew the erroneous nature of all the maps published of the country, than the view from this place. The *Adramyttian Gulph* is so close to the mountain, that it may be said to skirt its base; inclining towards the *north-east*, and bearing so much round upon the *north-eastern* side, that the extremity of it is concealed by that part of the *Idæan Chain*. Thus it would seem impossible for any one to pass in a direct line from the end of the *Gulph* to the *Dardanelles*, without leaving not only the *Chain of Ida*, but even *Gargarus*, upon the *left* hand. This information had before been obtained from the people of the country; and if the ascent had been impracticable, the fact would have been tolerably well ascertained. The satisfaction, however, of confirming the truth by actual observation, was now obtained; and the difficulties raised, of reconciling the history of *Xerxes'* march from *Adramyttium* to *Abydus*<sup>1</sup>, with the real

Errors  
in the Geo-  
graphy of  
the Coun-  
try.

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(1) Herodot. lib. vii. p. 530.

geography of the country, were done away. The fact is, that an ordinary route of caravans, from *Ydramitt* (*Adramyttium*) to the *Dardanelles*, now confirms the accuracy of the historian. In the observance of this route, *Gargarus*, and all the Chain of *Ida* towards *Lectum*, are upon the *left*. A statement of this route, and the several distances, have been subjoined in a Note below<sup>2</sup>. There is yet another singular appearance from the summit of this mountain; and as this is pointedly alluded to by *Homer*, it seems to offer a strong reason for believing that the poet had himself beheld it from the same place. Looking towards *Lectum*, the tops of all the *Idæan Chain* diminish in altitude by a regular gradation, so as to resemble a series of steps, leading to *Gargarus*, as to the highest point of the whole. Nothing can therefore more forcibly illustrate the powers of *Homer* as a painter, in the display he has given of the country, and the fidelity with which he delineates every feature in its geography, than his

Appear-  
ance of the  
*Idæan*  
*Chain*  
towards  
*Lectum*.

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|                              | Hours |
|------------------------------|-------|
| (2) Ydramitt to Ballia — —   | 9     |
| Ballia to Carabé — —         | 7     |
| Carabé to Bazar Keuy —       | 6     |
| Bazar Keuy to Kirislé —      | 8     |
| Kirislé to the Dardanelles - | 8     |
| Total — —                    | 38    |

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description of the ascent of *Juno* from *Lectum* to *Gargarus*<sup>1</sup>; by a series of natural eminences, unattainable indeed by mortal tread, but presenting, to the great conceptions of poetical fancy, a scale adequate to the power and dignity of superior beings.

Upon all the points of this mountain, former adventurers have raised heaps of stones, as marks of their enterprise<sup>2</sup>. These were now nearly buried in snow. The author availed himself of one of them, to ascertain the temperature of the atmosphere, by placing his thermometer in the shade. It was now mid-day, and the sky was without a cloud. The mercury soon fell to the freezing point, but it did not sink lower during the time he remained. As he descended, not a vestige of his ascent could be discerned; and he unfortunately passed without noticing the particular part of the steep leading to the third point of the mountain,

Dangerous  
situation of  
the Author.

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(1) *Iliad*  $\approx$ . 283.

(2) During the heat of summer, the glacier on this mountain is dissolved, and the ascent rendered thereby much more easy. The *Earl of Aberdeen*, as he informed the author, afterwards succeeded in visiting the summit without difficulty, by choosing a more advanced season of the year. The guides, however, thought proper to relate that they never had been able to reach the highest point; perhaps to avoid the trouble to which the attempt would expose them.

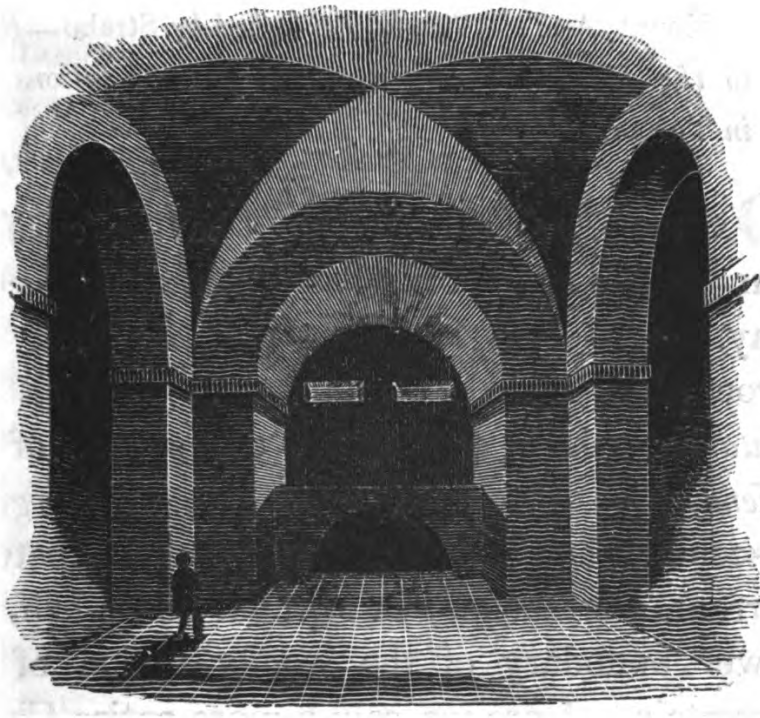


whence he had gained the height. In this manner he lost his way, and wandered about, for three hours, over dreadful chasms and icy precipices, in a state of painful anxiety; until at last, overcome with excessive fatigue, thirst, and cold, he sank down upon a bleak ridge, and moistened his mouth by eating snow. To his unexpected comfort, he experienced both refreshment and warmth; his benumbed fingers recovered their sensation, and he again endeavoured to walk. Looking down towards the south-west, he perceived, at an immense depth below, the very guide who had deserted him, endeavouring to climb towards the third point of the mountain, but always returning back, and at last giving up the attempt. Exerting every effort, he succeeded in making this man hear him; who then remained as a mark, directing him to the ridge by which he had ascended. When he came to this fearful place, all his resolution forsook him. He could not persuade himself that he had climbed an icy steep so terrible; but presently perceived the holes before made for his feet. Upon this, striking his heels into the hardened snow, so as to form a stay for his support, he sat down; and by slow degrees ventured off the declivity; sliding sometimes for a yard or two, and then stopping, so as not to acquire a greater velocity

than he could check, by forcing in the staff of his pipe<sup>1</sup> and one of his heels at the same time. A slip to the right or to the left would infallibly have carried him over a precipice on either side; the ridge whereon he descended resembling, in its form, the roof of a house. The guide was now heard, bawling to him to steer this way or that, as he inclined too much either to one side or to the other, and acting as a beacon for his course, until he reached the spot where this man stood; when, having caught him in his arms, he cried out with great joy, "*Allá! Allá!*" There remained still much to be done; and this was happily got over. About a mile lower down they found their companions. Having in vain endeavoured to kindle a fire, they had collected themselves into a sheltered cavity near the higher boundary of the second region of the mountain, waiting with the utmost inquietude. Here a flagon of brandy was soon emptied; and the guide, who had accompanied the author, proving that old customs still existed in the country, vowed to sacrifice a fat ram, for the events of the day, as soon as he should reach the village. It was two hours after dark before the party arrived at *Evgillar*.

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(1) The Turkish pipe is sometimes fashioned to serve also as a stout walking staff. It is then tipped with horn.



Vaults discovered among the Ruins of Alexandria Troas.

## CHAP. VI.

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### DISTRICT OF TROAS.

*Second Excursion upon Gargarus—Greek Chapels—Source of the Scamander—Journey to Alexandria Troas—Bergas—Chemalé—Decomposition of Granite—Stupendous Column—Hot Baths—Form of the Sepulchre called SOROS—Alexandria Troas—Splendid Remains of Public BALNEÆ—Other Vestiges of the City—Votive Tablet to Drusus Cæsar—Udjek—Tomb of Æsyetes—Erkessy—Interesting Inscription—Sigeum—Antiquities—Mount*

—Mount Athos—Tombs mentioned by Strabo—Return to the Dardanelles—Summary of Observations made in TROAS.

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Second  
Excursion  
upon Gar-  
garus.

Greek  
Chapel.

ON the eleventh of *March*, having collected our guides and horses as upon the preceding day, we set out again from *Evgillar*, and proceeded up the mountain, to visit the *Cataract*, which constitutes the source of the *Mender*, on the north-west side of *Gargarus*. Ascending by the side of its clear and impetuous torrent, we reached, in an hour and a half, the lower boundary of the woody region of the mountain. Here we saw a more entire Chapel than either of those described in our excursion during the preceding day, situate upon an eminence above the river. Its form was quadrangular, and oblong. The four walls were yet standing, and part of the roof: this was vaulted, and lined with painted stucco. The altar also remained, in an arched recess of the eastern extremity: upon the north side of it was a small and low niche, containing a marble table. In the arched recess was also a very antient painting of the *Virgin*; and below, upon her left hand, the whole-length portrait of some *Saint*, holding an open volume. The heads of these figures were each encircled by a *nimbus*. Upon the right-hand side of the *Virgin* there

had been a similar painting of another *Saint*; but part of the stucco, upon which it had been painted, no longer remained. The word ΠΑΡΘΕΝΟΝ, written among other indistinct characters, appeared upon the wall. The dimensions of this building were only sixteen feet by eight. Its height was not quite twelve feet, from the floor to the beginning of the vaulted roof. Two small windows commanded a view of the river, and a third was placed near the altar. Its walls, only two feet four inches in thickness, afforded, nevertheless, space for the roots of two very large fir-trees, that were actually growing upon them. As we advanced along the banks of this river, towards its source, we noticed appearances of similar ruins; and in some places, among rocks, or by the sides of precipices, we observed the remains of several habitations together; as if the monks, who retreated hither, had possessed considerable settlements in the solitudes of the mountain. Our ascent, as we drew near to the source of the river, became steep and stony. Lofty summits towered above us, in the greatest style of *Alpine* grandeur; the torrent, in its rugged bed below, foaming all the while upon our left. Presently we entered one of the sublimest natural amphitheatres the eye ever beheld; and here our guides desired us to alight. The noise

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Source of  
the *Sca-*  
*mander.*



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of waters silenced every other sound. Huge craggy rocks rose perpendicularly, to an immense height; whose sides and fissures, to the very clouds, concealing their tops, were covered with pines; growing in every possible direction, among a variety of evergreen shrubs, wild sage, hanging ivy, moss, and creeping herbage. Enormous plane-trees waved their vast branches above the torrent. As we approached its deep gulph, we beheld several cascades, all of foam, pouring impetuously from chasms in the naked face of a perpendicular rock. It is said the same magnificent cataract continues during all seasons of the year, wholly unaffected by the casualties of rain or of melting snow. That a river so ennobled by antient history should at the same time prove equally eminent in circumstances of natural dignity, is a circumstance worthy of being related. Its origin is not like the source of ordinary streams, obscure and uncertain; of doubtful locality and indeterminate character; ascertained with difficulty, amongst various petty subdivisions, in swampy places, or amidst insignificant rivulets, falling from different parts of the same mountain, and equally tributary: it bursts at once from the dark womb of its parent, in all the greatness of the divine origin assigned to it by *Homer*<sup>1</sup>. The

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(1) *Iliad* φ. 1.

early *Christians*, who retired or who fled from the haunts of society to the wildernesses of GARGARUS, seem to have been fully sensible of the effect produced by grand objects, in selecting, as the place of their abode, the scenery near the SOURCE OF THE SCAMANDER; where the voice of Nature speaks in her most awful tone; where, amidst roaring waters, waving forests, and broken precipices, the mind of man becomes impressed, as by the influence of a present Deity<sup>2</sup>.

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The course of the river, after it thus emerges, with very little variation, is nearly from east to west. Its source is distant from *Evgillar* about nine miles; or, according to the mode of computation in the country, three hours: half this time is spent in a gradual ascent from the village. The rock whence it issues consists of *micaceous schistus*, containing veins of soft *marble*. While the Artist was employed in making drawings, ill calculated to afford any adequate ideas of the grandeur of the scenery, we climbed the rocks, to examine more closely the nature of the chasms whence the torrent issues. Having

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(2) Præsentio rem et conspicimus Deum,  
Per invias rupes, fera per juga,  
Clivosque præruptos, sonantes  
Inter aquas, nemorumque noctem!

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reached these, we found, in front of them, a beautiful natural bason, six or eight feet deep, serving as a reservoir for the water in the first moments of its emission, and before its fall. It was so clear, that the minutest object might be discerned at the bottom. The copious overflowing of this reservoir causes the appearance, to a spectator below, of different cascades, falling to the depth of about forty feet; but there is only *one* source. Behind are the chasms whence the water issues. We passed through one of these into a cavern. Here the water appeared rushing with great force beneath the rock, towards the bason on the outside. It was the coldest spring we had found in the country; the mercury in the thermometer falling, in two minutes, to 34°, according to the scale of *Fahrenheit*. When placed in the reservoir immediately above the fall, where the water was more exposed to the atmosphere, its temperature was three degrees higher. The whole rock about the source is covered with moss. Close to the bason grew hazel and plane trees; above were oaks and pines; all beyond was a naked and tremendous precipice<sup>1</sup>.

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(1) Upon GARGARUS we found a beautiful new species, both of *Crocus*, and of *Anemone*. The first we have called *Crocus candidus*, and the second *Anemone formosa*. They may be thus described :

CROCUS

About one hundred and fifty yards below the source, is a warm spring, close to the bed of the river, exactly of the same temperature as those before described at *Bonarbashy*. We returned from this expedition to *Evgillar*; and leaving the village, went again to *Kûshûnlû Têpe*, to complete our survey of the Ruins there. We were told that the *Pasha* of the *Dardanelles* had built a mosque, the tomb of a *Dervish*, a bridge of three arches, and all the new works at *Beyramitch*, with marbles and other materials

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*CROCUS foliis lanceolato-linearibus, flore brevioribus stigmatibus antheras subæquantibus profundissimè multipartitis, radicem tunicâ fibroso-costatâ; corollæ laciniis ellipticis.*

*ANEMONE scapo aphylo, foliis crassis profundissimè tripartitis subrotundis laciniis flabelliformibus subtrilobis acutè dentatis; folio superiore tripartito, laciniis bis trifidis angustis: involucri tripartito laciniis lanceolatis inferiori unidentato; petalis lato-ovatis majusculis.* We also observed upon this mountain the *Anemone Apennina*, *Lichen articulatus*, *Fragaria sterilis*, *Crocus aureus*, and *Crocus Vernus*. At the source of the *Scamander* grew "Mountain Shepherd's Purse," *Thlaspi montanum*; "Woolly-leaved Marjoram," *Origanum Onites*; "Bulbous Fumitory," *Fumaria bulbosa*; "The narrow-leaved Garden Anemone," *Anemone coronaria*; "Common Spleenwort," *Asplenium Ceterach*; and a beautiful species of *Ruscus*, a shrub, hitherto unnoticed by any author, with leaves broader and more oval than those of the Broad-leaved Alexandrian Laurel, and the fructification covered by an oval leaflet, as in the *Ruscus Hypoglossum*. To this we have given the name of *RUSCUS TROADENSIS*—*Ruscus foliis lanceolato-ovatis, supra floriferis, sub foliolo*. The leaves are about two inches broad, and from three, to three and a half, in length: the lowermost grow in whorls, the uppermost alternate; the leaflet covering the fructification is nearly half an inch broad, and about three fourths of an inch long: the fruit of the size of a small cherry. We did not see the flowers.

Immediately above the source grew the "Purple-blossomed Alysson," *Alyssum deltoideum*.

CHAP. VI. from this place. As we passed through this last town, a *Turk* offered for sale, a sardonyx, exhibiting three distinct layers of brown and of white chalcedony: upon the upper layer was an intaglio, representing the well-known figure of *Mercury* with the purse; a subject extremely common upon gems found in *Constantinople*<sup>1</sup>. It was well executed, but the price exorbitant, therefore we declined the purchase. We here visited the Intendant of the *Agha*, and travelled the same day as far as *Turkmanlé*, where we passed another night with the hospitable owner of the mansion who entertained us so well upon a former occasion.

From *Turkmanlé* we returned by the way of *Æné*; and thence, intending to visit *Alexandria Troas*, took the road to *Bergas*<sup>2</sup>, distant two hours from *Æné*, where we halted for the night. By the public fountains along this route, and

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(1) The peculiar locality of certain mythological subjects, as represented upon the *gems* of *Antient Greece*, has not perhaps been noticed; yet the subjects of the *gems* are almost as local as those upon the *medals* of the country. Figures and symbols of *Ceres* are found in *CYPRUS*; in *ATHENS*, the triple bust of *Socrates*, *Alcibiades*, and the *Sicilian* physician *Raucondas*; in *CONSTANTINOPLE*, representations of a *Crescent* with one or three *stars*, of *Mercury* with the *purse*, heads or whole lengths of *Esculapius*, *Apollo* with the *Chariot of the Sun*; in *ALEXANDRIA* and other parts of *EGYPT*, *Scarabæi*, with various hieroglyphic figures, &c.

(2) Πύργος.



where stone has been used in building, may be seen the capitals or shafts of columns, and other fragments from antient ruins. The next morning, *March* the 14th, we passed through *Chemalé*, distant one hour from *Bergas*. *Chemalé* is full of antiquities<sup>3</sup>. In the cœmety we copied several Inscriptions; but they are too imperfect for insertion. Some *granite* columns were lying about, whose surfaces exhibited a very advanced state of decomposition. We had observed similar appearances at *Æné*; proving that the *granite* had been exposed to the action of the atmosphere during a very long period; and also confirming a fact of importance; namely, that the durability of substances employed for purposes of sculpture and architecture, is not proportioned to their hardness. *Marble*, which is much softer than *granite*, is capable of resisting longer the combined attacks of air and moisture. The cause of decomposition in *granite* columns cannot have originated in their interment; since nothing tends more to preserve *granite* than exclusion from external air. Of this we had satisfactory evidence, when our troops in *Egypt* subverted the cumbent obelisk near *Alexandria*. The hieroglyphical sculpture, upon the side which had

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VI.*Chemalé.*Decompo-  
sition of  
*Granite.*


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(3) Dr. *Chandler* believed this place to have been the *Colonæ* of the Antients. See "*Travels in Asia Minor*," p. 34.

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been buried in the soil, appeared in the highest state of preservation; but the surface, so long exposed to the atmosphere, was considerably decomposed. Of all natural substances used by antient artists, *Parian marble*, when without veins, and therefore free from extraneous bodies, seems to have best resisted the various attacks made upon *Grecian* sculpture. It is found unaltered, when *granite*, and even *porphyry*, coëval as to their artificial state, have suffered decomposition. *Terra cotta* is yet more durable than *marble*. Works executed in baked clay have been preserved during a period of near three thousand years, as fresh as when they issued from the hands of the artificer; and when any nation is desirous of transmitting a lasting memorial to posterity, it cannot employ a better substance for this purpose.

Stupendous  
Column.

After leaving *Chemalé*, in the road leading to a place called *Lydia Hamam*, distant about three quarters of an hour, our *Greek* servant, who was before us on horseback, and had wandered among some thickets, returned, laughing immoderately, and saying, "As you are pleased with the sight of columns, here is one large enough to gratify your utmost expectations." He then led us to a short distance from the road, where, concealed among trees, lay the

largest *granite* pillar in the world, excepting the famous Column of *Alexandria* in *Egypt*, which it much resembles. It is of the same substance, and it has the same form : its astonishing length, as a mere shaft (without base, or capital) of one entire stone, equalled thirty-seven feet eight inches, and it measured five feet three inches in diameter<sup>1</sup>. It may perhaps serve to throw some light upon the origin of the *Egyptian* Pillar. Its situation is upon a hill above *Alexandria Troas*. A paved road led from the city, to the place where it either stood, or was to have been erected. We have therefore the instances of two cities, both built by Generals of ALEXANDER THE GREAT, in consequence of his orders ; and each city having a pillar of this kind, upon an eminence, outside of its walls. These pillars may have served to support statues in honour of the founder of those cities ; or they may have been intended for sepulchral *Stélæ*, in memory of illustrious persons. The author's subsequent observations upon the *Alexandrian* Column rather induced the latter of these two opinions.

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The hot baths, called *Lydia Hamam*, have been so ably described by Dr. *Chandler*<sup>2</sup>, that

Hot Baths.

(1) Its diameter is five feet three inches at the base ; and four feet five inches at the summit.

(2) *Travels in Asia Minor*, p. 33.

CHAP. VI. it is not necessary to detain the Reader with any new observations upon them. The water has the colour of whey; it is impregnated with iron, and with salt; and its temperature, when ascertained deep in the crevices whence it issues, equals 142° of *Fahrenheit*. These baths are much resorted to, for the cure of rheumatism, leprosy, and every cutaneous disorder.

Form of the  
Sepulchre  
called  
*Soros*.

Journeying hence towards *Alexandria Troas*, we observed, upon a granite *Soros*, part of an Inscription, of some importance in determining the particular nature of the sort of sepulchre whereon it was inscribed; namely, one of those huge stone sepulchres used, in all parts of *Turkey*, as cisterns, beneath the public fountains<sup>1</sup>. The *Romans* began to call them *Sarcophagi* about the time of *Pliny*, owing to a peculiar kind of stone used in their construction, found at *Assos* upon the *Adramyttian Gulph*, and supposed to have the property of hastening the decomposition of the human body. *St. Augustine*

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(1) *Sandys* mistook them for antient cisterns. In his description of the Ruins of *Alexandria Troas*, (See *Relation of a Journey*, &c. p. 24.) he describes them as "ample cisternes for the receipt of raine," the city "being seated on a sandie soile, and altogether destitute of fountains." They generally consist of two immense masses of stone; one of which, being hollowed, served as the coffin, and the other as its *operculum*. They vary considerably in their dimensions. That to which allusion is here made, was nearly seven feet long, and above three feet wide; and this is the common size.

relates, that the *Greek* appellation of this kind of tomb was *Soros*<sup>2</sup>: his remark is forcibly illustrated by this *Inscription*, although so small a part of it be now remaining: CHAP.  
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ΑΥΡΗΛΙΟΣ ΣΩΤΗΡ ΕΘΗΚΕ ΤΗΝ ΣΟΡΟΝ ΕΑΥΤΩ ΚΑΙ . . . . .

"AURELIUS SOTER CONSTRUCTED THIS SOROS FOR HIMSELF AND".....

Other instances, of the same nature, occur in the account given of our subsequent Travels, where the legend is more entire.

The remains of ALEXANDRIA TROAS have long served as a kind of quarry, whither not only *Turks*, but also their predecessors, during several centuries, have repaired, whenever they required either materials for ornamental architecture, or stones for the common purposes of building. Long before the extinction of the *Greek* empire, the magnificent buildings of this city began to contribute the monuments of its antient splendour towards the public structures of *Constantinople*; and, at present, there is scarcely a mosque in the country that does not bear testimony to its dilapidation, by some costly token of *jasper*, *marble*, *porphyry*, or *granite*, derived from this wealthy magazine. *Alexandria  
Troas.*

(2) "Quia enim arca in qua mortuus ponitur, quod omnes jam ΣΑΡΚΟΦΑΓΟΝ vocant, ΣΟΡΟΣ dicitur Græce." *St. August, de Civitate Dei*, l. xviii. c. 5. See also *Julius Pollux*, X. 150



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Splendid  
Remains  
of Public  
BALNEÆ.

After all that has been removed, it is truly wonderful so much should remain. The ruins of the place, although confused, are yet considerable. The first object, appearing in the approach towards the city from *Chemalé*, is the *Aqueduct of Herodes Atticus*, formed of enormous masses of hewn stone. The walls of the city exhibit the same colossal style of masonry. Part of one of the gates yet remains, on the *eastern* side, whose ruins have been mistaken for those of a temple: it consists of two round towers, with square basements, supporting pedestals for statues. Immediately after passing this entrance, and entering within the district once occupied by the city, we observed the ruins of *baths*, with the reticulated work of the *Romans* upon the stucco of the walls. Broken marble *Soroi* lie about, of such prodigious size, that their fragments seem like rocks among the *Valant* oaks now covering the soil. But in all that exists of this devoted city, there is nothing so conspicuous as the edifice vulgarly termed by mariners *The Palace of Priam*; from an erroneous notion, prevalent in the writings of early travellers, that *Alexandria Troas* was the *Ilium* of *Homer*'. This building may be seen

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(1) *Belon, De la Valle, Lithgow*, and others, fell into this strange mistake. It is an error, however, which prevailed before they lived. *Lithgow* caused his own portrait to be represented in the midst of the

from a considerable distance at sea. It has three noble arches in front, and behind these there are many other: the stones are placed together without any cement. Large masses of sculptured marble, being the remains of a cornice, appear above and on each side of the arches in front. The whole structure was once coated over with marble, or with plates of metal: and holes for the metal fastenings may yet be seen over all the work. Of the three front arches, the center arch measured forty-eight feet wide at the base, and each of the other twenty-one. The stones in this part of the work were five feet ten inches long, and three feet five inches thick. Behind the center arch there is a square court, having four other arches; one on each side. A noble flight of steps conducted to the center arch in front: and upon each side of this there was a column of the prodigious diameter of eight feet: the marks of their bases are still visible upon the two pedestals. Those columns were not of entire blocks of stone; for we saw their disjointed parts among the ruins below the flight of steps. The back part of the building, and the two sides, were surrounded by walls supported upon open arches: twelve of these arches remain on the northern side, almost entire. The

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the Ruins of *Alexandria Troas*, as a frontispiece to his work; calling them the Ruins of *Ilium*, with the *Tombs of Priam and Hecuba*. See *Nineteen Years' Travels, &c.* by *W. Lithgow*. 4to. Lond. 1614.

CHAP. VI. front of the building faces the west: behind, that is to say, upon the eastern side, were three magnificent arched portals. The walls here, on each side of the center arch, were supported upon a vault containing six arches, which yet remain entire. From this description, it is evident that a plan of the building might be delineated, exhibiting its original form. No very accurate representation has yet been engraved of any part of it. We were inclined to believe, with *Chevalier*, that it was intended for *baths*, as a grand termination of the *Aqueduct* of *Herodes Atticus*<sup>1</sup>. The opinions of *Pococke* and *Chandler*, that it was a *Gymnasium* for the instruction of youth, are thereby rather confirmed than confuted. The *balneæ* of the Antients, particularly among the *Romans*, were often colleges of science and martial exercise: such were the structures erected by *Diocletian* and by *Caracalla*; and by the Emperor *Adrian*, according to *Pausanias*, as an ornament to the city of *Corinth*<sup>2</sup>.

Other Vestiges of the City.

On the south side of this building, and very near to it, we found the remains of a circular edifice, resembling those structures at *Baiæ*, in *Campania*, now called *temples*, but primarily *baths*. Half of this edifice remained in an entire

(1) *Plain of Troy*, p. 10.

(2) *Pausan. in Corinth. c. 3.*

state. It had a small corridor round the base of the dome with which it was originally covered. Farther on, towards the sea, to the south-west, we found the ruin of a small oblong temple, and afterwards observed another of considerable size, whose foundations remain unbroken. Then, turning towards the west, we came to the foundation of a very large building, but could comprehend nothing of its former history. At present it consists only of a series of vaults and spacious subterranean chambers, one beneath another, serving as sheds for tenders and herds of goats<sup>3</sup>. Again pursuing a south-western course, we arrived at the immense *Theatre* of the city, still in a state of considerable perfection. The semicircular range of seats is vaulted at either extremity: the diameter, taken from one side to the other, where the vaults remain, measured two hundred and fifty-two feet. Like almost every *Grecian* theatre, it was constructed by making the slope of the hill itself subservient to the sweep necessary for accommodating spectators. It commands a noble view of the sea, with the whole Island of *Tenedos* as the principal object immediately in front. Lower down, towards the port, were marble *Soroi*, and other antiquities of less importance. The few Inscriptions discovered here by

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

*Chandler*, and by others, have been removed; and it is not necessary to introduce what has already been published: but perhaps, even in this brief description of the confused and desolated ruins which denote the site of *Alexandria Troas*, it has not been altogether possible to avoid a repetition of observations made by preceding travellers<sup>1</sup>.

We arrived again at *Bergas*, and, taking a northern route, turned towards *Udjek*, with an intention of visiting the *Tomb of Æsyetes*. As we left the village, we saw, near an old cœmety, a large square slab of *Parian marble*, lying upon the soil, and broken in two pieces.

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(1) " From Bournabashi, I set off, April 8, 1806, to a village called *Kistambol*, for the purpose of examining the ruins of *Alexandria Troas*. I procured a small hut for myself and servants; and leaving the baggage there, rode to *Alexandria*, at the distance of an hour. The Ruins there; the different fragments of marble from *Paros*, and *Marmora*; the blocks of granite; all attest the former magnificence of this city. The Theatre faced the sea, as seems to have been the custom whenever the situation allowed it. It is a mile from the shore; and commands a view of *Tenedos*, and the islands adjacent. To the north of this is a spacious oblong building, constructed with stone, and its work strong and massive. A herd of goats, guarded by some large dogs, who much molested the guides, was feeding by this place. The black felt tents of some wandering *Turcomans* were pitched at a small distance. A little to the east of the above building are the great ruins of the Baths, of Roman work: in the wall are some of the earthen pipes, through which the water was conveyed. To the north-west of these are granite columns, lying on the ground; one of which measured twenty-seven feet in length, and in diameter more than four feet. By the Port were columns of still greater dimensions. To the north-east of the Baths are many sarcophagi of stone; some of the lids of which resemble those represented in the drawings of the *Necropolis* of



Owing to its form, we suspected that some *Inscription* might be concealed upon its lower surface, and this proved to be the case. We had no sooner raised the two fragments, than there appeared the highly interesting tribute to the memory of *Drusus Cæsar*, son of *Germanicus* and *Agrippina*, which is now in the Vestibule of

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Votive  
Tablet to  
*Drusus*  
*Cæsar*.

of Telmessus. Mottraye, when on the spot, caused one of these tombs to be opened; and found in it two skulls, which crumbled to dust on being touched. The Antients used to deposit in them different persons of the same family, as may be seen by inscriptions found on them. I measured a sarcophagus here, eleven feet in length, and six in breadth. But I did not observe any splendid monuments, of this kind, to be compared with those which I observed at Aphrodisias, where are many sarcophagi, ornamented with bas-reliefs, and figures, in excellent preservation. The antiquities of this place (now called *Geyra*, a few days' distance to the south-east of Smyrna), which I visited in December 1805, have not been examined as they merit; and would, from their great magnificence and quantity, fully repay the pains and trouble of any one who would explore them.

“ All the ground within the walls of Alexandria is covered with the *valanî* (*βαλανι*), producing the *valanîda*, the cup of which is used for dyeing, by the Orientals, and some nations of Europe. An English vessel was taking in a load of this, when I passed by, some months after. A beautiful slope of two miles, covered with this tree, and small bushes, among which are lying pieces of marble, and remains of the antient city, carries you to the sea. Here, on the shore, is an oblong hollow spot, artificially formed, which was perhaps connected with the Port; and this last had a canal about two hundred yards in length, which joined it to the sea. The communication of the canal on one side with the sea, and on the other with the circular basin which formed the Port, explains well this passage of Vitruvius: ‘ *Fossis ductis, fit aquæ exitus ad littus; et ex mari tempestatibus aucto in paludes redundantia motionibus excitatur.*’ Lib. i. c. 4.

“ On a small rise of ground, without the walls of the town to the east, is a hot spring of mineral water, which supplies two basins at a small distance; one of which I found extremely warm. The people

in

the University Library at *Cambridge*<sup>1</sup>. Arriving afterwards at the village of *Udjek*, distant two hours from *Bergas*, we copied another *Inscription* from a smaller piece of *marble*: this we left in the country. The legend is as follows:

SPLENDIDISSIMVS  
POPVLVS  
COL · AVG · TROADENS  
AVRELIVM · IOBACCHVM  
CVRATOREM  
. . . IDIOMENOGEN

Tomb of  
*Æsyetes*.

We then proceeded to *Udjek Têpe*, or the immense *Tumulus* of *Æsyetes*, whose situation precisely agrees with the account given of that monument by *Strabo*. It is of all others the spot most remarkably adapted for viewing the *Plain of Troy*, and it is visible in almost all parts

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in the neighbourhood come there to obtain relief for different diseases. *Pococke* says, some have thought this to be *Larissa*. This conjecture, I think, is very much strengthened by a reference which I find *Athenæus* makes, among other hot waters, to those at *Troic Larissa*. See *lib. ii. c. 5*.

“Near the hot baths may be seen specimens of the *netted building* (*opus reticulatum*, as *Vitruvius* calls it) of the antient Alexandrians, or *Larisseans*. A small rivulet runs in the plain below.

“I returned to *Kistambol*, with the remains of a lamb, which were to serve for our supper, and which the guide had bought at *Alexandria* for the value of three shillings, English. While I examined the Ruins, it was killed, skinned, and roasted on the spot by a large wood fire.” *Walpole's MS. Journal*.

(1) See an account of it in a description of the “*Greek Marbles*,” &c. No. XXIII. p. 45. published at *Cambridge* in 1809.

of TROAS. From its top may be traced the course of the *Scamander*; the whole chain of *Ida*, stretching towards *Lectum*<sup>2</sup>; the snowy heights of *Gargarus*; and all the shores of the *Hellespont* near the mouth of the river, with *Sigeum*, and the other *tumuli* upon the coast. From this *tumulus* we descended once more into the *Plain of Troy*, and came in half an hour to a village called *Erkessy*. In the street of this village there is a marble *Soros*, quite entire. This was

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*Erkessy.*

(2) Mr. *Walpole* crossed the *Idæan Chain*, as appears by the following extract from his *Journal*, relating to an excursion he made from *Alexandria Troas* to the *Adramyttian Gulph*.

“ From the village of *Kistambol*, where on a stone sarcophagus, by the hut in which I lived, were the letters *POSTVMIA VENEREA*, I set off to cross the part of *Ida* which separated the road from the *Adramyttian Gulph*. This ridge of mountains is called, by *Strabo*, ἡ ἀπὸ τοῦ Ἀλατοῦ βᾶσις ἀναστίνουσα πρὸς τὴν Ἰδην. p. 871. In an hour's time I reached *Yalagick*, where, on a stone by a fountain, I read the words *Signifer, Imperator, Decurioni*, well cut. The rocks near the road are of granite. I continued my route S.E. and E.S.E. for seven hours, passing small streams running down from the mountains: by the sides grew the *Nerium* (which *Hasselquist* asserts is the tree referred to by *David*, *Psalm* i. 3.) and the *Plane*. The *Terebinthus* grew above, on the rocks. I then reached a hamlet, *Sunovassi*, encircled by mountains: here we procured a shed for our party to pass the night, which consisted of myself, a servant, a guide, and a black soldier who was to accompany me to *Adramyttium*. We were able to find some bread, which the *Turks* eat unleavened; some *petmez*; and some rice. The inhabitants of the village, who were *Turks*, shewed no disposition to annoy us, nor any impertinent curiosity, although in that recess of *Ida* they could see but few *European travellers*. Corn, olives, cotton, and maize, the ears of which are eaten roasted, were the produce of their fields. From the mountain side they got fir, and the wood of the *arbutus*, to supply their hearths. At half past eight the next morning I left *Sunovassi*: at nine, I began to ascend *Dikili-Dah*, part of *Ida*.  
Nothing



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Interesting  
Inscrip-  
tion.

brought from *Alexandria Troas*, and it is now used as a public *cistern*. It is of one piece of stone, seven feet in length, three feet and a half wide, and, without including the *operculum*, rather more than three feet in depth. The following *Inscription* upon it, in *Greek* characters, is beautifully cut, and in a very perfect state. It serves to confirm what the author lately stated concerning the nature of the *Grecian*, and *Egyptian*, *Soros*. In the chamber of the great *Pyramid of Cheops* there is a conditory of *granite* of the same form and size; and another, once the *Soros* of *Alexander the Great*, mentioned by *Herodian*, is now in the *British Museum*.

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Nothing could exceed the beautiful scenery which I beheld on all sides, as I continued my ride, occasionally casting my eye downwards upon forests of pines, and on villages hanging on the side or placed at the feet of the mountains. On reaching the summit, the Sea and Island of Mitylene presented themselves; and in three hours' time, from the moment of ascending, I reached the shore, along which I continued to ride till a quarter before four, when I turned up to the N.E. On the sea side were pieces of fir, cut down from Ida, for ship building. At half past four I arrived at Avgilar, a small village, where I slept. There is a Greek Inscription placed sideways in the outer wall of the Mosque. The next day, at the distance of an hour and a half, I passed some warm baths, which I was not able to examine, as some Turkish women were there bathing. These may be the hot waters to which Galen says an invalid, who lived not far from Pergamus, was sent, (*De Sim. Med.* p. 296. v. 13.) *ελίφαντι κάμνων*. In two hours and a half from the baths is Adramyttium, now called *Edremit*, distant more than an hour from the sea. From that place, going first west, and then south-west, I came to Chemar, in two hours. From Chemar, passing Karagatch, you reach in seven hours Aiasmata, distant two miles from the sea."

*Walpole's MS. Journal.*

[Name omitted] ΑΥΡΗΛΙΟΥΑΓΑΘΟΠΟΔΟΣΘΟΝΙΑΚΟΥΥΟΣΔΕΑΥΡΗΛΙΟΥ·  
 ΠΑΥΛΕΙΝΟΥΤΟΥΚΑΙΓΕΝΟΜΕΝΟΥΠΑΓΚΡΑΤΙΑΣΤΟΥ·ΟΥ·  
 ΚΑΙΕΝΤΩΣΜΙΝΘΕΙΩΕΣΤΙΚΕΝΑΝΔΡΙΑΣΚΑΙΕΝΘΑΔΕΕΝΤΩ  
 ΑΣΚΗΠΕΙΩ·ΕΘΗΚΑΤΗΝΣΟΡΟΝΕΜΑΥΤΩΚΑΙΤΩΓΑΥΚΥΤΑΓΩΜΟΥ  
 ΠΑΤΡΙΤΩΠΡΟΓΕΓΡΑΜΕΝΩΑΥΡΗΛΙΩΠΑΥΛΕΙΝΩΚΑΙΤΟΙΣΕΚΤΟΥ  
 ΓΕΝΟΥΣΜΟΥ·ΕΙΔΕΤΙΣΤΟΑΜΗΣΗΑΝΟΙΣΑΙΤΑΥΤΗΝΤΗΣΟΡΟΝΚΑΙΝΕ  
 ΚΡΟΝΑΛΛΟΤΡΙΟΝΗΟΣΤΕΑΤΙΝΟΣΕΝΚΑΤΑΘΕΣΘΑΙΔΩΣΕΙΠΡΟΣΤΕΙ  
 ΜΟΥΤΗΤΡΩΑΔΕΩΝΠΟΛΕΙΩ·ΒΦ·ΚΑΙΤΩΙΕΡΩΤΑΤΩΤΑΜΕΙΩ·ΒΦ

... AURELIUS AGATHOPODOS OTHONIACUS, AND THE SON OF AURELIUS PAULINUS, WHO ALSO WAS A PANCRATIAST, OF WHOM THERE IS A HOLLOW STATUE IN THE TEMPLE OF SMINTHEUS, AND HERE IN THE TEMPLE OF ESCULAPIUS, I HAVE PLACED THIS SOROS FOR MYSELF AND MY DEAREST FATHER THE AFOREWRITTEN AURELIUS PAULINUS, AND TO MY DESCENDANTS. BUT IF ANY PERSON SHALL DARE TO OPEN THIS SOROS, AND LAY IN IT THE DEAD BODY OF ANY OTHER, OR ANY MAN'S BONES, HE SHALL PAY, AS A FINE TO THE CITY OF THE TROADENSES, TWO THOUSAND FIVE HUNDRED DRACHMAS, AND TO THE MOST SACRED TREASURY AS MUCH MORE.



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The characters of this *Inscription* cover one side of the *Soros* at *Erhessy*, precisely as the hieroglyphical characters cover those of the *Alexandrian*. Both one and the other have been used by the moderns as *cisterns*; and it may reasonably be presumed, the repugnance of a very few of our English antiquaries, to admit that such *cisterns* were originally designed as receptacles for the dead, will, in the view of satisfactory evidence, be done away.

*Sigeum.*

We were one hour and a quarter going from *Erhessy* to *Sigeum*, or, as it is now called, *Yeny Cheyr*. The promontory on which the present village is situate bears the name of Cape *Janissary*. Its inhabitants are all *Greeks*, living with great cleanliness in their little cottages, and retaining the manners of their forefathers, in their hospitality to strangers. Many valuable antiquities have, at different times, been discovered here by the inhabitants. They brought to us an extremely rare bronze medal of *Sigeum*: on this the letters  $\Sigma\Gamma\epsilon$ , with the square *Sigma*, were very perfect. The stone with the famous *Sigean Inscription* had been removed, a short time before, by the *British* ambassador; and more recently a marble had been found at *Koumheuy*, a village in the neighbourhood, with an inscription of the age of the *Seleucidæ*: this they

Antiquities.

permitted us to copy. It is, perhaps, nearly as antient as the well-known *Inscription*, now placed in the vestibule of the Library of Trinity College, Cambridge, which was brought from *Sigeum* by *Edward Wortley Montague*; although, in the uncertainty which involves the series of the *Syrian* kings, it be impossible to determine its precise date. ANTIOCHUS, in the year 196 A.C. went into the *Thracian Chersonesus*, to establish a kingdom there and in the neighbouring country, for SELEUCUS, his second son<sup>1</sup>. It is, however, difficult to discover any particular incident, in the history of the *Seleucidæ*, alluded to by the first part of the *inscription*. ANTIOCHUS was wounded in some battle; and METRODORUS probably afforded him assistance. The purport of the *inscription* is not very clear, until we arrive at the eighth line: we there see that “*Metrodorus of Amphipolis, the son of Timocles, is praised by the senate and people, for his virtue and good-will towards the kings Antiochus and Seleucus, and the people: he is deemed a benefactor to the state; is to have access to the senate; and to be inscribed into the tribe and fraternity to which he may wish to belong.*” No attempt, except in a letter or two, has been made towards the restoration of the first part of the *Inscription*; the

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(1) *Liv.* lib. xxxiii. *Appian.* in *Syriacis.* *Prideaux,* Part 2.

CHAP. VI. characters are given as they appeared upon the  
 } *marble* throughout the whole; and the learned  
 reader will perceive where the words require  
 correction.

ΙΟΣΙΔΗΟΒΑΣΙΛΕΥΣΑΝΤΙΟΧΟΣ . . . .  
 ΑΛΚΕΝΟΤΕΤΡΑΥΜΑΤΙΑΣΓΕΝΟΜΕΝΟΣ  
 ΕΝΤΗΜΑΧΗΙΜΤΟΝΤΡΑΧΗΛΟΝ  
 .. ΡΑΡΕΥΟΙΧΗΥΡΟΜΗΤΡΟΔΩΡΟΥΤΟΥ  
 ΑΤΡΟΥΛΙΝΛΥΝΟΣΕΦΕΣΛΛΚΕΝ  
 . ΕΡΙΑΥΤΟΥΚΑΙΜΕΛΕΑΓΡΟΣΟΣΤΙ . . .  
 ΤΗΓΟΣΠΡΟΟΡΩΜΕΝΟΣΤΟ . . . . ΣΤ . .  
 ΩΣΣΥΜΦΕΡΟΝΔΕΔΟΧΘΑΙΤΗΒΟΥΛΗ  
 ΚΑΙΤΩΙΔΗΜΩΙΕΡΑΙΝΕΣΑΙΜΕΝ  
 ΜΗΤΡΟΔΩΡΟΝΤΙΜΟΚΛΕΟΥΣΑΜΦΙ  
 ΡΟΛΙΤΗΝΑΡΕΤΗΣΕΝΕΚΕΝΚΑΙ  
 ΕΥΝΟΙΑΣΤΗΣΕΙΣΤΟΥΣΒΑΣΙΛΕΑΣ  
 ΑΝΤΙΟΧΟΝΚΑΙΣΕΛΕΥΚΟΝΚΑΙ . . . Ν  
 ΔΗΜΟΝΕΙΝΑΙΔΕ . . ΤΟΝΚΑΙ . . . . .  
 ΟΝΚΑΙΕΥΕΡΓΕΤΗΝΤΗΣΠΟΛΕΩΣ  
 ΑΞΕΔΟΣΘΑΙΔΑΥΤΩΙΚΑΙΠΟΛΙΤΕΙΑΝ  
 ΛΙΤΙΚ . ΝΣΙΝΚΑΙΕΦΟΔΟΝΕΠΙΤΗΝ  
 ΒΟΥΛΗΝΚΑΙΤΟΝΔΗΜΟΝΠΡΩΤΩΝ  
 ΜΕΤΑΤΑΙΕΙΑΣΞΕΙΝΑΙΔΑΥΤΩΙΚΑΙ  
 ΕΙΣΦΥΛΗΝΚΑΙΦΡΑΤΡΙΑΝΗΝΑΝΒΟΥ  
 ΛΗΤΑΙΕ . . . . .

*Chandler*, who has written an interesting account of the antiquities of *Sigeum*, says that the *Athenæum*, or *Temple of Minerva*, stood upon the

brow of the high and steep hill on which the church belonging to the present village is now situate<sup>1</sup>. From the scattered *marbles*, described by him as its remains, we obtained a small *bas-relief*, now in the Collection at *Cambridge*, representing two persons, one of whom is in the military garb of the Antients, and the other in the civic habit, addressing a Figure of *Minerva*<sup>2</sup>. Over the head of the Goddess is the word **ΑΘΗΝΑ**.

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*Homer* does not mention either the *Promontory* of *Sigeum* or of *Rhoeteum*: indeed, the latter can hardly be called a *promontory*. These names rather referred to cities, which were built after the time of *Homer*. The two *promontories*, one on either side of the *Grecian fleet*, as it was stationed to the east of the Mouth of the *Scamander*, were two necks of land, whose distance might well admit of the possibility of *Agamemnon's* voice, when he called from the centremost ship, being heard to the two extremities<sup>3</sup>. The objection therefore, which, with reference to this circumstance, was urged against the distance of *Sigeum* from *Rhoeteum*, is superseded. Whenever the account given by an antient author is irreconcilable with

(1) Travels in Asia Minor.

(2) See "Greek Marbles," No. XXIX. p. 51.

(3) *Iliad* ©. 222.

our preconceived and imperfect notions of the geography of a country, we are too apt, either to doubt the truth of the description, or to warp the text so as to accommodate an interpretation the measure of our own ignorance. This has given rise to almost all the scepticism concerning *Homer*, and has also characterized the commentaries upon other authors. When, for example, *Æschylus* relates the instruction given to *Io*, for her march from *Scythia*, the river he so happily designates by the title of *Hybristes*<sup>1</sup>, owing to its great rapidity, and which is evidently the *Kuban*<sup>2</sup>, has puzzled his Editors, who have endeavoured to prove it to have been the *Don*, the *Dnieper*, or even the *Danube*, with about as much reason as if they had supposed it to be the *Rhine* or the *Thames*. An actual survey of the district of *Caucasus*, and of the course of the rivers, would have removed every difficulty, and proved the peculiar accuracy with which the Poet attended, in this instance, to the features of Nature. When indeed he conducts his heifer “down the *Indus* to the Cataracts of

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(1) *Æschylus* in *Prometh. Vinc.* 742. p. 56. ed. C. J. Blomfield, *Cantab.* 1810. “Ἵβριστής. Dubitatur num in hoc loco *Æschylus* *Arazem* fluvium innuat, vel *Istrum*, vel *Tanaïm*, vel *Alazona*, vel *Borysthenem*, quod sentit *Butlerus*, vel denique fluvium cui nomen *Hybrista*, &c. &c.” *Ibid.* in *Glossar.* p. 144.

(2) The *Hypanis* of D’Anville, and *Vurdanus* of some authors.



the *Nile*," he is supposed to rave in good earnest; and "to have reference to worse documents than modern maps;" because the *Indus* of *Æschylus* is immediately confounded with the *Indian* river of that name, to which it was impossible he could refer. *India* was unknown to the *Greeks* until the age of *Alexander*; and the inhabitants of *Æthiopia* were considered as *Indians* by the *Romans*, so late as the time of *AUGUSTUS*. *Strabo* expressly tells us, that *Homer* was ignorant of *India*<sup>3</sup>. *Æschylus*, who died a full century before *Alexander* was born, had no means of being better informed respecting that country; but there existed other rivers with the same appellation. *Pliny* mentions an *Indus*, nearly opposite to the *Nile*, in *ASIA MINOR*<sup>4</sup>. Experience may at last teach us to ascertain, at least, the geography of *Homer* and of *Æschylus*, before we venture to dispute their accuracy.

In the evening of our arrival at *Sigeum*, we had proof of the possible extent of vision in the

Mount  
ATHOS.

(3) Τὴν μὲν οὖν Ἰνδικὴν οὐκ εἶδεν Ὅμηρος. *Strab. Geog. lib. i. p. 56. Ed. Oxon.*

(4) "Annis *Indus* in Cybiratarum jugis ortus, recipit LX perennes fluvios, torrentes verò amplius centum." *Plin. Hist. Nat. lib. v. c. 28, L. Bat. 1635.* There is, however, a different reading noticed in this edition; *Ninus* being substituted for *Indus* in some copies: "Alii *Ninus* ex Alexand. et Hermol." *Vid. Var. Lectiones, p. 641. Not. 17.*

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clear atmosphere of this country, which would hardly be credited in any other. Looking towards the *Archipelago*, we plainly discerned Mount ATHOS, called by the peasants, who were with us, *Agionoros*<sup>1</sup>, the *Holy Mountain*; its triple summit appearing so distinctly to the eye, that we were enabled to make a sketch of it. At the same time, it seemed that its relative position, as placed in all our maps, with respect to *Sigeum*, is too far towards the north. The distance at which we viewed it could not be less than a hundred *English* miles: according to *D'Anville*, it is about thirty leagues from shore to shore, and the summit of the mountain is at some distance from the coast. We visited the two antient *Tumuli*, called the *Tombs* of *Achilles* and *Patroclus*. They are to the north-east of the village. A third was discovered by Sir *W. Gell*<sup>2</sup>, near the bridge for passing the *Mender*; so that the three *Tumuli* mentioned by *Strabo*<sup>3</sup> are yet entire. He describes them as the *monuments*<sup>4</sup> of *Achilles*,

Tombs  
mentioned  
by *Strabo*.

(1) "Attamen *Atos mons* Macedoniæ *Hagionoros* proprio nomine vocatur." *Mabillon. Acta Sanctor. Ord. Benedicti, tom. IV. p. 374. Not. 6. L. Par. 1672.*

(2) It now serves as a *Turkish* cœmety. See the Engraving made from Sir *W. Gell's* beautiful drawing of it, Plate XVI. *Topography of Troy*, p. 45.

(3) *Strab. Geogr. lib. xiii. p. 859. ed. Oz.*

(4) *Μνῆματα.*

*Patroclus*, and *Antiochus*. So much has been published concerning them, that it will not be necessary to add much to, and still less to repeat, what has been said before. The two nearest to *Sigeum* are conspicuous objects in the view of persons passing the *Hellespont*<sup>5</sup>; and, in their form, they are similar to others described in the preceding part of this work. It is remarkable, that none of the authors who have written upon the subject, have noticed *Strabo's* allusion to *three Tombs*. The largest was opened by order of *Monsieur de Choiseul*. We were acquainted with the *Jew* employed as agent in the undertaking. He appeared to be an honest and a respectable man; but we rather doubted the truth of the story relating to the discovery of the antiquities sent to his employer, as having been found in this tomb. There was no confidential person appointed to superintend the work<sup>6</sup>. It was performed by night, with scarcely any witness of the transaction. In the zeal to gratify his patron, and to prevent the disappointment likely to ensue from an expenditure of money to no purpose, it is at least probable that his *Jewish*

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(5) See the *Vignette* to the next Chapter.

(6) See a narrative of the transaction, published by Mr. *Thornton*, in his account of *Turkey*.

CHAP. VI. } brethren of the *Dardanelles* substituted other antiquities, in the place of relics which they had been told they might find in the tomb<sup>1</sup>. The Ruins of *Parium*, and of other antient cities in their neighbourhood, and the usual traffic carried on with *Greeks* who pass through the Straits from all parts of the *Archipelago* and *Mediterranean*, might easily have furnished them with the means of deception. We have not the smallest hesitation in affirming, that we believe these *tombs* to be coëval with the time of *Homer*, and that to one of them, at least, he has alluded in the *Odyssey*<sup>2</sup>. Many authors bear testimony to the existence of the *Tomb of Achilles*, and to its situation, on or by the *Sigean Promontory*<sup>3</sup>. It is recorded of ALEXANDER THE GREAT, that he anointed the *Stélé* upon it with perfumes, and ran naked around it, according to the custom of honouring the manes of a Hero<sup>4</sup>. *Ælian* distinguishes the *Tomb of Achilles* from that of *Patroclus*, by relating, that *Alexander*

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(1) A *cast* from the bronze figure of *Isis*, said to have been excavated upon that occasion, is now in the possession of the *Earl of Aberdeen*. It certainly represents very antient workmanship. The inverted position of the wings is alone proof of its great antiquity, whatever may have been its real history.

(2) *Odyss.* Ω. 73.

(3) *Diodorus Siculus, Strabo, Ælian, Philostratus* in *Vit. Apollon, &c.*

(4) *Diod. Sic.* lib. xvii.

crowned one, and *Hephæstion* the other<sup>5</sup>. It will not therefore be easy to determine, at the present day, which, of the *three* Tombs now standing upon this promontory, was that formerly venerated by the inhabitants of *Sigeum* for containing the ashes of *Achilles*<sup>6</sup>. The same degree of uncertainty does not attach to the *Tomb of Ajax*: upon the *Rhætean* side there is only a single *tumulus*.

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From hence we descended once more to *Koum-kalé*; where we embarked for the *Dardanelles*. And now, having finished the survey of this interesting country, it may be proper to add, by way of postscript to this Chapter, a brief summary of the principal facts concerning it, for the use of other travellers, and as the result of our observations in TROAS<sup>7</sup>.

Return to  
the *Dar-  
danelles*.

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(5) *Ælian*. Var. Hist. lib. xii. c. 7. The distinction is also made by *Strabo*, and by other writers. This difference between *Homer's* record and the traditions of the country, respecting the *Trojan War*, seems to prove that the latter were not derived from the former. Dr. *Chandler* has discussed this subject, in his interesting *History of Ilium*. See p. 138.

(6) It should also be observed, that to the south of *Sigeum*, upon the shore of the *Ægean*, are yet other *Tumuli*, of equal, if not greater size, to which hardly any attention has yet been paid; and these are visible far out at sea. The opening all of them will, it is hoped, one day throw some light upon this curious subject.

(7) The Reader is requested to consult the engraved *Vignette* of the Fourth Chapter; as a map of reference for the observations which follow.



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Summary  
of Observa-  
tions made  
in Troas.

I. The river *Mender* is the SCAMANDER of *Homer*, *Strabo*, and *Pliny*. The *amnis navigabilis* of *Pliny*<sup>1</sup> flows into the *Archipelago*, to the south of *Sigeum*<sup>2</sup>.

II. The AÏANTEUM, or *Tomb of Ajax*, still remains; answering the description given of its situation by antient authors, and thereby determining also the exact position of the naval station of the *Greeks*.

III. The THYMBRIUS is yet recognised; both in its present appellation *Thymbreck*, and in its geographical position.

IV. The spacious plain lying on the *north-eastern* side of the *Mender*, and watered by the

(1) *Plin. Hist. Nat. lib. v. p. 277. ed. L. Bat. 1635.*

(2) "The following passage of *Pliny* is attended with some difficulty; but the expression *Amnis navigabilis*, applied to the *Scamander*, may be well explained by *Plutarch*, in two passages to which I shall refer: by these it appears that the epithet *navigabilis* was given by the Antients to small streams. The word ποταμός, as well as *amnis*, was used by them, when speaking even of torrents. *Strabo*, lib. ix. 6, 8.

"*Scamander, amnis navigabilis; et in promontorio quodam Sigeum oppidum: dein portus Achæorum, in quem influit Xanthus, Simoënti junctus; stugnumque prius faciens Palæscamander.*"

"*Plutarch* speaks thus, in two places, of the river *Melas*, in *Phocis*; a part of *Greece* which he knew most intimately, from being born there. 'The *Melas*, spread out into *navigable* marshes and lakes (*ἰλῆ πλωτὰ καὶ λίμνας*), makes the plain impassable.' Again: 'The *Melas* is *navigable* at its sources (*πλωίμος ἐν πηγαῖς*).' *Vit. Pelop. et Syllæ*. The marshes on the *Plain of Troy*, made by the river, are mentioned by *Strabo*, p. 859. We have, then, the *Melas*, a small river, *navigable* at its sources, and with *navigable* marshes."

*Walpole's MS. Journal.*

*Callifat Osmack*, is the SIMOÏSIAN; and that stream the SIMOÏS. Here were signalized all the principal events of the *Trojan War*.

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V. The Ruins of *Palaio Callifat* are those of the ILIUM of *Strabo*. Eastward is the *Throsmos*, or *Mound of the Plain*.

VI. The Hill near *Tchiblack*, if it be not the *Callicolone*, may possibly mark the site of the *Village of the Ilians*, mentioned by *Strabo*, where antient ILIUM stood.

VII. *Udjeh Tépe* is the TOMB OF ÆSYETES. The other *tombs* mentioned by *Strabo*, at *Sigeum*, are all in the situation he describes. The *Tomb of Protesilaus* also still exists; it is on the *European* side of the mouth of the *Hellespont*.

VIII. The springs of *Bonarbashy* may possibly have been the ΔΟΙΑΙ ΠΗΓΑΙ of *Homer*; but they are not *sources* of the SCAMANDER. They are, moreover, *warm* springs.

IX. The SOURCE OF THE SCAMANDER is in *Gargarus*, now called *Kasdaghy*, the highest mountain of all the *Idæan Chain*.

X. The ALTARS OF JUPITER, mentioned by *Homer*, and by *Æschylus*, were on the hill called *Kúshúnlú Tépe*, at the foot of *Gargarus*; where the ruins of the *temple* now remain.

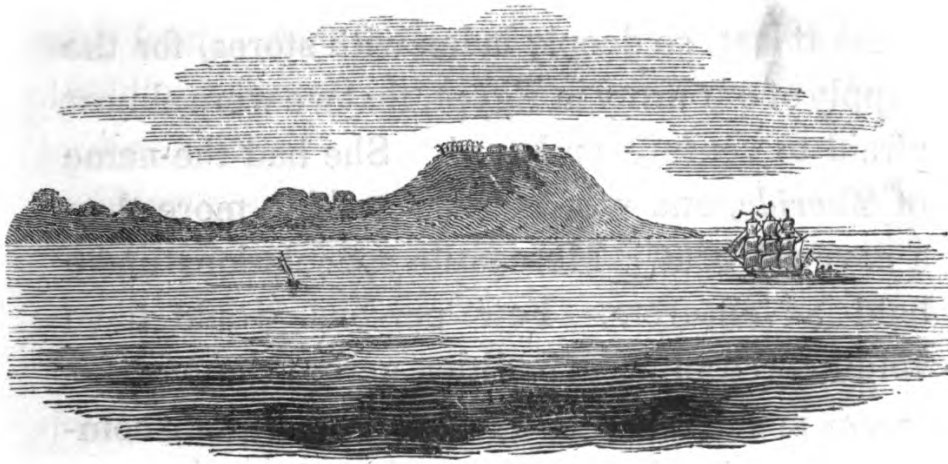
XI. PALÆ SCEPSIS is yet recognised in the appellation *Esky Skúpshu*.

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XII. *Æné* is the ΑΙΝΕΪΑ of *Strabo*; and *Æné Têpe*, perhaps, the TOMB OF ÆNEAS.

XIII. The extremity of the *Adramyttian Gulph* inclines round the ridge of *Gargarus*, towards the *north-east*; so that the circumstance of *Xerxes* having this mountain upon his left, in his march from *Antandrus* to *Abydus*, is thereby explained.

XIV. GARGARUS affords a view, not only of all the *Plain of Troy*, but of all the district of TROAS, and a very considerable portion of the rest of ASIA MINOR.



Sigean Promontory.

## CHAP. VII.

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### FROM THE HELLESPONT TO RHODES.

*Transactions at the Dardanelles—Public Sports—Inscriptions—Voyage down the Hellespont—Tenedos—Lectum Promontory—Lesbos—Erythræan Straits—Chios—Straits of Samos—Burning Vapour—View of Patmos and the Cyclades—Pirates—Cos—Plane Tree—Inscriptions—Fountain of Hippocrates—Greek Manuscripts—Beautiful Piece of Antient Sculpture—Voyage from Cos to Rhodes—Ruins of Cnidus—visited by Morritt—and by Walpole—Carpathian Isles—Rhodes.*

**W**E were detained some time at the *Dardanelles*, waiting for the vessel from *Constantinople*. This

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Transactions at the  
*Dardanelles.*

came at last, so deeply laden with stores, for the supply of our army in Egypt, that we were almost afraid to venture on board. She had the name of *Taurida*, and was literally nothing more than a covered boat. Mercantile speculations make bold adventurers. Few persons would have volunteered in an expedition across the *Mediterranean* in such a bark; but our good captain comforted us with the assurance, that *Columbus* sailed across an unknown ocean in a skiff of less promise. He had cast anchor higher up the Straits, towards the *Sea of Marmora*, where vessels from *Constantinople* lie secure from all winds, and find better ground. There is no good anchorage at the *Dardanelles*. Captain *Castle* had fitted up a small apartment in the stern, to serve as a cabin; and had placed one enormous gun in the prow, to intimidate pirates; observing dryly to us, as we surveyed it, that we should be lucky if it did not carry the gib-boom under water, in rough weather. It was amusing to notice the sort of speculation, which occupied not only the hold, but every part of the vessel, where it had been possible to cram any article of food or of merchandise. Barrels of *Adrianople* tongues, candles, tea, sugar, cheese; butter of the *Ukraine*, already in an oily state, and oozing through the sides of the casks; wine, onions, cordage, iron, biscuit, cloth, pens, paper, hard-ware, hats, shoes, tobacco,



and fruit. A few live sheep were, moreover, huddled together close to the gun in the forecastle.

During our stay at the *Dardanelles*, we had lived in the house of the *Neapolitan* Consul. This respectable old man put in force a stratagem which may serve to shew the extraordinary power of imagination over diseases of the body. The author, being troubled with an intermitting fever, brought on during his journey in *Troas*, had been observed by the Consul to go frequently to a clock, in the antechamber of our apartment, watching for the hour when the paroxysm would begin. This had hitherto occurred exactly at noon. One morning he put back the clock a full hour. At *twelve*, therefore, as the index pointed to eleven, there was no apprehension of the fever; and at one, although the hour seemed to be present, the paroxysm did not take place. Unfortunately, pleased by the success of his experiment, he boasted of it; and the consequence was, that, after the usual interval, the fever again returned. In the same manner, the *charms* used among the lower order of people in *England*, and in other countries, operate in healing agues. The *Tomb of Protesilaus*, as related by *Philostratus*<sup>1</sup>, was antiently resorted to for the cure of a quartan fever.

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(1) *Philostrat.* in Heroïcis.—See also *Chandler's Ilium*, p. 142.

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We received great civilities from the *Pasha*. He sent one of his officers, with our *Greek* servant, to collect some *marbles* which we wished to remove from *Troas*; a work generally attended with difficulty, owing to a notion the *Turks* have, that *Christians* can extract gold from such stones. The ceremony of his daughter's marriage with the son of an *Asiatic* Viceroy, called, by way of eminence, *The Pasha of Asia*, and said to be Lord over a hundred villages, took place during the time we remained. Upon this occasion, public sports were exhibited; and we had an opportunity of seeing a magnificent celebration of the game of *Djerid*, the tournament of the *Turks*. This very antient pastime might possibly have given rise to tilts and tournaments. It is difficult to reconcile a passion for this martial exercise with the natural habits and indolence of the *Turks*. The two old *Pashas* fought against the young bridegroom, each party being at the head of a numerous band. The contest was often so severe, that we expected to see their eyes, if not their lives, sacrificed. The manner of the engagement has been often described. It consists chiefly in a charge at full speed, and in an attack, made by hurling short thick sticks, as javelins<sup>1</sup>. Great

Public  
Sports.

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(1) According to the Chevalier *D'Arvieux*, (*Voy. dans la Palestine*, p. 62. Par. 1717,) it is from this kind of weapon that the game derives its

dexterity is shewn, both in parrying off these darts, and in the display of equestrian skill. Upon the day following that in which the combat took place, male camels were brought to fight with each other, during a concert of *Turkish* music. In this exhibition there was nothing curious nor diverting, except the extraordinary strength shewn by these animals, when a female camel was brought before them. One of the camels, with half a dozen strong *Turks* endeavouring to restrain it, set off in full speed, overtook the female, and threw her down, notwithstanding all their efforts to the contrary. The festivity of the day ended with a scene of intoxication in the palace of the *Pasha* of the *Dardanelles*, who was much addicted to drinking. When commotions arose, or there was reason to fear a visit from the *Capudan Pasha*, who came occasionally to levy contribution, he retired to his little villa in the recesses of *Mount Ida*: here he gave full scope to his love of drinking; having conveyed with him his concubines, musicians, dancers, and game-keepers, being much attached to the sports of the field.

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its appellation; *Djerid* being an Arabic word, which signifies *the branch of a Palm-tree stripped of its leaves*. Sometimes, canes or reeds, or common sticks, are employed for the same purpose. A representation of this sport is given in *Niebuhr's Description of Arabia*, tom. I. tab. XV. Copenh. 1773.

The late Mr. *Willis* left at the *Dardanelles* two marbles, with *inscriptions*, which are now in the possession of the Custom-House officer. These were offered for sale to us. Mr. *Willis*, it is said, found them in *Troas*; probably in *Alexandria Troas*. One of them had been the capital of a pillar, and was converted by the *Turks* into a mortar: the other exhibited only a broken mass of marble, of an irregular form. Upon the first we read,

FORTISSIMOETINVICTISS  
IMOCAESARIDNGALER  
AVR · VAL · MAXIMIANO  
PRINCIPI IVBENTVTIS

This inscription belongs to the latter end of the third century; *Galerius Maximianus* having been Consul in the year 294. The title of *Cæsar* was conferred upon him by *Diocletian*. The letters DN are the usual abbreviation of *Dominus*. The title *Princeps Juentutis*, or *Juventutis*, was used in the time of the Republic; and we find it continued through almost all the Emperors, until the time of *Constantine*: “SYMBOLUM FUTURÆ SUCCESSIONIS,” as it is expressed by *Spanheim*<sup>1</sup>.

In what remains of the other *inscription*, we find mention made of the *Tribunus Militum* of the third

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(1) *De Præst. et Us. Num.* Diss. 7.

Legion; of the *Præfectus Fabrûm*<sup>2</sup>; and of the *Præfectus Equitum*. The latter part relates, perhaps, to the conquest of forty-four States in *Africa*. The following are the only legible characters upon the stone:

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TRIB · MILLEGIIIV  
PRAEFFABR · TEST  
PRAEF · EQVITUMALA  
NVMIDIVIPRONI  
CIVITATES XXXXIII  
EXPROVINCAFRICA

We saw no other antiquities at the *Dardanelles*; nor were we able to procure any antient *medals*. If these be found, the Consuls of the different nations reserve them as presents for their respective ambassadors at *Constantinople*. Captain *Castle* had, however, obtained several among the Ruins of *Parium*; where he also observed curious mosaic pavements, and other remains of that city.

Having all our things on board, we weighed anchor, and took leave of Monsieur *Preaux*, who returned to *Constantinople*. As we sailed down the Straits, a very conspicuous *Tumulus* appeared, crowning the hills upon the *European* side<sup>3</sup>.

Voyage  
down the  
*Hellespont*.

(2) Vid. *Cic. ad Attic. Ep. 1.*

(3) Perhaps the Tomb of *Protesilaus*, near *Eleus*.



Leaving the *Dardanelles*, we again passed the interesting land of *TROAS*, once more viewing the *Rhœtean* Promontory, the *Tomb of Ajax*, the *Grecian* harbour, the *Sepulchre of Æsyetes*, and the mouth of *Xanthus*, tinging the dark waters of the *Hellespont* with its yellow torrent. Our course was along the *European* side of the channel; as in coasting *Sigeum* there is a shoal, whereon vessels are often stranded. In order to escape this, ships from the *Archipelago* avoid bearing up the Straits until they are able to see all the windmills, stationed upon the brow of the promontory<sup>1</sup>. Two of the tombs mentioned by *Strabo* appear very conspicuously in that point of view. The house of a *Dervish* is situate in the side of one which is the nearest to the windmills, and to the village of *Yeni Cheyr*; and this was the *sepulchre* opened by order of *Monsieur de Choiseul*<sup>2</sup>. Having doubled the cape, two other *Tumuli* appear upon the coast towards the south<sup>3</sup>. These are very large, and stand close to the cliff above the shore.

*Tenedos.* We sailed on towards *Tenedos*. The soil, as we approached, seemed bleak and barren; but the

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

(2) See the *Vignette*; although, with reference to the *Tomb of Achilles*, there is a passage in *Strabo* which seems to assign for it a position to the south of *Sigeum*. He is evidently proceeding from *Sigeum* towards *Lectum*, when he says "Ἔστι δ' ἡ μιστὰ τὴν Σιγιάδα ἄκραν καὶ τὸ Ἀχιλλεῖον, κ. τ. λ. *Strab. Geog. l. xiii. p. 869. Ed. Oxon.*

(3) See the preceding Note.

island produces the finest wine in the *Archipelago*. The *Egyptian Expedition* had raised its price to eight *parás* the oke: the more usual demand was only from four to six. This wine will keep fourteen or sixteen years; after that time it loses its red colour, and becomes white, but retains its strength and flavour to a much longer period. The wind and sea were so turbulent, that we could not land: we fired a gun, and remained near the town; this is situate in a low and sheltered spot. A boat came towards us upon our signal, but found such a sea running, that she was compelled to return, and we continued our course. Perhaps we surveyed the island better from our deck than we could have done on shore; for we saw the whole extent of the town, with the vessels lying in its port, and the land on either side. There is upon the island but one object to attract strangers, excepting its wine. It was antiently famous for its earthenware; fragments of which we had seen in *Troas*. But the *Soros* of *Atticus*, father of *Herodes Atticus*, is in the market-place; and this, with its *operculum*, is said to be entire. It stands in the *Agora* of the town, serving as a *cistern*. The inscription upon it is already published<sup>4</sup>. *Tournefort*, who has anticipated every thing it might have

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(4) See *Chandler's Inscriptiones Antiquæ*, No. IV.

been proper to state concerning the antient history of *Tenedos*; and who published, at the same time, a very accurate Plan of the island, with a view of the town; was told that no remains of former times existed<sup>1</sup>. The bronze medals of *Tenedos* are however not uncommon. If the interesting monument now mentioned be hereafter noticed, its removal will not be difficult. The *Jewish* Consul at the *Dardanelles* might at any time effect the undertaking; but this could not be done without considerable expense.

Continuing our course towards the *south*, after passing the town of *Tenedos*, we were struck by the very grand appearance of the antient *Balneæ*, already described, among the remains of *Alexandria Troas*. The three arches of the building make a conspicuous figure, from a considerable distance at sea, like the front of a magnificent palace; and this circumstance, connected with the mistake so long prevalent concerning the city itself, gave rise to the appellation of "*The Palace of Priam*," bestowed by mariners upon these ruins. Thence we sailed to the Promontory of *Lectum*, now *Cape Baba*, at the mouth of the *Adramyttian* Gulph; the south-western extremity

*Lectum*  
Promon-  
tory.

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(1) *Voyage du Levant*, tom. II. p. 92. · *Lyon*, 1717.

of that chain of mountains of which *Gargarus* is the summit. This cape presents a high and bold cliff, on whose steep acclivity the little town of *Baba* appears, as though stuck within a nook<sup>2</sup>. It is famous for the manufacture of knives and poignards: their blades are distinguished in *Turkey* by the name of *Baba Leeks*. Afterwards, crossing the mouth of the Gulph, we passed round the western point of the Island of *Mitylene*, antiently called the *Sigrian Promontory*. It is uncertain at what time the island changed its antient name of *Lesbos* for that which it now bears; but *Eustathius* says it was so called from *Mitylene*, the capital town. Its situation, with regard to the *Adramyttian Gulph*, is erroneously delineated in maps and charts: some of these place it at a distance in the *Ægean Sea*<sup>3</sup>.

We had surveyed the whole of this island, *Lesbos*, with considerable interest, from the Peak of *Gargarus*; and now, as the shades of evening were beginning to conceal its undulating territory,

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(2) A very accurate view of it is engraved in Sir *William Gell's* "*Topography of Troy*," p. 21. from his own drawing. The place was called *Baba*, from a Dervish (*Baba*) buried there, "who always gave the *Turks* intelligence when any rovers were in the neighbouring seas." *Egmont and Heyman's Travels*, vol. I. p. 162.

(3) Our geographical documents of the *Archipelago* are a disgrace to the age; the very best of them being false in their positions of latitude, and in the respective bearings of the different islands, as well as remarkable for their unaccountable omissions.

a vain wish of enjoying a nearer view was excited. The consciousness to a traveller of the many places he cannot visit, often counterbalances the satisfaction derived from the view of objects he has been permitted to see<sup>1</sup>. Few

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(1) Some amends for the author's deficiency, with respect to *Mitylene*, will be made by communication of a different nature; namely, by those extracts from the *MS. Journal* of his friend Mr. *Walpole* which relate to his Travels in Asia Minor. They begin with his Journey from *Pergamus* to *Smyrna*.

“The antiquities of Pergamus are very deserving of a minute examination; particularly those on the Acropolis; on one part of which, towards the south, is a wall of granite, a most stupendous work, eighty or ninety feet in perpendicular depth. Vast cisterns and decayed towers, (in one of which I copied a Greek Inscription relating to a decree ratified by the people of Pergamus, and inscribed in the Temple of Bacchus,) are to be seen there. The Acropolis was adorned with a temple of the Corinthian order, whose pillars, of nearly four feet in diameter, are lying prostrate among other parts of it. This temple, I conceive, was erected to Minerva: we know, from Vitruvius, that her temple was built ‘*in excelsissimo loco*’ (lib. i. c. 7.); and the silver money of Pergamus bears her image constantly: games also were, as Polybius informs us, celebrated here, in honour of her, by Attalus, (lib. iv.) Below, to the south, is the town; and to the west of it was the Stadium, and a theatre above it. The relative situation of these two buildings at Tralles in Asia was the same, according to Vitruvius, (lib. v.) ‘*Trallibus porticus ex utraque parte scenæ, supra stadium.*’ Farther on to the west, are the remains of an amphitheatre or Naumachia: there is water dividing the two semicircles; so that if the building was used for the first, it must have flowed beneath, in a channel, whenever the sports were represented.

“There is no part of the Turkish dominions where you may travel with greater safety, than in the district under the family of Kara Osman Oglou. The two capitals, as they may be called, are Pergamus, and Magnesia. In coming from the former place to Smyrna, I passed through part of their territory. The country was, for Turkey, well cultivated; most of it laid down in cotton and corn land. They plough,



literary strangers will pass the shores of *Lesbos* with indifference. Its land was peculiarly dignified by genius, and by wisdom: Æolian lyres

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as I was told, with a pair of oxen, more than an acre a day; and the manure they use is burnt weed. The whole country was now (April) wearing a beautiful appearance: the anemone, ranunculus, and hyacinth, were seen in the fields, and by the road side. Having slept one night in the open air, by a fire which the driver of the caravan kindled with dried horse-dung, I arrived the next day at the banks of the *Hermus*; winding, and muddy; daily adding to the land, which it has already formed on the north side of the Gulph of Smyrna. I crossed it at the ferry, and reached Menomen; whence I sailed to Smyrna in an hour. From Menomen, boats come daily to Smyrna, in the season, laden with water-melons (the *Cucurbita Citrullus*), called, by the Greeks, *Angouria*. From the seed, a liquor is made, which is sold about the streets of Smyrna.

“The fields and gardens about Smyrna are planted with almond, olive, fig, and pomegranate trees. The little village of Narli-keui takes its name from the abundance of the pomegranate-trees there. Some of the plants, birds, and insects, found at Smyrna, are described by Hasselquist. The *francolin* (a kind of partridge, and called by Belon the *ἀπτάγη* of the Greeks), and *beccafico*, are found in abundance: the latter I have heard called by a name not unlike the antient. ‘*Συκαλίδης* (says Athenæus) are taken in the fig-season.’ lib. ii. 69. Woodcocks, and a species of plover, are seen in December. Wild-boars are frequently shot here in the mountains. I saw also a quantity of the *ἰχθῖνος* (the sea-egg), which is eaten by the Greeks in their fasts; and called now by the same name. ‘*It defends itself by its prickly shell.*’ Athenæus, lib. iii. 41. The *octopodion*, as the modern Greeks call it, is also eaten by them in Lent; it is a cuttle-fish, with eight rays, or tentacula, as the name indicates. The hills round Smyrna are of granite. At a village to the south of it, called Bujaw, is a very fine grove of cypress-trees: this tree, so great a favourite with the Turks in their burying-grounds, is there planted on account of its balsamic smell: its wood, as well as that of the *Ficus Sycomorus*, was always prized in the East for its durability. The Egyptians made their mummy-chests of it; and the Athenians buried those who had fallen in war in coffins of this wood. Between Smyrna and Bournabat, a village seven miles to the north-east of it, is a very large cemetery,  
with

CHAP. VII. } were strung in every valley, and every mountain  
 was consecrated by the breath of inspiration<sup>1</sup>.  
 While more antient records tell of an *Alcæus*, a  
*Sappho*, and a *Pittacus*; of *Arion*, and *Terpander*;  
 with all the illustrious names of *Lesbian* bards and

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with remains of antiquity in it, and Greek Inscriptions. The Turkish burying-grounds are in general extensive, as they never put a body where one has been already deposited; and are also offensive, as they do not put them deep in the ground. In the mosque at Bournabat, I copied a Greek Inscription from a pillar sixteen feet in length: it commemorates the river Meles: the last part of the inscription is a Senarian Iambic. This river, before it comes to Smyrna, is crossed by two aqueducts, to the south-east of the city; one of which may be 300 feet from one hill to the opposite; and the other about 200 feet. The Meles flows now through part of the town, turning a few mills; and empties itself in the sea to the north-east. In going out of the Frank-street, at the north end, and towards the careening-ground, you walk over soil which has been gained from the sea. The arrow-headed grass of Sweden, which Hasselquist found here, and which grows where the earth has remains of sea-salt, proved to him that the earth had here been covered with the sea. This circumstance makes it difficult to arrange the present topography, in some respects, with the antient.

“The remains of antiquity, which the Acropolis of Smyrna presents, are few: the chief are, part of the castle-wall, perhaps of the time of Lysimachus; the cisterns; and the site of the Stadium, built as that at Ephesus was, with one side on vaults, and the other on a natural declivity; exhibiting now sports of a less cruel kind than it did formerly. In 1806, I saw cricket-matches played here by some of the merchants. A Kân and Bazar were built with marble brought from the Theatre; and the only specimen of antiquity which was discovered while I was there, was a colossal marble foot. After Constantinople, there is no town in the Levant which presents a more beautiful and interesting prospect than that which is beheld from the castle-hill, extending over the city beneath; the bay with the shipping; the mountains beyond; the winding Hermus on the north side of the Gulph; and the highly-cultivated plain adjoining to the city of Smyrna.”

*Walpole's MS. Journal.*

(1) Where each old poetic mountain  
 Inspiration breathed around.

sages and poets and historians; *Cicero* and *Vitruvius* expatiate on the magnificence of its capital<sup>2</sup>. Such was the flourishing state of the Fine Arts in the city of *Mitylene*<sup>3</sup>, when *Marcellus*, after the battle of *Pharsalia*, retired thither to end his days in literary ease, that a modern traveller, after the lapse of seventeen centuries, could behold nothing but proofs of the splendour to which they had attained<sup>4</sup>. The medals of *Lesbos* are less known than of any other island in the *Archipelago*; because those which have been described as its antient silver coinage, properly belong to *Macedonia*<sup>5</sup>. Yet the island itself has never been fully examined in modern times; probably from its being so completely under the *Moslem* dominion. *Tournefort*, who has given us the best account of it, with that industry and erudition which characterize his writings, had little opportunity for its investigation. According to his own confession, he was, for the most part, confined to the shore at *Petra*<sup>6</sup>;

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(2) *Cic.* De Leg. Agr. *Vitruv.* lib. i. c. 6.

(3) Ἡ μεγίστη πόλις. *Strab.* Geogr. lib. xiii.

(4) "Aussi n'y voit-on que bouts de colonnes, la plupart de marbre blanc, quelquesunes gris-cendré, ou de granit, &c. . . . . Il n'est pas croyable combien dans les ruines dont nous parlons, il y reste de chapiteaux, de frises, de pedestaux, de bouts d'Inscriptions," &c. *Tournef. Voy. du Lev.* tom. II. p. 81. *Lyon*, 1717.

(5) See *Combe's Account of Hunter's Medals*, *Num. Vct. Pop. et Urb.* &c. Tab. 33. Fig. 1. &c. p. 171.

(6) *Voyage du Levant*, tom. II. p. 26.

lest the captain, with whom he had contracted for a passage to *Constantinople*, should sail without him. Next to the work of *Tournefort*, rank the Travels of *Egmont* and *Heyman*, who saw more of the actual state of the country: but still very little is known of the interior of the island; although, according to the observations of these gentlemen, it is fertile, and well cultivated; yielding seventy thousand quintals of oil annually to the port of *Mitylene*<sup>1</sup>. The site and remains of the antient towns of *Eressus*<sup>2</sup> and *Methymna*<sup>3</sup> were known in the time of *Tournefort*; the former of which still preserves its original name, almost unaltered, in the modern appellation of *Erésso*; and the ruins of the latter are yet to be seen<sup>4</sup>. Excepting *Eubœa*, this is the largest island in the *Ægean Sea*. It was the mother of many *Æolian* colonies. Its happy temperature conspired with the richness of its soil to produce those delicious fruits, and those exquisite wines, which are so highly extolled by antient writers<sup>5</sup>. The present state

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(1) Beef was then only one penny the pound in the market of *Mitylene*.

(2) Famous for the births of *Theophrastus* and *Phanias*, the most renowned of *Aristotle's* disciples.

(3) Famous for the birth of *Arion*.

(4) *Voy. du Lev.* tom. II. p. 84.

(5) Vid. *Horat.* Lib. i. Od. 17. *Virgil.* Georg. lib. ii. 89, 90. *Aul. Gell.* lib. xiii. c. 5. &c. &c.

of its agriculture does not however entitle its products to the high encomium once bestowed upon them. Its wine is said to have lost the reputation it formerly gained<sup>6</sup>; probably owing entirely to the ignorance and the indolence of its *Turkish* masters, and to the disregard shewn by them to the cultivation of the vine.

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Early on the following morning, passing the Promontory of *Melæna*, and the mouth of the *Hermean* Gulph, or Gulph of *Smyrna*, we entered the Straits, between *Chios*, now *Scio*, and the main land. All this voyage from the *Hellespont*, between the continent and adjacent islands, was considered by our Captain as mere river sailing; but pirates lurk among the Straits, in greater number than in the more open sea. Being always in sight of land, and often close in with it, the prospects are in the highest degree beautiful.

*Erythræan*  
Straits.

In the channel between *Chios* and the opposite peninsula of *Erythræ*<sup>7</sup>, the scenery is perhaps

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(6) Travels of *Egmont* and *Heyman*, vol. I. p. 158. Lond. 1759.

(7) The Ruins of *Erythræ* are at a place called *Rytropoli*, by the little river *Aloës*, near *Tchesmé*. When Mr. *Walpole* was there, a number of very beautiful little bronze medals were discovered, all of *ERYTHRÆ*. He kindly presented some of them to the author. They have in front  
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unequaled by any thing in the *Archipelago*; not only owing to the grandeur, the height,

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the head of *Hercules*; and for the obverse, the letters EPT, with the name of a magistrate. An Extract from Mr. *Walpole's Journal* will here communicate the result of his remarks in *Asia Minor*, made subsequently to his arrival at *Smyrna*.

“ During my journey in Asia, I took up my abode for the night in the khâns or caravanserais, choosing a room to myself in these bad substitutes for inns, rather than the private houses of the Turks, where my Janissary procured me admittance. For although the Turks are quiet and inoffensive, yet any thing is preferable to sleeping in a small room with half-a-dozen of them; or to a cross-legged posture at meals, round a low table, eating spoon-meats, of which their repasts generally consist. As the road I travelled was not much frequented, I was forced to stop at the houses of individuals; and arriving generally at sun-set, I found them beginning their supper: their dinner is at ten in the morning, as they rise at break of day. Sometimes a village afforded a small hut of mud and straw, purposely built for travellers: half of this was raised about two feet from the ground, for men to lie on; the other half accommodated three or four horses. In the great towns it was necessary to go first to the Governor, with some present, accompanied by my Janissary. At *Guzel-hissar* I waited on the Aga, who, after some conversation with my Janissary, ordered a Greek (his tailor) to receive me into his house, where I remained some days. Presents to the servants are always given. At *Melasso*, I waited on the Governor: it was the time of the fast of the Ramadan: I found him sitting on his divân, counting his beads of thick amber: a pipe was brought to me, but not to him, as he did not smoke, eat, nor drink, from sun-rise to sun-set. He shewed me guns and pistols made in England: these some Englishmen had brought to *Melasso*, coming to buy horses for the army on the Egyptian Expedition. This fast of the Ramadan I found was most strictly observed. My Janissary was not so scrupulously abstemious as my guide, who never even took snuff until the sun was below the horizon. I passed the evenings writing my journal, and reading some books of travels I had with me. The Turkish peasants would sometimes bring medals: these they found in the fields. The conversation of the Turks turned generally, as I found from my interpreter, on the affairs of the village and its neighbourhood. The women never appeared.

and the magnitude, of the gigantic masses on the coast, but from the extreme richness and

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appeared. I saw some by the road side; and in the villages, young children made their appearance, with strings of copper money around their heads; and the nails, both of their hands and feet, dyed of a reddish colour, with henna, the leaves of which are powdered and formed into a paste, and then applied. This is a custom of great antiquity: Hasselquist says he saw the nails of some mummies dyed in this manner. Although the Turks, in their intercourse with each other, strictly adhere to the practice of taking off their slippers in a room, (a custom of the Antients; see Martial, lib. iii. '*deposui soleas,*') yet they dispense with it frequently in the case of European travellers.

“ Besides rice and fowls, it is possible to procure, at many of the villages and towns in Asia Minor, *Yowrt*, or sour milk, called in Greek *ὄζυγαλα*, *Caimac*, or coagulated cream, in Greek *ἀφρόγαλα*; and soft cheese, *χλωρό τυρί*, a literal translation of the *caseus viridis* of Columella. Mutton is universally preferred to beef; this, in general, is coarse and bad tasted: the former is double the price of the latter, and is two-pence the pound.

“ A Greek labourer receives from thirty-five to forty paras a day, nearly fifteen pence: he works only two-thirds of the year; the other third consists of holidays. During the four fasts, of which that in Lent is the most strictly observed, he eats shell-fish, caviar (the roe of sturgeon), pulse, and anchovies.

“ I observed but few Greek villages in Asia Minor: the Greeks all seek the great towns, to avoid more easily the different means of oppression resorted to by the Turkish Governors; whose short residence in their provinces is spent, not in countenancing or furthering any improvement or plans of amelioration in the condition of those subject to them, but in exacting every thing they can, to repay themselves for the sum which the Porte takes from them; and in carrying away what wealth they are able to amass. It is difficult to ascertain what sum any given province pays annually to the Porte: but a near conjecture may be made, by adding the *Haratch* (capitation-tax) to the sum which the Governor stipulates to pay every year.

“ The Turks, as far as my experience carried me, shew no disposition to molest or offend a traveller. Something contemptuous may at times be observed

fertility of the island, filled with flowery, luxuriant, and odoriferous plants, and presenting a magnificent slope, covered with gardens from

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observed in their manner. But a great change for the better, in their general deportment, is to be attributed to their never being now exasperated by the attack of corsairs or pirates on the coast.

“ No people living under the same climate, and in the same country, can be so opposite as the Greeks and Turks. There is in the former a cringing manner, and yet a forwardness, disgusting to the gravity and seriousness of the latter. The Turks treat the Armenians, who conduct themselves generally with great propriety and decorum, with much less harshness than they shew to the Greeks. Their present condition is certainly not the most favourable point of view for considering the character of the Greeks; and their faults, which are those of their unfortunate situation, would disappear under more favourable circumstances, and a different government. When in office and authority, they are not so devoid of insolence to their countrymen as might be wished. The *codjabashis* in the Morea are, many of them, tyrannical to the other Greeks. The treatment which the Jews experienced at their hands, in the time of the Greek empire, is that which the Greeks now meet with from the Turks. ‘ No one,’ says Benjamin of Tudela, ‘ dares to go on horseback, but the Imperial physician; and the Jews are hated in the town by all the Greeks, without any regard to their good or bad character.’ p. 30. *as cited by Niebuhr.*

“ Neither hay nor oats are known to the Turks; nor has any nation in the East ever used them for their horses. ‘ They brought barley also and straw for the horses:’ 1 *Kings* iv. 28. Homer may be consulted, *Il. E.* 195; and Juvenal, *Sat.* viii. (*‘jumentis ordea lassis’*). Niebuhr says, he saw no oats in Arabia. I did not observe tobacco so much cultivated as corn and cotton. The tobacco-plantations require much attention, but are very productive. After gathering the leaves, the stalks stand and rot, and, by the salt which they contain, fructify the earth. The crop from a tobacco-plantation is esteemed worth twice as much as the product of the same land sown with corn. An acre of moderately good ground is said to yield about two hundred okes of cotton: an oke is two pounds and three quarters; and the cotton may be worth nearly two piastres an oke.

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the water's edge. Trees bending with fruit—the citron, the orange, the lemon, the mulberry, and the *Lentiscus* or Mastic-tree—are seen

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“ The olive-tree flourishes in a chalky soil. In summer, a hollow is dug round the tree, to receive water: the fruit is beaten off with long sticks, and not gathered. The olive-presses, which I saw, consist of a circular basin, of twelve feet in diameter; and from the centre rises a tall strong piece of wood, to which a large stone, like a mill-stone, is attached. A horse goes round the basin, and, as he moves, the perpendicular piece of wood receives a rotatory motion; this is communicated to the stone.

“ Locusts are called by the Greeks *κατάρα* (*a curse*). They had laid waste the country about Adramyttium and Pergamus. Proceeding in a straight line, and stopped by no impediment, they devoured every kind of vegetation: all means used to destroy them were fruitless; if some part were killed by smoke and fire, kindled expressly, still, however, multitudes escape. In July, the Archipelago was covered for some distance with swarms, which the wind had driven into the sea. They were larger than grasshoppers, with legs and body of a yellow colour: their wings were brown, and spotted. The Turks have not learned to eat them; but with the Arabs, the locust is boiled or roasted, and eaten with salt. Europeans are surprised at this; as the Arabs are, when they hear that we eat crabs, oysters, and lobsters.

“ The storks, while I was in the Troad, were building their nests on the houses at Bournabashi. The veneration paid to these birds by the Mahometans is well known. The Thessalians (says Plutarch, *de Iside et Osiride*) esteem them, because they destroyed serpents. The noise made by the upper and under parts of their bill (*‘ crepitante ciconia rostro,’* Ovid.) is well compared, by Shaw, to that of a pair of castanets.

“ On the great roads near Smyrna, which lead to the interior, are to be met frequent caravans of camels; these are preceded by an ass; and round their necks are strings of beads, with a bell. I mention this, because the same ornament is seen on the camels sculptured at Persepolis. The camel of the northern part of Asiatic Turkey is a stronger animal than that of the south: the latter carries not more than five hundred pounds weight; but the former from eight to nine hundred. Near Moolah I met a caravan laden with iron ore.” *Walpole's MS. Journal.*

CHAP. forming extensive groves: and in the midst of  
VII. these appears the town of *Scio*.

Upon first entering the Straits, small objects do not interfere with the stupendous grandeur of the view. Mountains, high, undulating, sweeping, precipitous, inclose the sea on all sides; so as to give to it the appearance of a vast lake, surrounded by that sort of *Alpine* territory, where the eye, from the immensity of objects, roams with facility over the sides and the summits it beholds; surveying valleys, and precipices, and chasms, and crags, and bays; and, losing all attention to minuter features, is entirely occupied in viewing the bolder outlines of Nature. As we advanced, however, and drew near to *Chios*, the splendid picture presented by that beautiful island drew all our attention, and engrossed it, from daylight until noon. It is the Paradise of Modern *Greece*; more productive than any other island, and yielding to none in grandeur. We passed close beneath the town, sailing pleasantly along its vineyards and plantations, and inhaling spicy odours, wafted from its cliffs and groves. The houses being all white, presented a lively contrast to the evergreens which overshadowed them; seeming like little palaces in the midst of bowers of citron, lime, olive, and pomegranate



trees. This chosen spot was for many years the residence of an *Englishman* of the name of *Baimbridge*, who had searched all *Europe* for a healthy place in which to end his days; and, although his arm was fractured at the advanced age of seventy-four, he lived in *Scio* until he was ninety-three. The captain of our vessel well remembered him, when he was himself only the mate of a merchantman, and his master's ship was laid up during a twelvemonth in the island. He pointed out the house where he lived, and the tree beneath which he was buried; and spoke of his own residence in *Scio* as the happiest remembrance of his life. Indeed, the praises of this favoured island are universal in the country, and its delights constitute the burden of many a tale, and many a song, among the Modern *Greeks*<sup>1</sup>: its produce is

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(1) *Egmont* and *Heyman* published, perhaps, the best account of this island, not even excepting that of *Tournefort*; and to their *Travels* the Reader may be referred for further statistical information. To repeat what has already been so fully communicated, would hardly be deemed justifiable. We are indebted to their work for the following eulogy of *Chios*, as taken from the writings of the celebrated *Neapolitan* poet, *Parthenius*.

“ Et me grata Chios, cùm Nereus obstrepat undis  
 Accipiat; noto facundos littore amicos  
 Invisam; O, qui me ventus felicibus oris  
 Sistat, et ingenti Telluris protegat arcu:  
 Ingenium me mite soli, me collis aprici  
 Prospectus, dulcesque cavis in vallibus umbræ,

Ac

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chiefly silk and mastic. From the abundance of the latter article, the *Turks* call *Chios* by the name of *Sackees*, which signifies *mastic*<sup>1</sup>. The sale of a single ounce of this substance, before the *Grand Signior's* tributary portion of it has been collected, is punished with death. This portion is annually received by the *Cady* in great pomp, attended by music and by other demonstrations of joy.

The inhabitants of *Chios* amount to about sixty thousand; of this number twenty thousand reside in the town of *Scio*<sup>2</sup>. It contains forty-

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Ac tepidæ invitant auræ, solesque benigni :  
Necnon et placidi mores, et amica virum vis,  
Docta animos capere officiis ; O, si mihi vitæ,  
Ducere, quod superest, alta hic sub pace liceret !”

*Nauticorum*, lib. iv. p. 108.

(1) For every information concerning the Mastic-tree, and the use made of its gum, see *Tournefort*, tom. II. p. 66. In *Turkey*, the ladies of the country amuse themselves by chewing mastic; ascribing to it, at the same time, many virtues. The *Turks*, however, according to *Egmont* and *Heyman*, only get the refuse of the mastic; the best being sold to foreigners.

(2) “ To the south of the town of *Scio*, which stands on the eastern side of the island, nearly in the centre, is a beautiful plain, of five miles in extent, by the sea side; it is filled with lemon, orange, fig, pomegranate, almond, and olive trees. A species of *Lentiscus*, from which the mastic gum is procured, grows in great abundance there. No other mastic but that of *Scio* is mentioned by travellers in the *Levant*; but in *Galen* we find a reference to Egyptian mastic, *μασσίχη Αιγυπτία*, lib. ii. c. 6. *ad Glauconem*.

“ The

two villages<sup>3</sup>. Its minerals merit a more particular regard than they have hitherto obtained<sup>4</sup>.

*Jasper* and *marble* are said to be found here in

“ The fine climate of the island, the mild government of the Turks in it, the natural disposition of the inhabitants, all contribute to form that liveliness and gaiety of temper which characterize the Sciots ; and have given rise to the proverb, that it is easier to find ‘ a green horse’ (ἄλογο πράσινο) ‘ than a sober-minded Sciot’ (Χιῶτα φρόνιμον). The features of the women are beautiful ; but are covered with a paint, in which mercury is an ingredient, and by this their teeth and breath are affected.

“ Besides cargoes of oranges and lemons, sent to Constantinople and the Black Sea, the island exports many bales of silk, damask, and velvet, to Barbary, and to Egypt. The population of the capital is 30,000 ; of the whole island, 80,000. Corn and provisions in general come over from the continent of Asia, as the island is mountainous, and cannot produce sufficient for the inhabitants. To the north, and to the west of the town, are seen lofty rocks of granite. Many of the mountains of Chios contain various sorts of marble, with which the church of the Convent of Neamone in particular is ornamented. The head of this convent (ἡγούμενος, as he is called) shewed me the library, which consisted of some volumes of the Greek Fathers. The street in which I lived in the town was inhabited by Catholic families only, separated from the other Greeks by religious schism. In a house in that street, I copied a very interesting Greek Inscription, in verse : I shall here give part of it, in a more correct manner than it has been lately published in a periodical work :

Σοὶ λάμπει μὲν δόξα, καλοῖς δ' ἰσθλὰν χάριν ἔργois  
 Ὡπασεν ἂ κλείνα πρεσβυτέρων ζύνοδος,  
 Εἰκόν' ἀναστήσασα σέθεν, μορφᾶς τύπον ἔμπνου,  
 Καὶ σ' ἐν Ὀμήρειω γυμνάσιω θέμενα.

. . . . .  
 . . . . .

“ It is in honour of Megacles, the son of Theogiton.”

*Walpole's MS. Journal.*

(3) *Egmont and Heyman's Travels*, vol. I. p. 236.

(4) If there be any truth in the adage prevalent in *Scio* concerning the original formation of the island, the geologist would have ample scope for his researches. Its inhabitants relate, that, “ at the creation of the world, God threw all the rocks of the continent into the sea, and of these the island of *Scio* was formed.” *Ibid.* p. 261.

considerable quantity and beauty, and a kind of green earth, resembling verdegris<sup>1</sup>, of which we were not able to procure a specimen, called "*Earth of Scio*" by the *Turks*. The pavement of the church of *Neamony*, a convent, two hours distant from the town, consists of *marble* and *jasper*, with inlaid work of other curious stones, dug from quarries in the island. Several *Greek manuscripts* were preserved in the library of this convent, when *Egmont* and *Heyman* visited the place<sup>2</sup>. The antient medals of *Chios*, even the silver, are obtained without difficulty in various parts of the *Levant*; and perhaps with more facility than upon the island itself<sup>3</sup>. Its inhabitants antiently possessed a reputation for virtue, still said to be maintained among them. According to *Plutarch*<sup>4</sup>, there was no instance of adultery in *Chios*, during the space of seven hundred years.

Straits of  
*Samos*.

Having cleared the *Chian*, or *Erythræan* Straits, we sailed along the *Ionian* coast for the channel separating the stupendous heights of *Samos* from the lower land of *Icaria*. This

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(1) *Egmont and Heyman's Travels*, p. 237.

(2) *Ibid.* p. 249.

(3) They all have reference to the *Chian* wine, which still maintains its pristine celebrity; and represent, in front, a sphinx, with a bunch of grapes; for the reverse, an amphora, with other symbols of the island's fertility.

(4) *Plut. de Virt. Mulierum*.

marine pass is at present generally known in these seas by the appellation of the *Samian Boccaze*. It presents a bold and fearful strait, in the mouth of which is the small island of *Fourni*. A very heavy sea rolls continually through this channel, so that, with contrary wind, even a frigate can scarcely effect the passage. Whether it were owing to our having travelled so long in the level plains of *Russia*, or to the reality of the scene, we knew not, but *Samos* appeared to us, on its northern side, the most tremendous and precipitous mountain we had ever beheld. Its summit was concealed by a thick covering of clouds, although all the rest of the *Archipelago* appeared clear and serene. We were told that the heights of *Samos* are rarely unveiled; a circumstance which might give rise to those superstitious notions entertained in earlier ages, when its aërial solitudes were believed to be the abode of Deities, whence the Father of Gods and Men, enveloped in mysterious darkness, hurled his thunder on the passing mariner. The most enlightened seamen of the day, among whom might indeed be included the Master of our vessel<sup>5</sup>, maintain,

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(5) Captain *Castle* was reduced by misfortune to become the master of a small yacht. His abilities are well known to those of our countrymen who have visited the LEVANT. *Arrowsmith* has used his nautical observations in completing a Chart of the *Archipelago*.



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Burning  
Vapour.

upon testimony which it is difficult to dispute, that in stormy weather they have observed a lambent flame playing upon the face of the precipice of *Samos*, about two-thirds of its height from the surface of the water. They further allege, that the natives of *Samos* have frequently gone up the mountain, in dark tempestuous weather, to seek this fire, but have never been able to discover whence it issues. It is probably one of those exhalations of ignited *hydrogen* gas, found in many parts of the world, which are always most conspicuous in hazy and rainy weather; as, for example, the burning vapour at *Pietra Mala* in *Tuscany*, and many other in different parts of *Persia*. That of *Samos*, perhaps, from its inaccessible situation, rendered still more difficult of approach in stormy weather, might escape the search of the natives, and yet be visible from a considerable distance at sea<sup>1</sup>.

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(1) An anecdote very characteristic of the *Turks*, relating to an occurrence which happened a short time previous to our travels in *Turkey*, will prove that lights are sometimes exhibited by the *Samians* themselves, to guide vessels in these Straits. A *Turkish* frigate, during her passage through the *Bocaze* of *Samos*, was wrecked upon the rocks of that island. The *Turkish* Admiral insisted upon being paid the value of the frigate by the inhabitants: and when the *Samians*, regretting that they had not *gone up with lights*, maintained their innocence as to the loss of the frigate, the *Mohammedan* exclaimed, "You will admit one argument! Would the wreck have happened, if your island had not been in the way?" The force of this observation, which is strictly founded upon the *Mohammedan* law, has been illustrated

Approaching the yawning chasm which Nature, in one of her awful convulsions, has here opened to the waves, a mountainous surge rolled after our little bark. Prosperous winds, however, carried us along, and we presently left the *Boccaze* in our stern; passing the Isle of *Fourni*, and steering into the broad surface of the waters, with all the southern islands of the

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trated by *George Henry Keene*, Esq. a very eminent Oriental scholar, who resided many years in *India*, in the *Company's* service, and is now of the University of *Cambridge*. Mr. *Keene* has informed the author, that the fifth species of *homicide*, according to the *Mohammedan* law; is called *homicide by an intermediate cause*, and it is explained by the following cases.

A. digs a well, or places a stone in land not his own; and B. coming by, falls into the well, or stumbles over the stone, and dies: that band or company of which A. is a member shall pay the price of B.'s blood; for A. in the act that he did, transgressed the law, and is therefore considered as having thrown down the deceased. But if a horse should stray that way and be killed, A. must himself pay the value.

Or, if the wall of a house leans over towards the street, and the master of the house is duly warned to remove the wall; and he does not within a reasonable time remove that wall, so that at last it falls down and kills a man, or destroys private property; the master of the house is answerable for these consequences.

There are many cases which relate to persons riding horses, and carrying burdens, along the high road, &c. &c. as may be seen in the Translation of the *Hedaya*.

Now the principle of the law in all these cases is this: that every individual, in exercising his right to use highways, markets, mosques, &c. is bound by the condition, that such exercise of his right shall not be dangerous to any other individual: and it was by a sophistical application of this principle, that the *Capudan Pasha* made the *Greeks* of *Samos* pay for the loss of his frigate.

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VII.View of  
*Patmos* and  
the *Cy-*  
*clades*.

*Archipelago* in view. It is not possible for any power of language adequately to describe the appearance, presented at the rising, or setting of the sun, in the *Ægean Sea*. Whether in dim perspective, through grey and silvery mists, or amidst hues of liveliest purple, the isles and continents of *Greece* present their varied features, nor pen, nor pencil, can pourtray the scenery. Whatsoever, in the warmest fancies of my youth, imagination had represented of this gifted country, was afterwards not only realized, but surpassed. Let the Reader picture to his conception an evening sun, behind the towering cliffs of *Patmos*, gilding the battlements of the *Monastery of the Apocalypse* with its parting rays; the consecrated island, surrounded by inexpressible brightness, seeming to float upon an abyss of fire<sup>1</sup>; while the moon, in milder splendour, is rising full over the opposite expanse. Such a scene we actually witnessed, with feelings naturally excited by all the circumstances of local solemnity; for such, indeed, might have been the face of Nature, when the inspiration of an Apostle, kindling in its contemplation, uttered the Alleluias of that mighty Voice<sup>2</sup>, telling of

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(1) "And I saw as it were a sea of glass mingled with fire." Rev. xv. 2.

(2) Rev. xix. 1.

How very different were the reflections caused, Pirates.  
upon leaving the deck, by observing a sailor with a lighted match in his hand, and our Captain busied in appointing an extraordinary watch for the night, as a precaution against the pirates, who swarm in these seas. Those wretches, dastardly as well as cruel, the instant they board a vessel, put every individual of the crew to death. They lurk about the Isle of *Fourni*, in great numbers; taking possession of bays and creeks the least frequented by other mariners. After they have plundered a ship, and murdered the crew, they bore a hole through her bottom, sink her, and take to their boats again<sup>3</sup>.

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(3) An extract from Mr. *Walpole's Journal*, containing an account of his journey from *Smyrna* to *Halicarnassus*, will here give the Reader some information concerning the coast along which we were now sailing.

“As many of the monuments and superb remains on the coast of Asia have been minutely and faithfully described in the *Ionian Antiquities*, and by Chandler, I shall not repeat their remarks. The various inscriptions which I copied, both on the coast, and in the interior of the country, many of them entirely unknown, cannot obtain room here. I shall state a few miscellaneous remarks, which occurred as I travelled along the coast southward to *Halicarnassus*.

“The country between *Smyrna* and *Ephesus* is very mountainous: in one part of the road, near the *Caister*, you pass the base of the antient *Gallesus*, under most frightful precipices, the habitation of  
some

The next morning we came to anchor in the harbour of the Isle of Cos, now called *Stanchio*,

some eagles : a few pines are seen on the sides of the mountains : lower down is the arbutus, in great abundance, with its scarlet fruit, called now, as antiently, *μαμαίικυλα* (see Hesych.); and by the torrents, occasionally crossing the road, is the plane and the oleander. The fields are laid down in cotton plantations, Indian corn, and wheat : among these are olive-trees, with vines growing around them. The present inhabitants of Ephesus are a few fishermen, who live in huts on the banks of the Caister, over which they ferried me. This river winds through a muddy plain, in some measure formed by it, and through lofty reeds, with a slow yellow stream, without any of the swans which the Antients describe : it empties itself into the sea, at the distance of an hour from the morass, near the supposed site of the famous Temple of Diana. The subterranean vaults and passages, close to the east of this marsh, (into which I descended by a rope, and found only bats above, and water below,) are imagined, by some, to be the remains and substruction of this temple. The Church of St. John, built at Ephesus by Justinian, and which Procopius says was very magnificent, may have been raised from the materials presented by the Temple of Diana ; and this will in some measure account for the little that can be seen or known of the latter. Near these remains, to the southwest of the stadium, is an arch : on the top of this, climbing by the wall, as no ladder was to be found, I copied a Greek inscription, in perfect preservation. The Agha of the place rode about with me the first time I was at Ephesus ; and imagined that every inscription I copied, pointed out the situation or sum of a hidden treasure. The bushes in the plain, among which are the *Agnus castus*, and *Centaurea benedicta*, conceal many remains of antiquity. The Ephesians were supplied with their marble from the hill (Prion) whereon part of their city was built ; and porphyry and granite, of which, gigantic specimens are lying in the plain, were brought up to the town by means of the river, and by the canal, into the actual morass which once formed the port.

“ As you advance southward from Ephesus and Scala Nuova (antiently Neapolis), the high mountain, Mycale, covered with arbutus, wild-olive, and ilex (from which the peasants makē charcoal), presents itself ; and soon after a lofty white summit is seen to the south ; this is the top of Mount Titanus, called now, from its form,

*Bisber-*



where the sea appears entirely land-locked; as indeed it does for a very considerable distance

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*Bisber-mach, Five-fingers.* The most commanding view of this was from the Acropolis of Priene, from which I descended, on the south-east side, by a way almost impassable, resting at times to contemplate the ruins of the Temple of Minerva at Priene, and to cast my eyes over the Plain of the Meander, towards the Lake of Myus, on the north-east side of which rises Mount Titanus in all its majesty. In the "Ionian Antiquities," a minute detail of the architecture of the Temple of Minerva has been published; and in Chandler's "Inscriptions," a faithful copy from the inscribed marbles that lie among the ruins. From the summit of the Acropolis of Priene I saw, to the south, the vast accretion of land, marshy, and muddy, occasioned by the Meander. Priene, once on the coast, was, in the time of Strabo, five miles from the sea. I crossed the river, winding through tamarisks, in a triangular boat: its breadth here was about thirty yards: at a later season of the year I passed it again, higher up, in Caria, over a wooden bridge, sixty paces long. From the summit of the Theatre of Miletus, facing the north-west, is a good view of the mazes of the river. The distance of the sea from the theatre I conjecture to be seven miles. The high mountains which are to be passed in going from Miletus, and the site of the Temple of Apollo, near the promontory Posidium, towards Jassus, are also covered with arbutus, the dwarf oak, and the pine: those mountains are the haunts of numerous beasts, particularly of the jackal (called by the Turks, *chical*), which disturbed us in the night, by its cries. The road is often cut through masses of slate; sometimes it is paved: by the side of it are small huts, of wood, covered with boughs, for the purpose of selling coffee to travellers, chiefly in summer-time; they are generally by the side of a running stream. The soil was loose, and easily yielded to the plough. The quantity of ground which might be brought into cultivation, for corn, or pasture for cattle, is very great; but it is neglected, from want of persons to till it. The rain had now increased the torrents descending from the mountains, so much, that it was quite dangerous to pass them. The south-west brought with it rain; the north-east, a sharp cold air: these two winds are called by the Turks, *Lodos*, and *Voreds*; names borrowed from the Greek.

"The road leads on to Casikli for three hours, by the sea: you then turn to the east, for the same time; and reach Assum (Jassus),  
the

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from the island, towards the north. One of the inhabitants, after we had landed, brought to us a *bronze medal* of the island, with the head of *Hippocrates*, and the word ΚΩΙΩΝ. It is the more interesting, as few medals are now found at *Cos*. We could neither procure nor hear of a single one in *silver*. In other respects, the island abounds in antiquities; but they are scattered in such a confused manner, that nothing decisive can be collected from their appearance. In the wall of the quay, facing the port, we observed the colossal marble statue of

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the situation of which, in the recess of a bay, looking over olive-grounds to the sea, and thence to the high mountains near Halicarnassus, is beautiful. To this last place, now called *Bodrún*, the road led me through groves of myrtle, and ilex, by the sea-shore, for two hours and a half. I shall here subjoin the distance of some of the places on the coast.

|                                      | Hours |
|--------------------------------------|-------|
| From Priene to the Meander . . . . . | 3     |
| To Acqui . . . . .                   | 1     |
| To Ura (Temple of Apollo) . . . . .  | 2½    |
| To Casikli . . . . .                 | 5½    |
| To Assum . . . . .                   | 6     |

“The direct route from this last place to Halicarnassus I cannot give as I wish; as we lost our way, going for three quarters of an hour through a bay of the sea, up to the horses’ girts; and riding all the day in rain, until half past nine, when the barking of dogs guided us to a Turkish hut, where I slept: the next morning, at eight, I set out again, passing some fluted columns; and in a valley, some beehives, made of earthen-ware, cylindrical, about two feet and a half in height. Riding among mountains, I reached a coffee-hut at Guverchin, by the shore, in a bay, running east and west; and in four hours and a half arrived at Halicarnassus.” *Walpole’s MS. Journal.*

a female, with drapery finely executed, but the head, arms, and feet, had been broken off. On the left-hand side of the gate by which we entered the town, an *Inscription* remains, in a high state of preservation, beginning **ΑΒΟΥΛΑΚΑΙΟΔΑΜΟΣ**: this has already been published by *Spon* and by other authors, and therefore needs not to be inserted here.

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A plane-tree, supposed, and perhaps with reason, to be the largest in the world, is yet standing within the market-place. It was described, as the *famous plantain-tree*, half a century ago, by *Egmont* and *Heyman*<sup>1</sup>. It once covered with its branches upwards of forty shops; and enough is still remaining to astonish all beholders. An enormous branch, extending from the trunk almost to the sea, although propped by antient columns of *granite*, gave way and fell. This has considerably diminished the effect produced by its beauty and prodigious size. Its branches still exhibit a very remarkable appearance, extending, horizontally, to a surprising distance; supported, at the same time, by *granite* and *marble* pillars found upon the island. Some notion may be formed of the time those props have been so employed, by

PlaneTree.

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(1) *Egmont and Heyman's Travels, &c.* vol. I. p. 263.

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the appearance of the bark; for this has actually encased the extremities of the columns, and so completely, that the branches and the pillars mutually support each other: it is probable, if those branches were raised, some of them would lift the pillars from the earth.

Beneath this tree, we observed a cylindrical *marble altar*, adorned with rams' heads supporting festoons in relief, exactly like the altar from *Delos*, engraved in Tournefort's Travels, and lately presented by Mr. *Harvey*, of Jesus College, *Cambridge*, to the Vestibule of the University Library. Such altars are common in the *Levant*; they are usually scooped, as this of *Cos* has been, for mortars, to bruise corn<sup>1</sup>. Where they cannot find altars for this purpose, they employ the capitals of columns. Thus have been preserved a few *Grecian* antiquities, which otherwise would long ago have been converted into lime. The inscription upon this altar was very legible. Its antiquity may be noticed, although its particular age cannot be ascertained, by the manner in which the  $\Pi$  is written. It

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(1) Their dimensions are generally the same. This of *Cos* we measured.

|                | Feet | Inches |
|----------------|------|--------|
| Height . . .   | 3    | 6      |
| Diameter . . . | 2    | 8      |

was evidently a *votive* donation, given by the person whose name appears inscribed:

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ΑΡΟΛΛΩΝΙΟΥ  
ΤΟΥ ΑΡΟΛΛΩΝΙΟΥ  
ΜΑΓΝΗΤΟΣ

Near the same place, another *altar*, and a few *marbles* with imperfect inscriptions, might be noticed, but none of them merit particular description<sup>2</sup>. In the interior of the town, by a public fountain, is a large cubic block of marble, upon which the inhabitants are accustomed to wash the bodies of dead persons. For this reason, it was difficult to obtain their permission to turn the stone, in search of an inscription; and still more so, to copy the legend we there found, when we had so done. At last, however, we succeeded in transcribing the following characters: these form part of an inscription in honour of some one who had filled the offices of *Agoranomos*, of President of the Games, and *Gymnasiarch*: he is celebrated for his piety

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(2) It is very probable that these remains of *votive* offerings, and the remarkable *plane-tree* by which they are overshadowed, are so many relics of the *Asclepiæum*.—See the remarks made upon this subject, during our second visit to Cos; *Section II. Part II. of these Travels*, Chap. VIII. p. 327. *Broxbourn*, 1814.



CHAP. VII. towards the *Dii Augusti*, and for his *courteous-*  
 ness<sup>1</sup> towards the College<sup>2</sup>.

ΑΓΟΡΑΝΟΜΗΣΑΝΤ  
 ΑΑΓΝΩΣΑΓΩΝΟΘΕΤΗ  
 ΣΑΝΤΑΕΥΣΕΒΩΣΕΠΙ...  
 ΛΗΤΕΥΣΑΝΤΑΤΩΝ  
 ΤΑΣΣΕΒΑΣΤΑΣΡΕΑΣΙΕΡΩΝ  
 ΕΥΑΡΕΣΤΩΣΓΥΜΝΑΣΙΑΡΧΗ  
 ΣΑΝΤΑΤΩΝΠΡΕΣΒΥΤΕΡΩΝ  
 ΣΕΜΝΩΣΔΙΑΤΕΤΑΝ  
 ΕΣΤΟΣΘΕΟΣΣΕΒΑΣΤΟΣ  
 ΕΥΣΕΒΕΙΑΝΚΑΙΔΙΑΤΑΝΕΣ  
 ΤΟΣΥΣΤΑΜΑΦΙΛΟΦΡΟΣΥ  
 ΝΑΝ · ΕΥΝΟΙΑΣΧΑΡΙΝ

Two other Inscriptions were pointed out to us, in the wall of a narrow street, by the *French* Consul; a very intelligent man of the old *régime* of France, who had suffered severely in the oppression and cruelty, to which his situation had exposed him, from the *Turkish* Government. In the first, the *Sigma* is represented by three

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(1) The word *φιλοφροσύνη*, although frequently translated *friendship*, properly signifies what in Latin is called *comitas*. Vid. *Not. Valesii in Euseb. lib. vii. c. 22.*

(2) The word corresponding to *Σύστημα*, in Latin inscriptions, is *Grex*, as well as *Collegium*. Vid. *Reinesii Inscript. p. 263.*

sides of a square<sup>3</sup>; a circumstance characterizing, perhaps, rather the country, than the age of an inscription. It was very common among the *Dorian* colonies settled in *Asia Minor*.

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ΔΙΟΝΥ  
ΕΙΟΥΠΟ  
ΛΕΩΚΩΙ  
ΩΝΟΙΚΟ  
ΝΟΜΟΥ

The rounding of its angles introduced the semicircular letter; but this was of remote antiquity, and in use long prior to the age often assigned to it; as may be proved by manuscripts found in *Herculaneum*, and by a fragment of the writings of a very antient author, who compares the new moon to the *Sigma* of the *Greeks*<sup>4</sup>.

(3) It is a curious fact, and perhaps a proof of the great antiquity of the *angular Alphabet* of the *Greeks*, that two or three of its characters, in different positions, afford the whole. Indeed, as such a form of writing must consist wholly of the same straight line, under different circumstances of combination and position, every letter may be derived from the sides of a square. The *cryptography* of the *Moderns*, expressed by the four extended sides of a *square*, and with, or without points, was in use among the *Greeks*.

(4) The late Professor *Porson* used to cite the following fragment, as proof of the antiquity of the Semicircular SIGMA. *Tzetzes* in *Commentario MS. in Hermogenem*, quoted by *Ruhnken*, in his *Notes on Longinus*, sect. 3. p. 135.

πάρῳ δὲ λαμβάνονται ὡσπερ ποιεῖ Χοιρίλος  
καλῶν τοὺς λίθους γῆς ὄστᾶ, τοὺς ποταμοὺς, γῆς φλίβας  
ὡς τὴν Σελήνην οὐρανοῦ πάλιν Δισχυρίων σίγμα.  
οὕτω γὰρ λίξιςιν αὐταῖς αὐτὸς Δισχυρίων λέγει,

ΜΗΝΗ ΤΟ ΚΑΛΟΝ ΟΥΡΑΝΟΥ ΝΕΟΝ ΣΙΓΜΑ.

On

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The other Inscription is in the same wall, and relates to gladiatorial and hunting sports, exhibited by the persons mentioned in the inscription. The expression *Φαμίλια Μονομάχων* occurs in an inscription found by *Peyssonel* at *Cyzicum*. This "troop of gladiators" had fought there, at the public games, when *Aurelius Gratus* was *Asiarch*<sup>1</sup>.

Φ Α Μ Ι Λ Ι Α Μ Ο Ν Ο  
Μ Α Χ Ω Ν Κ Α Ι Υ Π Ο  
Μ Η Μ Α Κ Υ Ν Η Γ Ε  
Σ Ι Ω Ν Ν Ε Μ Ε Ρ Ι Ο Υ  
Κ Α Σ Τ Ρ Ι Κ Ι Ο Υ Π Α Κ Ω  
Ν Ι Α Ν Ο Υ Α Σ Ι Α Ρ Χ Ο Υ  
Κ Α Ι Α Υ Ρ Η Λ Ι Α Σ  
Σ Α Π Φ Ο Υ Σ Π Λ Α  
Τ Ω Ν Ο Σ Λ Ι Κ Ι Ν Ν Ι Α  
Ν Η Σ Α Ρ Χ Ι Ε Ρ Ε Ι Η Σ  
Γ Υ Ν Α Ι Κ Ο Σ Α Υ Τ Ο Υ

All these *islands*, and the neighbouring coast of *Asia Minor*, produced illustrious men. SAMOS

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On which *Ruhnken* remarks : "Pro *σίγμα*, v. 3, et 5. scribendum *σίγμα*. Sic enim *Æschrion novam lunam* vocabat à figurâ *Sigmatis* Græci C. Ex quo loco refellitur, quod *Is. Vossius* et *Ez. Spanhemius* statuebant, hanc *sigmatis* figuram serius in Græcorum consuetudinem venisse. Nam *Æschrion*, sive *Samius* sit, sive *Mitylenæus*, certè *vetus scriptor* est." *Vide Jonsium de Script. Hist. Phil.* ii. 2. p.124.

(1) *Recueil d'Antiquités*, tom. II. p. 219. *Par.* 1756.

gave birth to *Pythagoras*. *Cos* had her *Apelles*; and *Hippocrates*, whose tables of medical cases were consulted by the inhabitants of all the neighbouring states. It would have been well for many individuals of our army and navy, if the rules of *Hippocrates* respecting diet had been observed by them during the time they remained exposed to the climate of the *Levant*. He prohibited the use of eggs; which, when taken as an article of food, are extremely dangerous to the health of *Englishmen* who visit the eastern shores of the *Mediterranean*?

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We set out upon asses, accompanied by guides, to ascend the heights of the island, and view the fountain whence the town is still supplied with water, by means of an *aqueduct*. It is upon a mountain about three miles from the shore, and still bears the name of *Hippocrates*. The cover of the *aqueduct* is broken, in many places, by the women of the island, in procuring water to wash their linen. As we ascended,

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(2) Professor *Pallas*, writing from the Crimea, when we were about to sail from *Constantinople* for the *Grecian Isles*, gave us this caution: "Have a care of the three poisons; eggs, butter, and milk!"—We were afterwards witness to the loss of a *British* officer (among many other examples of a similar nature), who, after persisting in the use of *eggs* for his breakfast, was seized with a fever off the coast of *Egypt*, became delirious, and, during the night, leaped from his cabin into the sea, and was drowned.

we had a fine prospect of the numerous adjacent islands, and of the opposite coast of *Halicarnassus*, now called *Búdrún*<sup>1</sup>. We followed the

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(1) "If any doubt should exist whether *Búdrún* were the antient Halicarnassus, or not, it might be removed at once by this circumstance: Strabo points out the situation of the island Arconnesus; and the small island opposite the fort of *Búdrún* is now called Arconēso. The general appearance of the place, moreover, agrees with the detailed description Vitruvius has given us of the situation of Halicarnassus, in his second book. The entrance to the port of *Búdrún* is from the south-west: on the right and left, as you enter, sand has accumulated, and the free passage is not more than sixty yards wide: on the north-west side many Greeks and Turks were at work, employed in building a line-of-battle ship: this I went to see. The Turk who conducted me over the vessel had been in Egypt at the time when our navy was there, and mentioned the names of some of the officers. The palace of Halil-bey, the Governor, stands by the sea-side, on the north of the port; and directly opposite stands the Castle of *Búdrún*; and round the harbour the town extends, in a circular sweep, for nearly half a mile.

"*Búdrún* is a corruption, through *Petrumi*, as the Turks write it, from *Pietro*. The Fort of San Pietro, *Castellum Sancti Petri*, (see the Geography of Niger, 441) was taken by Philibert de Nailar, Grand-Master of Rhodes, and followed the fortunes of this island. It continued in possession of the Knights until, as the Turkish annals inform us, it was surrendered to the Ottomans, with Cos and Rhodes, in the 929th year of Hegira, and 1522 A. C. '*Cum Rhodo Turci arcem Stancoïn et Bedrum aliam arcem in Anatoliâ sitam in potestatem redegre.*' Leunclavius, p. 342.

"Few travellers, I believe, have been able to examine the inside of the Castle of *Búdrún*. I had entered, and advanced some way, when I was obliged to return, by order of a Turk who made his appearance; but not before I had taken the following notes.

"In the first court, coming from the town, I saw some marble bas-reliefs, fastened in the wall, in its construction. Their manner and style were very good; but one in particular struck me: it represents, on the right hand, a man on horseback, with a cloak round his neck, like that on the figure on the lamp engraven by Beger, in his Letter

to



course marked out by the *aqueduct*, all the way to the top of the mountain, where the spring

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to Spanheim : he is throwing a javelin against another, who is at the head of the horse with a shield : on the left of the stone is the foot of a man upon the body of another, who is supporting himself on his left knee. In the wall by the sea, washing the sides of the castle, is an imperfect Inscription, relating to Antoninus Pius :

ΚΑΙΣΑΡΙΑΔΡΙΑΝΩΙΑΝΤΩΝΕΙΝΩΙΣΕΒΑΣΤΩΙΚΑΙΘΕΟΙΣΣΕΒΑΣΤΟΙΣ

“ Not far from this, is the headless statue of a Roman Emperor or warrior. Over a gate in the castle I copied the following lines, in capital letters, with a stop after each word. The two first lines are taken from the anthem after the *Nunc Dimittis*, in *Complin*, or the Night Prayers of the Roman Church. The two last are taken from the 127th Psalm.

I. H. S.

Salva nos, Domine, vigilantes,  
Custodi nos dormientes:  
Nisi Dominus custodierit civitatem,  
Frustra vigilat qui custodit eam.

“ Coats of arms, of different knights of the order of St. John, may be seen sculptured in parts of the fortress. Coronelli says, that over a gate was written *Propter fidem Catholicam tenemus istum locum* ; and, in another place, the word *Sareuboure*, with the date 1130 ; this points to an æra prior to that of the Knights of Jerusalem, who did not possess it till the fourteenth century. Whence the bas-reliefs in the castle came ; to what building they belonged ; whether to the Palace of Mausolus, built on this spot, according to the description of Vitruvius, and beautified with marble (*proconnesio marmore*), or to some building of the time of Antoninus, to whom the Inscription was raised, cannot be determined. I was copying another Inscription, beginning OENΔONEPKOMENOS, of a very late date, when I was obliged to quit the castle.

“ The situation of the famous Mausoleum in Halicarnassus is pointed out by Vitruvius. It seems to have been standing in the time of Pausanias, lib. viii. The words of Constantine Porphyrogenetes, *de Them.* c. 14, do not directly inform us whether it was extant when he wrote. Perhaps the Saracen, Mavia, who succeeded Othman, and who, as the same Constantine informs us, laid waste Halicarnassus, (*de Admin. Imp.*)

rises. Some plants were then in bloom, but the season was not so forward as we expected; and

may have hastened the destruction of this building. We find Lorenzo Anania, in his *Cosmography*, Venet. 1576, writing of it in these terms: '*Appare ancora qualche ruina con non poca maraviglia dei risguardanti*;' but it does not appear upon what authority this is stated. Without offering any conjecture, I shall describe what remains of antiquity I observed here. Those who wish to see the form of the antient Mausoleum, may consult the twenty-sixth volume of the *Acad. des Inscriptions*, where Caylus has attempted a delineation of it, from Pliny.

"About four hundred yards from the castle, to the east, are six Doric columns, fluted, supporting an architrave: the ground seems to have been raised round about them, as they are little more than seven feet in height. In the yard of a Turk's house, close by, are some fragments of pillars, fluted; and, what is very singular, in the fluted parts are large Greek letters, beautifully cut.

"I copied, on one, the words *Χαριδήμου, Ἀθηνοδώρου, and μαράτου*, part probably of the name *Demaratus*; who were, doubtless, persons commemorated in this manner. In this instance, the pillar bearing the names is circular; but the Athenians were accustomed to inscribe square pillars to the memory of wise and virtuous men, in large letters. Hence a man of probity among them was termed *τετραγώνος ἀνὴρ*.

"I traced the antient walls of the city of Halicarnassus for some distance, beginning with what might have been an acropolis; for the city had more than one acropolis, as we learn from Strabo, and Diodorus (lib. xvii. *ἀκροπόλεις καλαῖς*). This wall I followed in a western direction, between a small and a large mound, for about a hundred and thirty feet: it then turned in a north-east direction, and afterwards north. One of the ruined square towers, built of stone, without cement on the outside, and filled within with earth, is thirty feet high. I saw four more, communicating with each other by an interval of wall. These are what Diodorus, writing of Halicarnassus, calls *πύργοι*, and *μεισοπύργοι*. Near the ruined square tower I saw some of the vaults of the old city, and copied some inscriptions relating to them. In the town are to be seen altars of marble, with the usual ornament of the festoon with rams' heads.

"The fast of the Ramadan was not quite over when I was at Bûdrûn. The opulent Turks were sitting, in the day-time, counting their beads,  
and

we afterwards observed, that, even in *Egypt*, a botanist will find few specimens for his herbarium

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and the hours anxiously until sunset. The caravanserai I lived in was occupied partly by Jews : it was not to be compared in size with other buildings of the kind which I had seen in Asia. In some of these, the pillars supporting the galleries are columns of antient edifices : as, for instance, at Melaso, the antient Mylasa.

“ I went over to Cos from Halicarnassus, the twenty-eighth of November, in a Turkish passage-boat, which sails every day, if the weather is fine. In the bottom of the boat sat some Turkish women, of whose bodies nothing was to be seen, but the extremities of their fingers, dyed red. The east side of the island of Cos is mountainous : close to the town are orange and lemon plantations : from these the fruit is exported in abundance to all parts of the Archipelago. The island has suffered occasionally from earthquakes ; particularly from one at the end of the fifteenth century, as Bosio informs us ; and one in the time of Antoninus entirely destroyed the town, as we learn from Pausanias, (lib. viii.) which however was restored, at great expense, by the Emperor, who sent a colony there. This circumstance of the destruction of the town may lead us to suspect the antiquity of the monuments of art now to be seen there ; and, indeed, many of the inscriptions are of a late age ; they are all in Doric : this was the dialect of Cos and Halicarnassus ; but although it was the native language of Herodotus and Hippocrates, they preferred the open vowels of Ionia. In an inscription near the castle and a mosque, I observed ΤΟΣΘΕΟΣΣΕΒΑΣΤΟΣ ; this form may be also seen in the monuments, in Doric, published by Gruter (505) and Chishull. The use of the O for the OT lasted, in the *other* dialects of Greece, from the time of Cadmus to the Macedonian æra. (*Taylor ad Mar. San.*) There are many bas-reliefs to be seen in the streets and in the houses of the town. Porcacchi, in his Description of the Archipelago, says of Cos, ‘ *Ha molti nobili edifizii di marmo antichi ;*’ but of these no vestige is extant. Votive-offerings in honour of Æsculapius, whose temple, according to Strabo, stood in the suburb, may be observed. Near a mosque is a cylindrical piece of marble, with four sculptured figures, dancing, winged, and holding a wreath of flowers. A plane-tree, twenty-seven feet in circumference, whose branches are supported by seven columns, stands near the walls of the castle. Hasselquist,

the

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before the latter end of *April*, or beginning of *May*. At length we reached the entrance of

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the naturalist, says, 'I imagine, in seeing it, to have beheld the largest, oldest, and most remarkable inhabitant of the vegetable kingdom: it has forty-seven branches, each a fathom thick.'

"I rode to a village two hours and a half distant from the town, called Affendiou, perhaps the Standio of Porcacchi: on the road I copied many Greek inscriptions. In returning to the town by a different direction, we came to a source of cold mineral water: at half an hour's distance from this, above in the rock, is a source of hot water, where there are remains of basins, wherein those who used the water were accustomed to bathe. In half an hour more we came to the place called the Fountain of Hippocrates: a light was procured, and we walked into a passage fifty yards in length, six feet high, and four wide: at the bottom ran a stream of water, in a channel five inches broad: we reached, at last, a circular chamber, ten feet in diameter; this is built quite near the source. The water running from beneath the circular chamber, through the channel, is conveyed, as soon as it reaches the open air, by another channel, covered with tile and stone, over a space of ground equal to four miles, and supplies the town of Cos.

"The road from Affendiou to the town is very striking. The fertility of the island is celebrated now in the Levant, as in the days of Strabo, who calls it *ἰσχυρὸς*: and the language of Thevet would have appeared perfectly correct, if I had been there at a different season of the year: '*Et pense que soubz le ciel n'y a lieu plaisant que celui là, veu les beaux jardins si odoriferans, que vous diriez que c'est un Paradis terrestre, et là où les oiseaux de toutes sortes recréent de leur ramage.*' See his *Cosmography*, 229.

"Whilst I was at Cos, I took a boat, and went to see what I suppose to be the Ruins of Myndus; where, among other interesting remains, is a long *jettée* of stones, parallel to each other, and principally of thirteen feet in length, connecting an island to the main land. I went also to the Ruins of Cnidus, at Cap Crio. It was the first of December; and we had hardly time to enter one of the small harbours of Cnidus, when a gale from the south-west, the wind usual at this time of the year, began to blow. '*The Libs, or South-West,*' says Theophrastus, (*de Ventis*, 413,) '*is very violently felt at Cnidus and Rhodes;*' and one of the harbours of Cnidus is open to this quarter. There is no village



a *cave*, formed, with great art, partly in the solid rock, and partly with stone and stucco, in the

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village or appearance of habitation now at Cnidus. I lay in the open boat all night, and the Turkish sailors in a cave on shore. The following are the remains of antiquity I observed there.

“ On the left-hand side of the harbour, as you enter from Cos, upon a platform, are the lower parts of the shafts of eleven fluted columns, standing, and of very small dimensions: around the platform is a ruined wall: a sort of quay was formed round this port, as may be inferred from the stone-work. Beyond the fluted columns are vaults of very modern work, and vestiges of buildings: these may be ascribed to the time when the Knights of St. John were at Rhodes, and had stations on the coast of Asia, in this part. Passing on eastward, you come to the Theatre, facing the south-west, with thirty-six rows of seats of marble; part of the proscenium; two vaults, opposite each other; and in the area of the theatre the mutilated statue of a woman, in drapery: the head of this, as one of the Turkish boatmen informed me, had been taken to a neighbouring village, to be hollowed for a mortar. On the level summit of the hill over the theatre, and commanding a view of the sea, are very large remains of a temple: the side of the hill is faced with stone: the ground is covered with fragments of white marble columns with Ionic capitals. I measured one of the columns; this was, in diameter, three feet and a half. The Cnidians had, according to Pausanias, many temples of Venus; and we may conjecture this to have been the site of one. Below the hill is a large area; and under it a larger still. An isthmus separates the small port, wherein I anchored, from a larger harbour. Following this neck of land, in a westerly direction, you reach the other part of the town, opposite to that where the theatre and public buildings were situate. A bridge, says Pausanias, once formed the communication from one side to the other. There are extensive foundations lying to the east of the theatre and temple; but I was not able to find any inscription or money of the antient city. The earthenware of Cnidus is praised by Athenæus (lib. i.); and the *calami* or reeds, which grew here, were the best, says Pliny, after those of Egypt. The use of reeds for writing prevails now, as formerly, all over the East; and they are prepared as in antient times. ‘With a knife,’ says Salmasius, ‘the reed was slit into two points; hence, in an epigram, we find, κάλαμοι δισσοῖσι διήλυπτοι κέρασσι, *calami in duos apices scissi.*’ *Ad Solinum.*”

Walpole's MS. Journal.



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side of the mountain. Within this *cave* is an arched passage; at the bottom of which the water flows through a narrow channel, as clear as crystal. It conducts to a lofty vaulted chamber, cut in the rock, and shaped like a bee-hive, with an aperture at the top, admitting air and light from the surface of the mountain. We proceeded, with lighted tapers, to this curious *cavern*, and tasted the water at its source. It is a hot spring, with a chalybeate flavour, gushing violently from the rock into a small bason. In its long course through the *aqueduct*, although it flow with great rapidity, it becomes cool and refreshing before it reaches the town, and perhaps owes something of its great celebrity to its medicinal properties. The work constructed over it may be as old as the age of *Hippocrates*; setting aside all the notions entertained concerning the supposed epocha of domes and arches. That in an island, famous for having produced the father of Medicine, the principal object of curiosity, still bearing a traditionary reference to his name, should be a warm chalybeate spring, is a remarkable circumstance.

Descending from this fountain, we saw, for the first time, the *Date-tree*, growing in its natural state. A few of these trees may be

noticed in gardens about the town. Lemons were very abundant; but oranges not so common. We purchased the former at the rate of about three shillings for a thousand, notwithstanding the very great demand then made for them to supply the *British* fleet. The island of *Cos* is very large, and for the most part consists of one barren mountain of limestone; of which substance almost all the *Grecian* Islands are composed. There are few parts of the world where masses of limestone are seen of equal magnitude and elevation. Some of the principal mountains exhibit no other kind of stone, from their bases to their summits. The *Greek* sailors of our vessel, who accompanied us upon this expedition, caught several *land-tortoises*; which, being opened, were found to be full of eggs. The sailors described them as the most delicious food in the country. Small vessels, freighted with these animals, go to supply the markets of *Constantinople*. We saw the process of cooking and dressing them, after we returned on board; but could not so far abandon our prejudices as to eat them.

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A poor little shopkeeper in *Cos* had been mentioned, by the *French* Consul, as possessor of several curious old books. We therefore went to visit him; and were surprised to find

*Greek*  
Manu-  
scripts.

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him, in the midst of his wares, with a red night-cap on his head, reading the *Odyssey* of *Homer* in *manuscript*. This was fairly written upon paper, with interlineary criticisms, and a commentary in the margin. He had other *manuscript* volumes, containing works upon rhetoric, poetry, history, and theology. Nothing could induce him to part with any of these books. The account he gave was, that some of them were copies of originals in the library at *Patmos*, and that his father had brought them to *Cos*. They were intended, he said, for his son, who was to be educated in the *Patmos* monastery.

Beautiful  
Piece of  
antient  
Sculpture.

We were not permitted to enter the castle : this is close to the town of *Stanchio*, on the sea-shore, fortified by a moat upon the land side. Taking the small boat belonging to our vessel, we examined the outside of its walls towards the sea; and here we had the satisfaction to discover one of the finest *bas-reliefs* perhaps ever seen. It was employed by the *Genoese* as part of the building materials in the construction of the castle; and, being of great length, it was broken into four pieces, which are placed in the wall; two above, and two below<sup>1</sup>, facing the

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(1) The removal of this valuable relic, to any of the Museums of *Europe*, must be a desirable object with every civilized nation. It is an honour reserved for some more-favoured adventurers. The only power

sea. The subject seems to be the Nuptials of *Bacchus*. It contains fifteen figures, although some are nearly effaced. Among these, the principal is a bearded figure, sitting with a trident or sceptre in his right hand, and leaning upon his left elbow. By his left side sits also a female, holding in her left hand a small statue: the base of this rests upon her knee. She is covered with drapery, executed in the highest style of the art of sculpture, and extends her right arm around the neck of the bearded figure;

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power we possessed of adding to the stock of our national literary treasures, was due to our industry alone. The aid our national situation, with regard to *Turkey*, might then have afforded, was studiously withheld. An absolute prohibition was enforced, respecting the removal of any of the Antiquities of the country, excepting by the agents of our own Ambassador at the *Porte*. *Sir W. Gell*, author of "*The Topography of Troy*," &c. was actually prohibited making drawings within the *Acropolis of Athens*. While we must lament the miserable policy of such a measure, and a loss affecting the public, rather than ourselves as individuals, we can only add, that every exertion is now making towards rescuing from destruction, not only the valuable monument here alluded to, but also many other important objects of acquisition lying scattered over the desolated territories of the *Turkish Empire*. To a *British Minister* at the *Porte*, their removal and safe conveyance to *England* would be the work merely of a wish expressed upon the subject to the *Capudan Pasha*; and for the measures necessary in removing them from their present place, no injury would be sustained by the Fine Arts, in the dilapidation of any *Grecian building*.—*English* travellers, distinguished by their talents, illustrious in their rank, and fortunate in their wealth, are now traversing those regions, to whom every instruction has been given that may facilitate and expedite their researches: it is hoped success will attend their promised endeavours to enrich their nation by the possession of such valuable documents.

her hand hanging negligently over his right shoulder. They are delineated sitting upon a rock. By the right side of this groupe stands a male figure, naked; and upon the left, a female, half clothed, presenting something, in form like an antient helmet. Before them, female Bacchanals are introduced, singing, or playing upon musical instruments. In the lower fragments of this exquisite piece of sculpture are seen Satyrs pouring wine from skins into a large vase. Others are engaged in seizing an animal, as a victim for sacrifice: the animal has the appearance of a tiger, or a leopard<sup>1</sup>. These beautiful remains of *Grecian* sculpture may have been brought from *Halicarnassus*, *Cnidus*, or one of those other cities of *Asia Minor* where the art attained to such high perfection; or they may have all resulted from the destruction of some magnificent edifice by which the island was formerly adorned. Columns of *cipolino*, *breccia*, and *granite*, together with masses of the finest *marble*, either upon the shore, or in the courts and inclosures belonging to the inhabitants, or used in constructing the walls of the town and fortress, in the public fountains,

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(1) We also saw here the remains of a sculptured *marble frieze*, exhibiting festoons supported by antient *masks*. The principal part of it is in the land side of the castle, over the entrance, where may also be observed part of a *Corinthian cornice* of the finest workmanship.



mosques, mortars, and grave-stones, the pavement of baths, and other modern works, denote the ruin that has taken place, and the immense quantity of antient materials here employed. The mosque of the town of *Stanchio* is built entirely of *marble*.

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The voyage from *Cos* to *Rhodes*, like that which has been already described, resembles more a pleasing excursion in a large river, than in the open sea. The *Mediterranean* is here so thickly studded with islands, that the view is everywhere bounded by land<sup>2</sup>. We steered close round the *Triopian* Promontory, now called *Cape Crio*; and, having doubled it, beheld, towards the west and south-west, the islands of *Nisyros* and *Telos*, whose modern names are *Nizary* and *Piscopy*. According to STRABO, *Nisyros* antiently possessed a *temple of Neptune*<sup>3</sup>. We afterwards obtained a most interesting view, from the deck, of the *Ruins of Cnidus*, a city famous in having produced the most-renowned sculptors and architects of Antient *Greece*. The *Turks* and *Greeks* have long resorted thither, as to a quarry, for the

Voyage  
from *Cos* to  
*Rhodes*.

Ruins of  
*Cnidus*.

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(2) Called *Sporades*, from the irregularity in which they are here scattered. Some of them are not laid down in any chart.

(3) *Strab. Geogr. lib. x. p. 714. Ed. Oxon.*

building materials afforded by its immense remains. With the aid of our telescopes, we could still discern a magnificent *theatre* almost entire, and many other mouldering edifices. This city stood on the two sides of an antient mole, separating its two ports, and connecting the *Triopian* land, in *Strabo's* time an island, with the continent<sup>1</sup>.

Visited by  
*Morritt.*

(1) We are indebted for the information which follows, concerning *Halicarnassus* and *Cnidus*, together with the Plan which accompanies it, to the observations of Mr. *Morritt*; celebrated for his controversy with Mr. *Bryant*, on the subject of *Homer's* Poems and the Existence of *Troy*. It is the more valuable, because few modern travellers have visited these Ruins; and certainly no one better qualified for the undertaking.

" 14th June, 1795.—We set out in a boat from Cos, and in a few hours reached Boudroun, the antient Halicarnassus, a distance of eighteen computed Turkish miles. This small town stands on a shallow bay, at the eastern extremity of the large and deep port of the antient city. Off this bay lies the island mentioned in Strabo, by the name of Arconnesos, Ἀρκόννησος, (lib. xiv. p. 656.) The houses are irregularly scattered on the shore, and interspersed with gardens, burying-grounds, and cultivated fields. We lodged at a large khan near the bazar, which is marked in the delineation given in Choiseul's *Voyage Pittoresque* (Pl. 96. p. 152.) Several Turkish vessels were at anchor in the port; and the disorderly conduct of the crews at night made the houses of the Greeks uncomfortable, and indeed unsafe places of residence. Pistol-balls were at night so often fired at their windows, that they were obliged to barricade those of their sleeping rooms; and the outward windows of the khan had been carefully walled up, for the same reason. We, soon after our arrival, crossed some gardens behind the town, to view the remains of an antient edifice which is on the north-east side of it. We found six columns of the fluted Doric, supporting their architrave, mutilated frieze, and cornice. The marble of which they are made is of a dark grey colour, with a few white veins; nor is the masonry of the same work-

manship

From our distant view of the place, being about two leagues from the entrance of its southern and larger port, the hill whereon its

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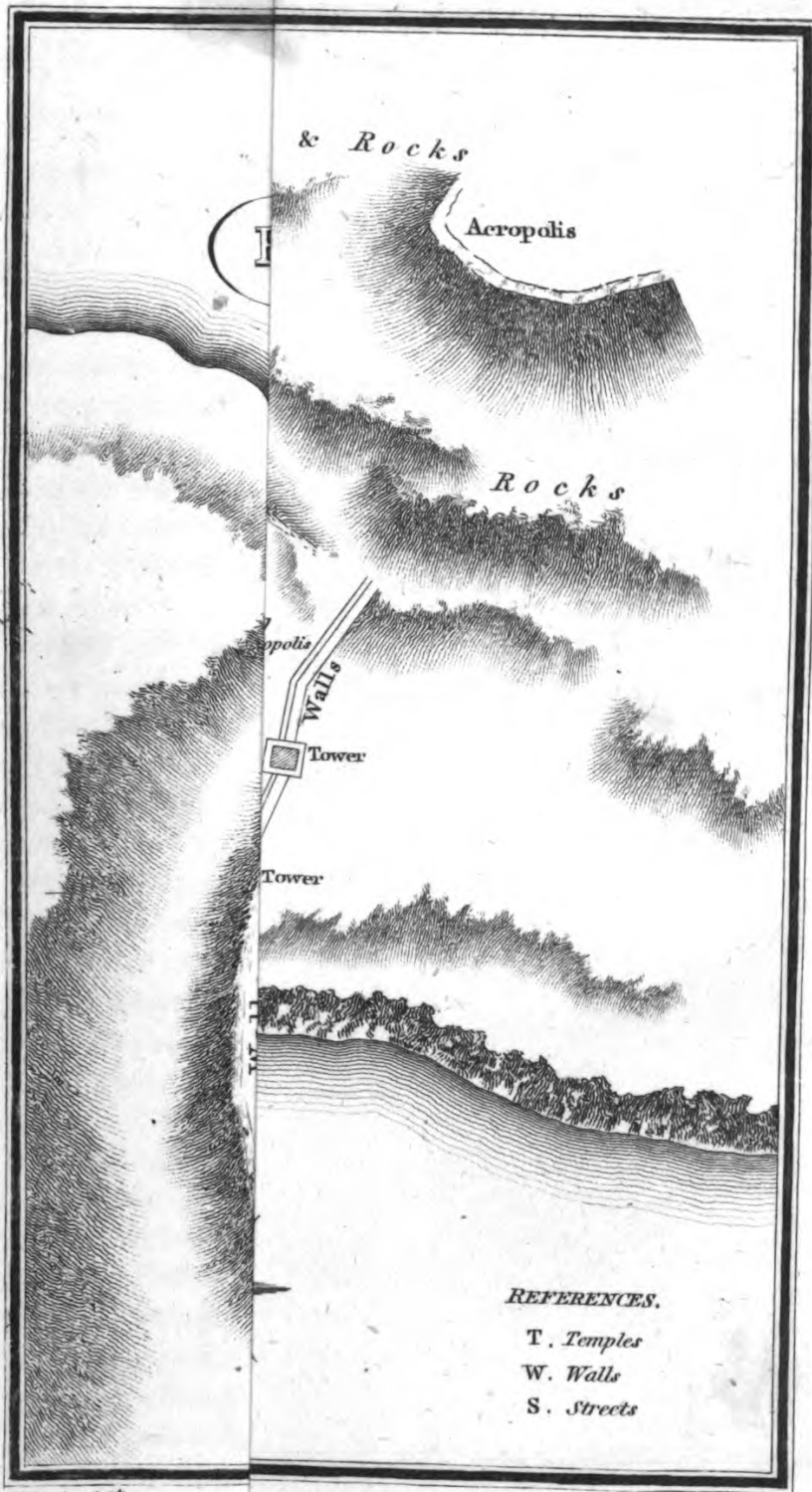
manship with the remains we had elsewhere found of the finer ages of Græce. The forms of the stones and junctures of the building are more slovenly and inaccurate, and the architecture is not of the same elegant proportions with the earlier Doric buildings at Athens, and in Magna Græcia. The intercolumniations are much greater, and the entablature heavier, and with less relief and projection. The lower parts of the columns are buried in earth; and near them are two or three plain sarcophagi, of ordinary work, and without inscriptions. Broken stumps of columns, in a line with those which are standing, and many ruined fragments of marble, are scattered over the field. From the length of the colonnade, and the disappearance of all the corresponding columns of the peristyle, if this be supposed to have been a temple, I should hesitate to adopt the conjecture. It appeared to me the remains of a stoa, or portico, and probably ranged along one side of the antient Agora of the town. It agrees in many respects with the situation assigned to the Agora by Vitruvius; as it would be on the right of a person looking from the modern fortress, where stood the antient castle and palace of Mausolus, at the eastern horn of the greater port; while the smaller port formed by the island of Arconnesus would be on the left, in which order Vitruvius seems to place them. A quantity of marble is dug up near these ruins, the remains of other magnificent buildings. The walls are visible from hence through a great part of their extent, which appears to have been about six English miles from the western horn of the port, along high grounds to a considerable eminence north-west of this ruin, and thence to the eastern promontory on which the modern castle is built. On the eminence, which I noticed, are traces of antient walls, indicating the situation of the fortress called the *Arx Media* by Vitruvius, wherein stood the *Temple of Mars*; but of that, or indeed of the fortress itself, there are but indistinct remains, so that we could not ascertain the position of the temple. At the foot of this hill remains the antient theatre, fronting the south: it is scooped in the hill, and many rows of marble seats are left in their places. The arcades of communication, and the proscenium, are in ruins. Many large caverns are cut in the hill behind the theatre, probably places of sepulture,

ruins stood seemed to rise from the sea in form of a theatre. *Strabo* notices this form, as characterizing the land on the western side of the

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sepulture, from their appearance; but their contents have been long ago carried away. The modern castle stands on a tongue of land at the eastern extremity of the port, which it commanded; and, from the antient materials used in its construction, appears to have been formerly a fortress commanding the port; and here, as I suppose, was one of the Citadels mentioned by *Strabo*, who says expressly, that when Alexander took the town, there were *two*, (*διετὴ δ' ἦν ἰκίνη*, lib. xiv. p. 657.) At the western extremity of the bay, the situation of the Aga's house and harem prevented our researches. Here was the fountain *Salmacis*, the temples of *Venus* and *Mercury*, and the *ἄκρα καλουμένη Σαλμάκις* mentioned by *Arrian* (lib. i. p. 25. de Exped. Alexand.) the second Acropolis of *Strabo*, in which the Persians took refuge, as well as in that on the island, when the town had been carried by the attack of Alexander on the land side. *Arrian* also notices the *third* Acropolis, the *Arx Media* of *Vitruvius*, on the eminence behind the theatre, *ἄκραν τὴν πρὸς Μύλασσαν μάλιστα τετραμμένην*, the fortress that looked towards *Mylassa*, near the wall where the Macedonians made one of their assaults upon the city. *Diodorus Siculus* mentions this fortress as the *ἀκρόπολις*, Acropolis, (lib. xvii. p. 178. vol. II. Wesseling.) From his writings, or at least from the same source, *Arrian* seems to have collected most of the details of Alexander's famous siege. The citadel and fountain of *Salmacis* on the western horn, and that on the island of *Arconnesus*, continued to resist the Macedonians after the *Arx Media* and the city were destroyed. They probably therefore were the double Acropolis mentioned by *Strabo*; but the third is certainly mentioned both by *Diodorus*, *Arrian*, and *Vitruvius*; and as certainly its remains are seen behind the theatre, though *Choiseul* considers the Acropolis here as only meaning an *elevated part of the city*, a mode of expression not at all usual to Greek writers.

“ 15th June.—We tried to procure permission from the *Disdar*, the Turkish Governor of the Castle, to see the interior of that fortress; but after a long negotiation, we were at last only permitted to walk with a *Janissary* round the outward ramparts, his jealousy not permitting the  
inner



& Rocks

Acropolis

Rocks

opolis

Walls

Tower

Tower

REFERENCES.

T. Temples

W. Walls

S. Streets

Merritt del.





mole, not included in the view then presented to us. According to the valuable observations of Mr. *Morrith*, given below, in an extract from

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inner gates to be opened into the court. The castle is a work of modern date, but built, in a great degree, of antient materials, confusedly put together in the walls. There is a plate which gives a correct notion of its general appearance, in the *Voyage Pittoresque*. We found over the door an ill-carved lion, and a mutilated bust of antient work. Old coats-of-arms, the remains probably of the Crusaders, and the Knights of St. John of Rhodes, are mixed in the walls with many precious fragments of the finest periods of Grecian art. There are several pieces of an antient frieze, representing the Combats of Theseus and the Amazons, of which the design and execution are equal to those which Lord Elgin brought over from the Parthenon. These are stuck in the wall, some of them reversed, some edgewise, and some which have probably been better preserved by having the curved side towards the wall, and inserted in it. No entreaties nor bribes could procure these, at the time we were abroad; but now, if they could be procured, they would form, I think, a most valuable supplement to the monuments already brought hither from Athens. From my recollection of them, I should say they were of a higher finish, rather better preserved, and the design of a date somewhat subsequent to those of Phidias, the proportions less massive, and the forms of a softer, more flowing, and less severe character. It is probable that these beautiful marbles were taken from the celebrated Mausoleum: of this, however, no other remains are discoverable in those parts of the town we were permitted to examine. I found an Inscription this day, near a fountain in the town, containing hexameter and pentameter lines, on the consecration, or dedication, of some person to Apollo.

“16th June.—We examined the general situation of the town: this is already described, and we searched in vain for traces of the Mausoleum. The view of Cos and of the gulph are beautiful; and there is a picturesque little port behind the Castle, to the east, shut in by the rock of the Arconnesus. This was the little port seen from the palace of the Carian Kings, which stood in the old Acropolis, where the Castle now is; although Arrian places this Acropolis (*ἐν τῇ νήσῳ*) on the island itself.

“25th June.—We again set off early; and doubling the western point of our little harbour as the day broke, we saw, in another small creek,

his *Manuscript Journal*, the mole is now become an isthmus; connecting the *Triopian Promontory*

a few remains of ruined walls, the vestiges of the antient Bargasa, enumerated by Strabo after Keramos, in his description of the gulph. With some trouble, after standing northward for some hours, we doubled Cape Crio, under a very heavy swell, and soon ran before the wind into the southern harbour of Cnidus: at the mouth of this we moored, under a rocky shore, near the eastern extremity of the city walls. Some large stones, which have served for the foundation of a tower, are still seen on the edge of the sea. Mounting the rock, extending along the shore, we came in view of the broken cliffs of the Acropolis, and its ruined walls. The foundation and lower courses of the city walls are also visible: these extend from those of the Acropolis to the sea, and have been strengthened by towers, now also in ruins. Above us, we found a building (*See B. of the Plan*) whose use I am unable to explain. It was a plain wall of brown stone, with a semicircle in the centre, and a terrace in front, supported by a breast-work of masonry, facing the sea. The wall was about ten or twelve feet in height, solidly built of hewn stone, but without ornament. We now turned westward, along the shore. The hill on our right was a steep slope, covered with old foundations and traces of buildings: behind these rose the rocky points and higher eminences, where the Acropolis is situate. We soon came to the Theatre, whereof the marble seats remain, although mixed with bushes, and overturned. The arches and walls of the Proscenium are now a heap of ruins on the ground. A large *torso* of a female figure with drapery, of white marble, lies in the orchestra. It appeared of good work originally, but is so mutilated and corroded by the air as to be of little or no consequence. Near this are the foundations and ruins of a magnificent Corinthian temple, also of white marble; and several beautiful fragments of the frieze, cornice, and capitals, lie scattered about the few bases of the peristyle, remaining in their original situation. It is so ruined, that it would be, I believe, impossible to ascertain the original form and proportions of the building. We left the isthmus that divides the two harbours on our left; and on the eastern shore of the north harbour came to a still larger Corinthian temple, also in ruins, and still more overgrown with bushes. The frieze and cornice of this temple, which lie amongst the ruins, are of the highest and most beautiful workmanship. A little to the north of this stood a smaller temple, of grey veined

and the land to the eastward of it, once an island, with the *Asiatic* continent. The *English*

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veined marble, whereof almost every vestige is obliterated. We now turned again eastward towards the Acropolis. Several arches of rough masonry, and a breast-work, support a large square area, probably the antient Agora, in which are the remains of a long colonnade, of white marble, and of the Doric order, the ruins of an antient Stoa. Here also is the foundation of another small temple. On the north of this area a broad street ran from the port towards the Acropolis, terminating near the port, in an arched gateway of plain and solid masonry. Above this are the foundations of houses on platforms rising towards the outward walls; traces of a cross street near the Theatre; and the Acropolis, of which nothing is left but a few ruined walls of strong brown stone, the same used for the substructions of the platforms into which the hill is cut. A few marbles, grooved to convey water from the hill of the Acropolis, are scattered on part of this ground; and we could trace the covered conduits of marble wherein it had been conveyed. We now descended again to the isthmus that separates the two harbours. In Strabo's time it was an artificial mole, over a narrow channel of the sea; and the western part of the town stood on an island united by this isthmus to the continent. An arch still remains in the side of it, probably a part of this mole; but the ruins which have fallen, with the sand that has accumulated on each side of it, have formed a neck of land here, about sixty or seventy yards across. The port on the north, as Strabo tells us, was shut by flood-gates; and two towers are still to be traced, at the entrance to which the gates were fixed. It contained, he says, twenty triremes. The southern port is much larger, and protected from the open sea by a mole of large rough-hewn stones, which still remains. Beyond the ports, to the west, the town rose on a hill: the form of this Strabo compares to that of a theatre, bounded from the mole on the south by steep precipices of rock, and on the north by walls descending from the ridge to the gates of the northern harbour, in a semicircular sweep. On this side of the town we found the old foundations of the houses, but no temples nor traces of ornamental buildings, and no marble. The circuit of the walls is perhaps three miles, including the two ports within them. A reference to the annexed Plan will give a clearer view of the situation than I am able to afford by description only." (See the Plan annexed.) *Morrill's MS. Journal.*

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VII.Visited by  
Mr. Wal-  
pole.

Consul at *Rhodes* afterwards informed us, that a fine colossal marble *statue* was still standing in the centre of the orchestra belonging to the *Theatre*, the head of which the *Turks* had broken off; but that he well remembered the *statue* in its perfect state. This is evidently the same which is alluded to by Mr. *Morrith*. Mr. *Walpole*, in a subsequent visit to *Cnidus*, brought away the *Torso* of a male statue: this he has since added to the collection of *Greek Marbles* in the Vestibule of the University Library at *Cambridge*. No specimen of *Cnidian* sculpture can be regarded with indifference. The famous *Venus* of *Praxiteles* was among the number of the ornaments once decorating this celebrated city, and its effigy is still extant upon the medals of the place. *Sostratus* of *Cnidus*, son of *Dexiphanes*, built upon the Isle of *Pharos* the celebrated Light-Tower, that was considered one of the seven wonders of the world, and from which all similar edifices were afterwards denominated. Upon the coast, or in the port of *Cnidus*, was decided the memorable naval combat, considered by *Polybius* as marking the æra when the *Spartans* lost the command of the sea, which they had obtained by their victory over the *Athenians* in the *Hellespont*. Although above two thousand years have passed since the squadrons of *Persia*, from all the ports of *Asia*,



crowded the *Dorian* shores, the modern traveller may yet recognise, in the vessels of the country, the simple mode of construction, and the style of navigation displayed by the armament of *Conon*, and the galleys of *Pisander*. Placed within the *Theatre* of the city, and surrounded by so many objects calculated to awaken the memory of past events, he might imagine himself carried back to the age in which they were accomplished; neither will he find in any part of the country a scene where the memorials of *Antient Greece* have been less altered. Yet the whole coast of *ASIA MINOR*, from the *Triopian* Promontory to the confines of *Syria*, remarkable for some of the most interesting ruins of *Greece*, lies almost unexplored. Until the period at which this *Journal* was written, when the *British* fleet came to anchor in the spacious and beautiful Bay of *Marmorice*, the existence of such a harbour had not been ascertained<sup>1</sup>: but there is no part of the south of *Lycia* and *Caria* where a gulph, a bay, a river, or a promontory, can be pointed out, on which some vestige of former ages may

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(1) The Journals of Mr. *Morrith* and of Mr. *Walpole* contain much valuable information concerning the interior of *Asia Minor*, of which the author has not availed himself; because they relate to objects too far removed from the route here described; and also because these Gentlemen, much better qualified to do justice to their own valuable observations will, as it is hoped, present them to the public.

not be discerned: many of these are of the remotest antiquity; and all of them are calculated to throw light upon the passages in antient history.

After losing sight of the Ruins of *Cnidus*, we sailed in view of *Syme*<sup>1</sup> and of *Rhodes*; an eminence, called the *Table Mountain*, first appearing upon the latter, and seeming itself to be insular, as if it were separated from the rest of the island. Towards the south, midway between the islands of *Crete* and *Rhodes*, we saw the *Carpathian Isles*; a surprising distance for the eye to roam, considering the distinct prospect we had of the largest, which is now called *Scarpanto*. We were wafted by favourable breezes during the whole night; and the next morning we entered the old port of RHODES, between the two piers, on which it has been fancifully asserted, by some modern writers, the feet of the celebrated *Colossus* formerly rested<sup>2</sup>. The mouth of this harbour is so choked with ruins, that small vessels alone are able to enter; and even our little bark was aground before she came to her anchor.

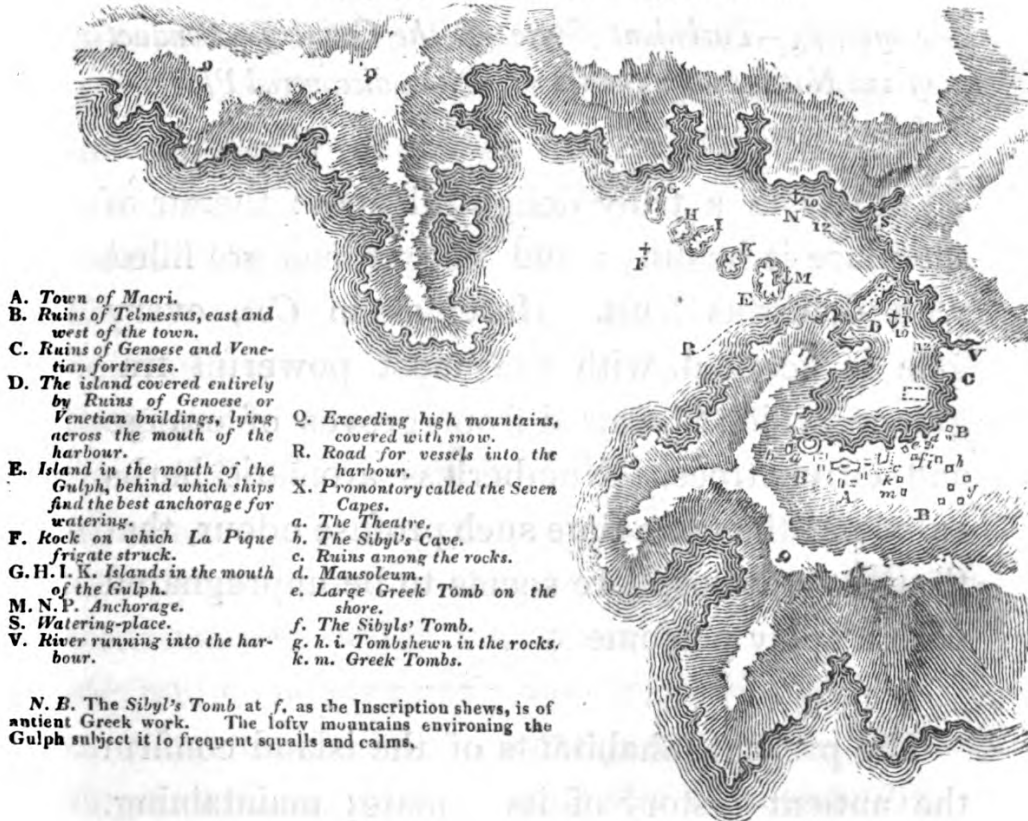
*Carpathian  
Isles.*

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(1) "Media inter Rhodum Gnidumque Syme." *Plin. Hist. Nat. lib. v. c.31. L. Bat. 1635.*

(2) It is somewhat remarkable, that this circumstance, which is neither mentioned by *Strabo* nor by *Pliny*, both of whom described the *statue*, continues to be erroneously propagated.

*The GULPH of GLAUCUS, now called the GULPH of MACRI,  
with the Topography of the Ruins of the City of Telmessus.*



## CHAP. VIII.

### FROM RHODES, TO THE GULPH OF GLAUCUS, IN ASIA MINOR.

*Rhodes — Climate — Antiquities — Lindus — Inscriptions —  
Pagan Ceremony — Divers of Syme and Nisyros — Gulph  
of Glaucus — Grandeur of the Scenery — Malaria — Island  
mentioned by Pliny — Ruins of Telmessus — Theatre —  
Oracular Cave — Sepulchres of the Telmessensians —  
Tomb of Helen, daughter of Jason — Other Soroï  
— Mausoleum — Monolithal Sepulchres — Ruins at  
Koynúcky*

*Koynûcky—Turbulent State of the Country—Conduct of the Natives upon the Coast—New-discovered Plants—Isle of Abercrombie.*

CHAP.  
VIII.

Rhodes.

**R**HODES is a truly delightful spot: the air of the place is healthy; and its gardens are filled with delicious fruit. Here, as in *Cos*, every gale is scented with the most powerful fragrance, which is wafted from groves of orange and citron trees. Numberless aromatic herbs exhale at the same time such profuse odour, that the whole atmosphere seems to be impregnated with a spicy perfume.

Climate.

The present inhabitants of the island confirm the antient history of its climate; maintaining, that hardly a day passes, throughout the year, in which the sun is not visible. Pagan writers describe it as so peculiarly favoured, that *Jupiter* is fabled to have poured down upon it a *golden shower*. The winds are liable to little variation: they are north, or north-west, during almost every month, but these winds blow with great violence. From the number of the appellations which it bore at different periods, *Rhodes* might have at last received the name of the *poly-onomous* island<sup>1</sup>. Its antiquities are too

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(1) *Ophiusa*, from the number of its serpents; *Stadia*, or *Desert*; *Telchinis*, *Corymbia*, *Trinacria*, *Æthræa*, from its cloudless sky; *Asteria*, because,

interesting to be passed over without notice ; but we were hastening to the coast of *Egypt*, and contented ourselves in copying the few *inscriptions* found within the town, or in its immediate vicinity<sup>3</sup>. The streets were filled with *English* sailors and soldiers; and all other considerations were absorbed in the great event of the expedition to *Aboukir*. A vessel had returned from *Egypt*, and put on shore a few of our wounded troops, who were taken to a hospital already prepared for their reception ; but these were men who fell in the first moments of landing, and could give but a very imperfect account of the success of an enterprise destined to crown with immortal honour the Statesman by whom it was planned, and the armies by which it was achieved. All we could then learn was, that, after a severe engagement, the *French* troops had retreated towards *Alexandria*. As

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because, at a distance, the island appears as a star; *Poessa*, *Atabyria*, *Oloessa*, *Macaria*, and *Pelagia*. "Some are of opinion that Rhodes was first peopled by the descendants of *Dodanim*, the fourth son of Javan. Both the Septuagint and Samaritan translation of the Pentateuch, (*Egmont and Heyman*, vol. I. p. 269.) instead of *Dodanim*, always use *Rodanim*; and by this appellation the Greeks always named the Rhodians."

(3) The antient history of *Rhodes*, collected by *Savary* from different authors, and contained in the Twelfth Letter of his Travels in *Greece*, may be considered as the most favourable specimen of this author's talents, and perhaps the best account extant of the island. It is better to refer the Reader to such a source, than to repeat what has been already so ably detailed.



CHAP. VIII. we had near relations and dear friends engaged  
 in the conflict, it is not necessary to describe  
 our feelings upon this intelligence.

Antiquities. The principal ruins at *Rhodes* are not of earlier date than the residence there of the *Knights of Malta*<sup>1</sup>. The remains of their fine old fortress prove that the building has sustained little injury, owing either to time or to barbarians. It still exhibits a venerable moated castle, of great size and strength; so fortified as to seem almost impregnable. A drawing made from this structure might furnish one of our theatres with a most striking scenic decoration: it appears to combine all that is necessary in a complete system of fortification; dykes and draw-bridges, towers, battlements and bastions. The cells of the *Knights* are yet entire, forming a street within the works: and near to these cells is the *cathedral*, or *chapel*, whose doors of *sycamore* wood, curiously carved, and said to be incorruptible, are preserved in their original state: the arms of *England* and of *France* appear sculp-

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(1) "In the year 1308, the Emperor Emanuel, upon the expulsion of the Knights from St. John d'Acric, made them a grant of this island; which they continued to possess until the year 1522, when, after a glorious resistance, the Grand-master, Villiers, was compelled to surrender it to Solyman II. The Knights then retired, first to Candia, and afterwards to Sicily, where they continued till the year 1530, when Charles V. gave them the Island of Malta." *Egmont and Heyman, vol. I. p. 270.*

tured upon the walls. The *Turks* have converted the Sanctuary into a magazine for military stores.

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VIII.

Of *Lindus*, now called *Lindo*, the antient capital of *Rhodes*, so little visited by travellers, so remarkable by its early claim to the notice of the historian<sup>2</sup>, and so dignified by the talents to which it gave birth<sup>3</sup>, we collected a few scattered observations from the clergy and surgeons of the *British* fleet. The chaplain of the Admiral's ship described the antiquities there as very numerous. He spoke of the ruins of a *temple*, which may have stood upon the site of the *fane* originally consecrated by the Daughters of *Danaus* to the *Lindian Minerva*<sup>4</sup>. When our

*Lindus.*

(2) LINDUS was founded by *Egyptians* under *Danaus*, fourteen hundred years before the *Christian* æra. It is one of the three cities alluded to by *Homer* (Il. B. 668. See also *Strabo*, lib. xiv.) Notice of it also occurs in the *Parian Chronicle*.

(3) It gave birth to *Cleobulus*, one of the *Seven Sages*; and to *Chares* and *Laches*, the artists who designed and completed the *Colossus*. A mistake, highly characteristic of *French* authors, was committed by *Voltaire*, respecting this famous statue: it is noticed by *Mentelle*, in a note to the article LINDOS, *Encyclopédie Méthodique*. *Voltaire* having read *Indian* for *Lindian*, relates that the *Colossus* was cast by an *Indian*.

(4) Ἰερὸν δὲ ἐστὶν Ἀθηναῖς Λινδίας αὐτόθι ἐπιφανές, τῶν Δαναϊδῶν ἱερῶν  
 "There" (at *Lindus*) "is a conspicuous temple of the *Lindian Minerva*, the work of the *Danaïdæ*." *Strabon. Geogr. lib. xiv. p. 937. Ed. Oxon.* *Savary* says the ruins of this edifice are still visible, on an eminence near the sea: *Letters on Greece*, p. 96. The inhabitants here consecrated the 7th Ode of *Pindar's* *Olympics*, by inscribing it in letters of gold: *Ibid.* *Demetrius Triclinius*. *Lindus* was the port resorted to by the fleets of *Egypt* and of *Tyre*, before the building of *Rhodes*. *Ibid.*

CHAP.  
VIII.  
Inscrip-  
tions.

countrymen were there, several *inscriptions* were noticed; and of these, one may be here inserted, owing to the evidence it contains respecting the real position of the ancient city,

ΛΙΝΔΙΟΙ  
ΑΓΗΣΙΣΤΡΑΤΟΝ  
ΠΟΛΥΚΡΕΟΝΤΟΣ  
ΝΙΚΩΝΤΑΟΛΥΜΠΙΑ  
ΠΑΙΔΑΣΠΑΛΑΝ  
ΠΡΑΤΟΝΛΙΝΔΙΩΝ

Many cities in *Asia* and *Europe* celebrated games in imitation of the four sacred games of GREECE<sup>1</sup>. *Agesistratus*, who is commemorated in this *inscription*, was the first of the *Lindians* who had overcome the Boys in wrestling at the Olympic Games<sup>2</sup>,

Some *terra-cotta* vases, of great antiquity, were also found in a garden: of these, we procured one with upright handles. *Lindus* is not more than one long day's journey from *Rhodes*, if the traveller make use of mules for his conveyance.

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(1) See *Recueil d'Antiq.* tom. II. p. 223; and also *Corsini Diss. Quatuor, Agon.* p. 20.

(2) In an *Inscription* found at *Sparta*, and cited by *Caylus*, we read, Ἐλευθέρια ἄνδρας παλάν.

The *inscriptions* which we noticed at *Rhodes* were principally upon *marble altars*, of a cylindrical form, adorned with sculptured wreaths, and festoons supported by rams' heads, as at *Cos*, and in other parts of *Greece*. The *first* of these altars was decorated with wreaths of laurel, and it was thus inscribed:

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ΛΥΣΑΝΔΡΟΥ ΛΥΣΑΝΔΡΟΥ  
ΧΑΛΚΗΤΑΚΑΙ ΤΑΣ ΓΥΝΑΙΚΟΣ  
ΚΛΕΑΙΝΙΔΟΣ ΚΑΔ ΔΙΚΙΑΤΙΔΑ  
ΚΡΟΑΣΣΙΔΟΣ

It relates to *Lysander* and to his wife *Cleænis*.

Upon a *second*, with the rams' heads, appeared only the name of a person who had placed it as a *vow*:

ΠΥΕΓΟΔ  
ΔΟΡΕΩΝΟΣ

Upon a *third*, corresponding in its ornaments with the *first*, was the name of *Polycleitus*, the son of *Polyaratus*:

ΠΟΛΥΚΛΕΙΤΟΣ  
ΠΟΛΥΑΡΑΤΟΥ

By imitating the classical simplicity and the

brevity used by the *Greeks* in their *inscriptions*, we might improve our national taste in this respect. How much more impressive is the style they adopted, than our mode of writing upon public monuments, where a long verbose composition is exhibited, relating to things of which it cannot concern posterity to be informed! In other ages, however, the *Greeks* of the *Rhodian* territories had the custom of adding to their simple *inscriptions* an *hexameter* distich. Of this we saw many instances; but shall subjoin one, as it appeared upon the pedestal of a *marble* column at *Rhodes*: this pedestal had been bored, and placed over the mouth of a well in the inner basin of the principal harbour<sup>1</sup>. The *inscription* is interesting, because it relates to an *artist* of the country, *Amphilochus* the son of *Lâgus*, who was probably an *architect*:

ΑΜΦΙΛΟΧΟΥ  
ΤΟΥΛΑΑΓΟΥ  
ΠΟΝΤΩΡΕΩΣ

ΗΚΕΙΚΑΙΝΕΙΛΟΥΓΡΟΧΟΑΣΚΑΙΕΠΕΣΧΑΤΟΝΙΝΔΟΝ  
ΤΕΧΝΑΣΑΜΦΙΛΟΧΟΙΟΜΕΓΑΚΛΕΟΣΑΦΘΙΤΟΝΑΕΙ

“THE GREAT AND IMMORTAL GLORY OF THE ART  
OF AMPHILOCHUS REACHES EVEN TO THE MOUTHS  
OF THE NILE AND TO THE UTMOST INDUS.”

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(1) After our return to *England*, we were gratified by finding that *Egmont* and *Heyman*, half a century before, had also noticed this



By the *Indus* is here meant the river of *Æthiopia*. The *Greeks* before the time of *Alexander* had no knowledge of *India*. Thus *Æschylus* conducts his *heifer* down the *Indus* to the Cataracts of the *Nile*².

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Upon a mass of *marble*, in the street before the *Greek Convent*, we also observed the following record of an offering to *Jupiter the Saviour*, by the persons whose names are mentioned :

ΙΗΝΩΝΝΑΟΥΝΟΥ  
ΑΡΑΔΙΟΣΠΡΟΞΕΝΟΣ  
ΔΙΙΣΩΤΗΡΙ

A circumstance occurs annually at *Rhodes* which deserves the attention of the literary traveller: it is the ceremony of carrying *Silenus* in procession at *Easter*. A troop of boys, crowned with garlands, draw along, in a car, a

Pagan  
Ceremony.

*Inscription* (See Vol. I. p. 268.); because their copy confirmed our own, as to the words ΑΑΓΩΤ and ΠΟΝΤΩΡΕΩΣ; while, in other respects, it is so imperfect, as to be unintelligible without the assistance of the more correct reading here offered. The Classical Reader will be interested in remarking, that *Aristophanes*, in the *Νεφελαι*, uses the expression of the *Rhodian* poet:

Εἰτ' ἄρα ΝΕΙΑΟΤ ΠΙΡΟΧΟΑΙΣ ἰδάτων.

(2) Thus in *Ruffinus* (*Eccl. Hist. lib. i. c. 9.*) and *Socrates Scholasticus* (*lib. i. c. 19.*) mention is made of the introduction of *Christianity* into *India*, three hundred years after the *Christian æra*, when *Fruementius* was appointed Bishop of the *Axumi*; meaning thereby *Abyssinia*: for it is said of *India* by *Socrates*, that it joins to *Æthiopia*.

fat old man, attended with great pomp. We unfortunately missed the opportunity of bearing testimony to this remarkable example of the existence of *Pagan* rites in remaining popular superstitions<sup>1</sup>. Mr. *Spurring*, a naval architect, who resided at *Rhodes*, and Mr. *Cope*, a commissary belonging to the *British* army, informed us of the fact; both of whom had seen the *procession*. The same ceremony also takes place in the Island of *Scio*.

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(1) Even in the town of *Cambridge*, and centre of our University, many curious remains of very antient customs may be noticed, in different seasons of the year, which have passed without observation. The custom of blowing horns upon the first of May (*Old Style*) is derived from a festival in honour of *DIANA*. At the *Hawkie*, as it is called, or *Harvest-Home*, may be seen a clown dressed in female apparel, having his face painted, and his head decorated with ears of corn, and bearing about him other symbols of *CERES*, the while he is carried in a waggon, with great pomp and loud shouts, through the streets; the horses being covered with white sheets. When we have asked the meaning of this ceremony, the people answer, that *they are drawing MORGAY (ΜΗΤΗΡ ΓΗ) or HARVEST QUEEN.*" These antient customs of the country did not escape the notice of *Erasmus*, when he was in *England*. He had observed them, both at *Cambridge* and in *London*; and particularly mentions *the blowing of horns*, and the ceremony of depositing a *deer's head* upon the altar of *St. Paul's Church*, which was built upon the site of a temple of *DIANA*, by *Ethelbert* king of *Kent*, in the time of *Melitus* first Bishop of *London*, as appears from a *manuscript* in the *Cottonian* Collection. "*Apud Anglos,*" says *ERASMUS*, "mos est Londini, ut certo die populus in summum templum *Paulo* sacrum inducat longo hastili impositum caput feræ, cum inamæno sonitu CORNUUM VENATORIORUM. Hæc pompâ proceditur ad summum altare; dicas omnes afflatos furore DELIÆ." *Erasmii Ecclesiastæ, lib. i. Op. tom. V. p. 701.* See also *Knight's Life of Erasmus, Camb. 1726. p. 297.*

From the neighbouring Island of *Syme*, so famous for its *divers*, women come to *Rhodes* for employment. They are the porters and water-carriers of the island; and appear distinguished by a peculiar mode of dress, wearing white turbans on their heads. Their features have, moreover, a singular character, resembling those of the *Tzigankies*, or gipsies, in *Russia*. In *Syme*<sup>2</sup>, and in the Isle of *Nisyros*, now called *Nizari*, whose inhabitants are principally maintained by the occupation of diving for sponges, the following singular custom is observed. When a man of any property intends to have his daughter married, he appoints a certain day, when all the young unmarried men repair to the sea-side, where they strip themselves in the presence of the father and his daughter, and begin *diving*. He who goes deepest into the sea, and remains longest under water, obtains the lady<sup>3</sup>.

CHAP.  
VIII.

*Divers of  
Syme and  
Nisyros.*

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(2) SYME yet retains its antient appellation; derived from *Syme*, a daughter of *Ialysus*, according to *Stephanus Byzantinus*.

(3) *Egmont and Heyman*, vol. I. p. 266. When the antiquities obtained by the *English* Ambassador in *Athens* were sunk, by the loss of a vessel in the Bay of *Cerigo*, together with the valuable Journals of his secretary, Mr. *Hamilton*, relating to his travels in *Greece* and *Egypt*, this gentleman, with great presence of mind, sent for some of these *divers*; who actually succeeded in penetrating to the ship's hold, and in driving large iron bolts into the cases containing *Marbles*, at the bottom of the sea, in ten fathoms water: to these they afterwards applied cords, and thus succeeded in raising a part of the ship's cargo.

CHAP.  
VIII.Gulph of  
Glaucus.Grandeur  
of the Sce-  
nery.

A north wind had prevailed from the time of our leaving the *Dardanelles*. It changed, however, as soon as we had put to sea from *Rhodes*, which induced us to stand over for the *Gulph of Glaucus*, now called *Macri Bay*, situate between the antient provinces of *Caria* and *Lycia*, in *ASIA MINOR*<sup>1</sup>; a place difficult of access to mariners, and generally dreaded by *Greek* sailors, because, when sailing towards it with a leading wind, they often encounter what is called a 'head wind,' blowing from the Gulph, causing a heavy swell within its mouth, where they are also liable to dangerous calms, and to sudden squalls from the high mountains around. The appearance of all the south of *Asia Minor*, from the sea, is fearfully grand; and perhaps no part of it possesses more eminently those sources of the sublime, which *Burke* has instructed us to find in vastness and in terror, than the entrance to the gulph into which we were now sailing. The mountains around it, marking the confines of *Caria* and *Lycia*, are so exceedingly high, that their summits are covered with deep snow throughout the year;

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(1) *Cicero* (*lib. i. de Divinatione*) places the city of *Telmessus* in *CARIA*. It seems rather to have belonged to *LYCIA*. "*Quæ Lyciam finit Telmessus*," says *Pliny* (*Hist. Nat. lib. v. cap. 27.*) The mountains to the north and west of it formed the boundary between the two provinces.

and they are visible, at least, one third part of the whole distance, from the *Asiatic* to the *African* Continent. From *Rhodes* they are distinctly seen, although that island be rarely discerned from the mouth of the Gulph, even in the clearest weather. Of this Gulph it is not possible to obtain correct ideas, even from the best maps, as it is falsely delineated in all that have yet been published. It inclines so much towards the south, after passing the isles which obstruct the entrance, that ships may lie as in a basin. Its extremity is quite land-locked; although no such notion can be formed of it, from the appearance it makes, either in *D'Anville's Atlas*, or in any more recent publication. The air of this Gulph, especially in summer, is pestiferous; a 'complete *mal-aria*'<sup>2</sup> prevails over every part of it. Sir *Sidney Smith*, being here with the *Tigre*, assured us that within the lapse of one week from the time of his arrival, he had not less than one hundred of the crew upon the sick list. The author soon

*Mal-Aria.*

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(2) The name generally given, in the *Mediterranean*, to those mephitic exhalations of *carburetted hydrogen*, prevalent during the summer months, where land has not been properly drained. The mouths of all rivers are thus infested: also, all cotton and rice grounds; places called *Lagunes*, where 'salt is made; all the plains of *Bœotia*, *Thessaly*, and *Macedonia*, particularly those of *Zeitun*, the antient *Lamia*, and *Thessalonica*; the great *Marsh of Bœotia*; all the northern and western coasts of the *Morea*; and the whole coast of *Romelia*, opposite *Corcyra*, now *Corfu*.



became a striking example of the powerful influence of such air, not only in the fever which there attacked him, but in a temporary privation of the use of his limbs, which continued until he put to sea again. It may generally be remarked, that wherever the ruins of antient cities exist, the air is bad; owing to water which has been made stagnant by the destruction of aqueducts, of conduits that were used for the public baths, and to the filling up of channels formerly employed to convey water, which is now left, forming fens and stinking pools. But it is not to such causes alone that the bad air of the Bay of *Macri* may be ascribed. The lofty mountains, entirely surrounding it, leave the Gulph, as it were, in the bottom of a pit, where the air has not a free circulation, and where the atmosphere is often so sultry, that respiration is difficult: at the same time, sudden gusts of cold wind rush down, at intervals, from the snowy heights, carrying fever and death to those who expose their bodies to such refreshing but deceitful gales. Yet the temptations to visit this place, notwithstanding the danger, are lamentably strong; there is no part of the *Grecian* territory more interesting in its antiquities than the *Gulph of Glaucus*. The Ruins of *Telmessus* are as little known, as they are remarkable in the illustration they afford

with regard to the *tombs* and the *theatres* of the Antients.

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VIII.

We had no sooner entered the mouth of the Gulph, than we encountered the tremendous swell our pilot had taught us to expect. At one moment, a gust, as of a hurricane, laid our vessel upon her beam-ends; at another, the sails were shaking, as in a calm, and the ship pitching in all directions. In this situation night came on. Our Captain, wishing himself well out at sea, was cursing his folly for venturing into such a birth; dryly observing, that “if we did not look sharp, we should be smothered before morning.” Land around us, on every side, increased our apprehensions; but patience and labour at last brought us quietly to anchor on the eastern side of one of the six isles in the entrance to this bay, behind which vessels lie most commodiously that visit the place for the purpose of watering. During the *Egyptian* Expedition, ships came hither to obtain wood and water for the fleet; but their crews being attacked by the natives of the coast, who are a very savage race of mountaineers, it was usual to send to *Cyprus* for those supplies.

When daylight appeared, we observed a

CHAP.  
VIII.

Island  
mentioned  
by *Pliny*.

larger island than any of those we had before noticed, lying farther within the bay, towards the east, and entirely covered with buildings, like the small island in the *Lago Maggiore* of the *Milanese* territory in *Italy*, called *Isola bella*. This island is perhaps the *Macris* of *PLINY*<sup>1</sup>, which he describes as lying towards the river *Glaucus*; unless, from the circumstance of its ruined town, we may consider it as *Telandria*, which is placed by him nearly in the same situation. The buildings seemed to us to be the work of *Italians*; for, upon hoisting out our boat, and visiting the place, we found here the ruins as of a *Genoese* town, of considerable size, to which the inhabitants of the town of *Macri* were probably accustomed to resort, during summer, to avoid the bad air. Some of the houses, porticoes, baths, and chapels, are yet almost entire; and the whole has a picturesque and striking appearance. After passing this island, we rowed towards the town of *Macri*, situate in the midst of the Ruins of *TELMESSUS*.

Ruins of  
*Telmessus*.

The name of this city appears in the *inscription* which we found there, proving the accuracy of *D'Anville* in the position which he assigned to

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(1) *Pliny* mentions the island *Macris*, whence the modern name *Macri*. It is perhaps, therefore, this island to which he alludes in the following passage: "Glaucumque versus amnem Lagusa, *Macris*, *Didymæ*, *Helbo*, *Scope*, *Aspis*, et in quâ oppidum interiit *Telandria*." *Hist. Nat. lib. v. tom. I. p. 280. L. Bat. 1635.*

it. Here the bay winds round a promontory, and inclines towards the south, presenting a beautiful harbour sheltered on every side by a mountainous coast<sup>2</sup>. We landed upon the modern pier; and, having paid our respects to the *Agha* in the usual form, by taking a cup of his coffee, proceeded to the *Ruins*. They lie towards the east and west of the present town, or, in truth, all around it; for when the modern town was built, it arose from the ruins of the antient city. The first and principal *Ruin* appears from the sea, before landing, to the west of the town. It is that of an immense *Theatre*, whose enormous portals are yet standing: *Theatre.* it seems to be one of the grandest and most perfect specimens which the Antients have left of this kind of building. The situation selected for it, according to a custom observed throughout *Greece*, is the side of a mountain sloping to the sea. Thus, by the plans of *Grecian* architects, the vast operations of Nature were rendered subservient to works of art; for the mountains, on which they built their theatres, possessed naturally a theatrical form; and, towering behind them, exhibited a continuation of the immense *Coilon* which contained the seats for the spectators; giving a prodigious dignity

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(2) See a small Chart made upon the spot by the author, as a *Vignette* to this Chapter.

to the appearance of their *theatres*. Indeed, it may be said, that not only the *mountains*, but the *sea* itself, and all the prospect before the spectators, who were assembled in those buildings, must have been considered, by the architects of *Grecian theatres*, as forming parts of one magnificent design. The removal of any object from the rest would materially have injured the grandeur of the whole. *Savary*, who saw this theatre at *Telmessus*, says it is much less than that of *Patara*<sup>1</sup>, and we found its diameter not half so great as that of *Alexandria Troas*; yet the effect produced by it seemed to be greater. Some of the stones used in its construction are nine feet long, three feet wide, and two feet thick. Three immense portals, not unlike the Ruins of *Stonehenge*, conducted to the *arena*. The stones which compose these *gates* are yet larger than those already mentioned: the central gateway consists only of *five*, and the two others of *three* each, placed in the most simple style of architecture. Every thing at *Telmessus* is *Cyclopéan*; a certain vastness of proportion, as in the walls of *Tirynthus* or of *Crotona*, excites a degree of admiration which is mingled with awe; and this may be said to characterize the vestiges of

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(1) "Letters on Greece," lib. ii. 48. Lond. 1788.

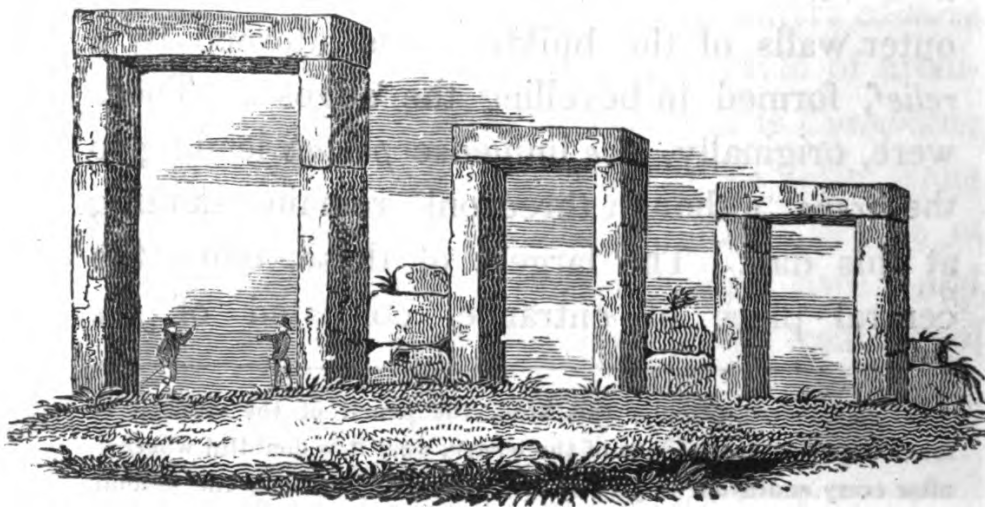


the *Dorian* colonies over all the coast of ASIA MINOR. The grandeur of the people and the sublime conceptions of their artists were displayed, not only in the splendour of their buildings, but in the magnitude of the materials with which their edifices were constructed. The kings and the people of *Caria* and of *Lycia* have left behind them monuments defying the attacks of time or of barbarians. Amidst the convulsions of Nature, and the earthquakes which have desolated the shores of the *Carpathian Sea*, these buildings have remained unshaken. The enormous masses belonging to the doors of the *Telmessensian theatre* were placed together without any cementation or grooving; they are simply laid one upon the other; and some notion may be formed of the astonishing labour necessary in the completion of the edifice to which they belong, when it is further stated, that every stone in the outer walls of the building was adorned by a *relief*, formed in bevelling the edges<sup>2</sup>. There were, originally, *five* immense *portals* leading to the *arena*, although three only remain standing at this day. The largest of these, being the central place of entrance, consisted of *five*

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(2) In all description of this kind, the pencil of the *artist* is so much superior to the pen of the *writer*, that it is doubtful whether, after every endeavour to give an idea of this appearance, the account will be intelligible.

pieces of stone; *two* being on either side, as uprights, and *one* laid across. The uprights are ten feet two inches, and five feet eleven inches, making the whole height of this door sixteen feet and one inch. The breadth of these stones is three feet ten inches, and they are twenty inches thick. The space for the entrance is seven feet three inches wide; and the length of the upper stone placed across the uprights is ten feet seven inches; all of one entire mass. The doors on each side of the main entrance, consisting only of *three* stones each, had, for their uprights, masses of eleven feet three inches in height, four feet in breadth, nineteen inches in thickness, and the space for the entrance six feet four inches: those upon the right and left of the three in the centre were still smaller. An engraved representation will perhaps give more perspicuity to this description.



The form of this theatre is semicircular; it has twenty-eight rows of seats, and all of them remain entire. The rows are divided into two parts, by a corridor passing all round; fourteen seats being in the upper division, and the same number in the lower. In the upper compartment, on each side of the theatre, is a vaulted chamber; one being exactly opposite to the other. Perhaps the measure across the *arena*, to the beginning of the seats, may rather prove its form to be *elliptical* than *semicircular*. We found the distance from the centre portal to the lower bench to be thirty-five yards, and we obtained a major diameter of thirty-seven yards by measuring the distance from side to side. The stones of which the walls consist, between the portals, are eight feet ten inches in length; these were placed together without cement, and exhibited the same massive structure as the rest of the building. Being resolved to render an account as explicit as possible of a theatre still remaining so entire, we shall now proceed to state the dimensions of the seats. Their height is sixteen inches, and the breadth twenty-five; and the height of the corridor, passing round the back of the lower tier, is five feet eight inches; so that the elevation of the persons placed in the upper row was forty-two feet above the *arena*. Before

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the front of this fine theatre extended a noble terrace, to which a magnificent flight of steps conducted from the sea. The beautiful harbour of *Telmessus*, with the precipices and snow-clad summits around it, were in the prospect surveyed by the spectators; and behind towered the heights of that mountain, to whose shelving sides the edifice was itself adapted. It is not in the power of imagination to conceive a sublimer scene, than, under so many circumstances of grand association, was presented to the stranger, who, landing from his bark beneath the *Propylæa* of this building, ascended to the terrace of the *Theatre* from the strand, and, entering its vast portals, beheld the *Telmessians* seated by thousands within its spacious area.

Oracular  
Cave.

Near to the ruins of this edifice there are other remains; and, among them, there is one, of a nature too remarkable to be passed without notice: it is a lofty and very spacious vaulted apartment, open in front, hewn in the solid substance of a rock, beneath the declivity upon which the *Theatre* is situate, and close to the sea. The sides of it are of the natural stone; but the back part consists of masonry, stuccoed with so much art, that it exhibits the appearance of the rock itself. This stucco evidently

served as a screen, to conceal a hollow recess, of the same height and breadth as that side of the vault. In this recess was probably secreted one of those *soothsayers* for which *Telmessus* was antiently renowned<sup>1</sup>; so that when persons entered the vault to consult the *oracle*, a voice apparently supernatural might answer, where no person was visible. Similar means of deception, employed by *Heathen* priests, are exhibited by their remains at *Argos* in *Peloponnesus*, as will hereafter be described. With regard to this *Cave*, it is difficult to explain the manner in which the person who delivered the *oracular* sayings obtained an entrance to the recess. We could observe neither hole nor crevice; nor would the place have been discovered, if some persons had not, either by accident or by design, broken a small aperture through the artificial wall, about four feet from the floor of the vault. A flight of steps extended

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(1) *Telmessus* was so renowned for the art of *divination*, that *Cræsus*, king of *Lydia*, sent to consult its *soothsayers* upon an occasion mentioned by *Herodotus*. The famous *haruspex* of ALEXANDER THE GREAT was *Aristander* of TELMESSUS. *Arrian* (Epod. lib. ii. ed. *Gronov.*) says of the people, Εἶναι γὰρ τοὺς Τελμισσίας σοφοὺς τὰ θεῖα ἐξηγεῖσθαι, καὶ σφίσι ἀπὸ γένους διδόνθαι αὐτοῖς καὶ γυναῖξι καὶ παισὶ τὴν μαντείαν. It may be observed here, that the name of the city, in the text of *Arrian*, and in *Gronovius's* commentary, is written *Telmessus*. Our inscriptions, copied there, prove the word to be as written in the following passage of CICERO: "*Telmessus in Caria est; quæ in urbe excellit haruspicum disciplina.*" CICERO de *Divinatione*, lib. i.





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from the shore to this remarkable *cave*. As it was open in front towards the sea, it does not seem to have served for a place of sepulture. We may therefore conclude that it was one of the chambers of those juggling *soothsayers*, for which this city was particularly famous.

The walls of the *Theatre* of *Telmessus* furnished materials for building the pier of the present town. The sculptured stones, already noticed upon the exterior of that sumptuous edifice, may now be discerned in the later masonry of this work. All the *marble* used by the *Turkish* inhabitants of the place, in their cœmety, mosque, and public fountains, was taken from the remains of the *Grecian* city, and afterwards fashioned, by those barbarians, into shapes by which every trace of their former honours has been annihilated. Enough, however, yet exists, to prove the rank once maintained by the *Telmessians*, although little can be found within the precincts of the modern town. Yet even here we observed some antiquities; and among these a *marble altar*, on which a female figure was represented, with the extraordinary symbols of two hands figured in bas-relief, as if cut off and placed by her, and with this inscription:

EIPHNHXAIP E

Near the same place was also the capital of an *Ionic* pilaster; having the architect's name, **HERMOLYCUS**, so engraven upon it as not to be discerned when the building, to which it belonged, was perfect; the letters being inscribed behind the capital, where the stone was intended to be placed against a wall; and thus written:

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ΕΡΜΟΛΥΚΟΥ

Not being able to discover any other antiquities within the town, we passed through it, towards the *east*<sup>1</sup>; and here we had ample employment, in the midst of the sepulchres of the *Telmessensians*. Some of them have been delineated, but without accuracy or effect, in the work of *Monsieur de Choiseul Gouffier*<sup>2</sup>. They are the sepulchres to which allusion was made in a former volume, when discussing the

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(1) The remains of *Genoese* and of *Venetian* buildings cover all the coast near to the town. We found here, in full bloom, that exceedingly rare plant, the *Aristolochia Maurorum*. It is badly represented in *Tournefort's Travels*, tom. II. p. 79. The singular colour of the flower, and also its brown leaves, made it at first doubtful to us whether it were an animal or a plant. It grows also near to the ruins of the *Theatre*.

(2) *Voyage Pittoresque de la Grèce*. This has been stated for the purpose of contradicting a Note published in the *English* edition of *Savary's Letters on Greece*, p. 49. *Lond.* 1788.; where it is said, that "these antient monuments are delineated with great minuteness and accuracy

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subject of the origin of *temples*<sup>1</sup>. - It was there stated, that the most antient *Heathen* structures, for offerings to [the Gods, were always either *tombs* themselves, or they were built where *tombs* had been. Hence the first *temples* of *Athen's*, of *Paphos*, and of *Miletus*; and hence the terms used by the most antient writers in their signification of a *temple*. Hence, also, the sepulchral origin and subsequent consecration of the *Pyramids of Egypt*. But since Mr. *Bryant*, alluding to the *tombs* of *Persepolis*, maintained that they were temples *ab origine*, as distinguished from places of burial, it will be right to shew, that those of *Telmessus*, corresponding exactly with the *Persepolitan* monuments, so that one might be confounded with the other, have upon them *inscriptions* denoting explicitly the cause of their construction.

Sepulchres  
of the  
*Telme-*  
*sensians*.

The *Tombs* of TELMESSUS are of two kinds; both being visible from the sea, at a considerable distance. The *first*, and the more extraordinary, are sepulchres hewn in the face of perpendicular

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*accuracy* in the *Voyage Pittoresque*." If the Reader attempt to form his judgement of the Ruins of *Telmessus* from that work, he will neither have any notion of their real grandeur, nor any correct idea of their appearance.

(1) "Journey along the frontier of *Circassia*." See Part I. Vol. II. Chap. II. p. 75. of the Octavo Edition.

rocks. In places where the side of a mountain exhibits an almost inaccessible steep, the antient workmen seem to have bestowed their principal labour. In these situations may be seen excavated chambers, worked with such marvellous art as to resemble *porticoes* with *Ionic* columns; *gates* and *doors* beautifully sculptured, on which are carved the representations as of embossed iron-work, bolts, and hinges. Yet every such appearance, however numerous the parts that compose it, proves, upon examination, to consist of one stone<sup>2</sup>. When any of the columns have been broken at their bases, they remain suspended by their capitals; being, in fact, a part of the architrave and cornice which they seem to support, and therefore sustained by them, and by the contiguous mass of rock above, to which they all belong. These are the *sepulchres* which resemble those of *Persepolis*. The other kind of *tomb* found at TELMESSUS is the true *Grecian Soros*, the *Sarcophagus* of the *Romans*. Of this sort there are several (but of a size and grandeur far exceeding any thing of the kind elsewhere), standing, in some instances, upon the craggy pinnacles of lofty precipitous rocks.

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(2) A similar style of workmanship may be observed in the stupendous *Indian temples*, as they have been beautifully delineated by Mr. *Daniel*.

It is as difficult to determine how they were there placed, as it would be to devise means for taking them down; of such magnitude are the single stones composing each *Soros*. Nearer to the shore, and in less elevated situations, appear other *tombs*, of the like nature, and of still larger size, which are formed of more than one stone; and almost all of them, of whatsoever magnitude or form, exhibit inscriptions.

The largest of those near to the shore, situate in a valley between the mountains and the sea, is composed of five immense masses of stone; four being used for the sides, and one for the lid or cover<sup>1</sup>. A small opening, shaped like a door, in the side facing the harbour, is barely large enough to allow a passage for the human body. Examining its interior by means of the aperture here afforded, we perceived another small square opening in the floor of this vast *Soros*, which seemed to communicate with an inferior vault. Such cavities might be observed in all the sepulchres of *Telmessus*, excepting those cut in the rocks; as if the bodies of the dead had been placed in the lower receptacle,

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(1) The length of the *operculum* (and of course of the *Soros* which it exactly covers) is ten feet; its width, eight feet five inches; and its thickness, two feet six inches.



while the *Soros* above answered the purpose of a cenotaph; for wherever the ground had been sufficiently cleared around them, there appeared, beneath the *Soros*, a vault<sup>2</sup>. Almost all these tombs have been ransacked; but perhaps the one to which reference is now made has not yet been opened. Gipsies, who were encamped in great numbers among the Ruins, had used some of the vaults, or lower receptacles, as sheds for their goats. A question is here suggested, which it may be possible to answer; it is this: "Whence originated the distinction, observed in the *Telmessensian* sepulchres, between the tombs having a *Persepolitan* character, and the cenotaphs exhibiting the most antient form of the Greek *Soros*?" The first seem evidently to be *Asiatic*, as they correspond with the remains of customs still discernible in many parts of *India*. The last are of *European* origin; and their introduction may therefore be referred to periods in the history of the country, when the first colonies from *Greece* took possession of the coasts of *Caria* and *Lycia*. The *Dorian* dialect is yet retained

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(2) Such a mode of interment is still exhibited in all our *English* cemeteries. It is a practice that we derived from the *Romans*; and the form of their *Sarcophagus* may yet be noticed in almost every church-yard of our island.

CHAP. in almost every *inscription* found upon these  
 VIII. shores<sup>1</sup>.

Tomb of  
*Helen*,  
 daughter of  
*Jason*.

Upon the right hand of the mouth of the *Soros*, is an *Inscription*, in legible characters, of the highest importance in ascertaining the identity of the city to which it belonged, as well as in the illustration it offers concerning the nature of the monument itself. The author copied it with all the care and attention it was possible to bestow, when exposed to the scorching beams of a powerful sun, and to mephitic exhalations from the swamp in which it is situate. By the legend, this monument is proved to have been the TOMB OF HELEN, DAUGHTER OF JASON, A WOMAN OF TELMESSUS. It is difficult to comprehend what is intended by the *turret*, unless it be the superior receptacle, or *Soros* itself. We learn, from this *inscription*, that *Greek* tombs were not always exclusively appropriated to the interment of a single body, although such strict injunction be sometimes expressed against the

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(1) The late Professor *Porson*, to whom the author shewed the *inscription* he discovered upon this *Soros*, maintained that it was evidently older than the hundredth Olympiad. Reckoning, therefore, to the time in which it was found, the antiquity of this monument amounted to two thousand one hundred and seventy-one years; for the hundredth Olympiad terminated with the year 377 B. C. Professor *Porson* himself afforded the translation of this inscription, as it will be found here given; the author having carefully inserted it, literally and verbally, from the copy left with him by his lamented friend.

admission of any other corpse than of the person first buried<sup>2</sup>; but that sometimes they answered all the purposes of a modern family vault.

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ΕΛΕΝΗΗΚΑΙ  
ΑΦΦΙΟΝΙΑΣΟ  
ΝΟΣΤΟΥΔΙΟ  
ΓΕΝΟΥΣΤΕΛ  
ΜΗΕΣΙΣΤΟΜΝΗ  
ΜΕΙΟΝΚΑΤΕΣΚΕΥΑΣΕΝ  
ΕΑΥΤΗΚΑΙΟΨΕΑΥ  
ΤΗΝΕΝΕΘΑΨΕΝΑΠΟΛ  
ΛΩΝΙΔΗΔΥΙΩΑΥΤΗΣ  
ΚΑΙΕΛΕΝΗΤΗΚΑΙΑΦΦΙ  
ΩΕΓΓΟΝΗΑΥΤΗΣΑΛΛΩΔΕ  
ΜΗΔΕΝΙΕΖΕΙΝΑΙΕΝΤΩ  
ΠΥΡΓΙΣΚΩΤΗΘΗΝΑΙΜΕ  
ΤΑΤΟΕΝΤΑΦΗΝΑΙΑΥΤΗΝ  
ΕΙΤΙΣΘΕΙΗΤΙΝΑΑΣΕ  
ΒΗΣΕΣΤΩΘΕΟΙΣΚΑΤΑ  
ΧΘΟΝΙΟΙΣΚΑΙΕΚΤΟΣ  
ΟΦΕΙΛΕΤΩΤΕΛ  
ΜΗΕΣΕΝΩΔΗ  
ΜΟΣΙΩ

ΧΙΕ

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(2) See particularly the *Inscription* copied at *Erhessykeuy*, in the *Plain of Troy*, as found on a *Soros* brought from *Alexandria Troas*, in the Sixth Chapter of this Volume, p. 204.

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“HELEN, WHO WAS ALSO APHION, THE DAUGHTER OF JASON THE SON OF DIOGENES, A WOMAN OF TELMESSUS, CONSTRUCTED THIS MONUMENT FOR HERSELF, AND LATE IN LIFE HAS BURIED HERSELF THEREIN; AND TO APOLLONIDES, HER OWN SON; AND TO HELEN, WHO IS LIKEWISE CALLED APHION, HER OWN GRAND-DAUGHTER; BUT TO NOBODY ELSE BE IT ALLOWED TO BE DEPOSITED *IN THE TURRET*, AFTER THAT SHE HERSELF IS THEREIN ENTOMBED. BUT IF ANY PERSON PRESUME TO PUT ANY PERSON THEREIN, LET HIM BE DEVOTED TO THE INFERNAL GODS, AND LET HIM YEARLY PAY TO THE TREASURY OF THE TELMESSESIANS FIFTEEN DRACHMS<sup>1</sup>.”

Other  
*Soroi.*

There were other *sepulchres* of the same form, although not quite so large, which consisted only of two masses of stone; one for the body, or chest, of the *Soros*, and the other for its *operculum*; and, to increase the wonder excited by the skill and labour manifested in their construction, these have been almost miraculously raised to the surrounding heights, and left standing upon the projections and crags of the rocks which the casualties of Nature have offered for their reception. One of them exhibits a *bas-*

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(1) Nine shillings and eight-pence farthing.

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*relief*; and by the left side of this, an *inscription*, but so nearly obliterated, that we could discern few of the letters. The *relief* represents a female figure seated, to whom some one is bringing an infant. Four other figures, two male and two female, follow the person who carries the child. These again are succeeded by a train of attendants. This subject is common in *Greece*. It is similar to that described by Dr. Chandler at *Sigeum*<sup>2</sup>, as being the presentation of a new-born babe to the tutelar Deity, upon the fifth day after its birth. It is not quite so clear for what purpose this subject was introduced upon a *sepulchral* monument, unless it were erected in memory of one who died in child-bed. The only distinct letters were the following:

..... ΛΗ . . . . ΡΑ  
 . . . . ΔΗΜΗΤΡΙΟ  
 . . . . ΘΕΣΤΗΑΤΩΝ  
 . . . . ΤΑΚΑΛΛ . .  
 ΟΝΙΟΣ ΔΙΟΙΝΗ  
 ΝΤΑΙΟΝ . . . . .

Upon the opposite side of this *Soros*, towards the mountain, we found also part of another inscription:

ΓΕΛΗΤΟ . . . . ΔΛΟΑΣΚ . . . Α . . . ΚΝ . . . . ΟΣΙ

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(2) Travels in *Asia Minor*, p. 36. See also a Plate in the *Ionian Antiquities*.



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This tomb consists of two entire stones, standing upon a lofty rock, difficult of access. One stone being hollowed, affords a receptacle for the body; the other supplies its ponderous covering.

Near to this there is another *tomb*, with a simple *bas-relief*, but not of less massive materials, nor less elevated in its situation. The practice of ornamenting the *Soros* is not of a date so remote as the chaster style observed in some of the old *sepulchres* of *Macedonia*, and in others left by the *Ptolemies* of *Egypt*. In its original form, it preserves a simplicity and grandeur not to be aided by any ornament. The purest model<sup>1</sup> was afforded by the *granite Soros*, in the chamber of the *Greater Pyramid*, when it was covered by a simple slab. During the first ages, the *Soroi* were destitute even of *inscriptions*; the magnitude of the work spoke for itself, and it was believed that posterity needed no other information<sup>2</sup>. In later times,

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(1) The classical taste of *Poussin* did not suffer this model to escape his notice, when he painted the celebrated picture of *The Flight into Egypt*. The Holy Family are there delineated by the side of an antient *tomb*, consisting of the *Soros*, with its simple *covering*, destitute of any ornament whatsoever. In that picture, all is repose, and grandeur, and sublimity, in the highest degree.

(2) The account given by *Diodorus* of the *Sepulchre of Osymandyas*, (*Diod. Sic. lib. i. p. 57. ed. Wessel. Amst. 1746.*) affording one of the oldest *Inscriptions* of this nature, proves how fully the Antients relied upon  
the

when the relics of the dead became sources of superstition, and sloth or avarice had rendered them subservient to mercenary purposes, it was necessary that *inscriptions* should often not only record the origin of the *tomb*, but also testify the miracles it wrought, or the mysteries it concealed. Hence those numberless writings at the monument of *Memnon*, and the long catalogue of hieroglyphic characters with which the priests of *Alexandria* had inscribed the *Soros* containing the consecrated remains of the Founder of their city. It is quite inconceivable by what art the people of *Telmessus* were enabled to raise such everlasting monuments of their piety for the dead. The *Soros* now described, stands upon the top of a rock, towering among the ruins and other *sepulchres* of the city: it consists, like the former, of two pieces of stone; and its foundation is upon a mass so solid, that even the earthquakes, to which the country has been liable, have not, in the smallest degree, altered its original position.

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the perpetuity of their memory by the greatness of their sepulchres. ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΟΥΤ ΜΑΝΔΥΑΤΑ ΕΙΜΙ ΕΙΔΕΤΙ ΕΙΔΕΝΑΙ ΒΟΥΛΕΤΑΙ ΠΗΛΙΚΟ ΕΙΜΙΚΑΙ ΠΟΥ ΚΕΙΜΑΙ ΝΙΚΑΤΩ ΤΙ ΤΩ ΝΕ ΜΩΝΕΡΓΩΝ. "I am *Osymandyas*, King of Kings! If any one would know how great I am, and *where I lie*, let him surpass any of my works." *Ulysses*, in the *Hecuba* of *Euripides*, expresses his indifference as to the manner in which he lives, provided only that he be allowed a magnificent *Tomb* after his death.

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Mauso-  
leum.

Again passing the **TOMB OF HELEN**, and proceeding a little farther towards the east, we came to the remains of a Monument, which I should have believed to have been the famous Cenotaph erected by *Artemisia* in honour of her husband, from its conformity to the accounts given of that work, if *Strabo* had not assigned for it a different situation<sup>1</sup>. Hard by, upon a block of marble, we noticed the following *inscription*, perhaps referring to this building. The stone seemed as if it had been placed over the entrance of some edifice. It purports that a person of the name of "*Sammias* constructed the monument for himself, his wife *Auxesis*<sup>2</sup>, daughter of *Naneis*, his family, and descendants:" and concludes with the usual prohibition concerning its exclusive appropriation; and the fine to be levied in consequence of its violation, to be paid to the Senate.

ΣΑΜΜΙΑΣ ΚΑΤΕΣΚΕΥΑΣΕΝ ΤΟ ΜΝΗΜΕΙΟΝ ΕΑΥΤΩ ΚΑΙ  
ΕΥΧΑΙΚΙΑ ΤΟΥ ΑΥΞΗΣΕΙΝ ΑΝΗΙΔΟΣ ΚΑΙ ΤΟΙΣ ΤΕΚΝΟΙΣ  
Η ΤΟΙΣ ΕΚ ΤΟΥ ΤΩΝ ΕΣΟΜΕΝΟΙΣ ΕΚΓΟΝΟΙΣ ΜΟΥ ΚΑΙ  
ΤΟΥΤΙ ΟΥ ΜΟΥ ΕΠΑΓΛΟΥΧΑΡΑ ΕΑΝ ΜΕΙΝΗ ΜΕΤΑ ΤΟΥ  
ΟΥΔΕΝΙ ΕΞ ΕΣΤΑΙ ΑΝ ΟΙ ΕΛΙΘΟΙ ΜΕΓΗΜΗΣ ΤΝ ΧΩΡΗΣ ΑΙΤΙΝΙ  
ΧΕΟΝ ΟΙ ΕΙΑ ΕΘΟ ΑΛΛΟ . . . . ΠΟΙΗΣΑΣ ΑΠΟΤΕΙΣ ΕΙΤΕ Α  
ΜΗΣΣΕΩΝ ΓΕΡΟΥΣΙΑ ✕ . .

(1) *Strabon. Geog. lib. xiv. p. 938. ed. Oron.*

(2) This name occurs in an *Inscription* published by *Maffei*, *Epist. 18. Gall. Antiq.* See also *Oderici Inscript. p. 368.*

That a building equal to this in magnitude should have been erected for any private individual, seems to be improbable: and that it could not have been one of the public edifices of the *Telmessians*, is evident, because it did not admit light: and further, that its origin was *sepulchral*, may also be inferred from the circumstance of its situation in the midst of *tombs*. Its form is quadrangular; it consists of enormous masses of stone, placed together without cement: strength seems all which the architect intended in its formation. It bears every trace of having sustained some enormous obelisk or pyramid, to which it supplied a basement. Viewed externally, it has the appearance of a solid cube; but having effected a passage to the interior of the pile, by means of chasms which had been opened by earthquakes, we found an arch, within, upon each of the sides of the cube. Between these arches, the intervening parts, that is to say, the solid angles of the building, were each of them of one entire stone, of incredible size, and scooped within, so as to form a dome by meeting together in the upper part of the fabric. Upon the outside of the pile the arches were walled up, to give additional strength to the work, and better enable it to sustain the immense weight it was designed to bear. All the ground before it, towards the

sea, had been levelled, and was formerly covered by masonry, now only visible in a few remaining traces. In this extraordinary *sepulchre*, there is nothing which should induce us to believe it to be of less antiquity than the *Tomb of Helen* before described; consequently we may refer to it as offering a satisfactory proof of the existence of *circular arches*, and even of a *dome*, in architecture, four centuries before the *Christian æra*.

We afterwards ascended the cliffs, for the purpose of examining more accurately what are deemed, and with reason, the greatest curiosities of *Macri*; the *tombs* cut out of the solid rock, in the precipices towards the sea. The labour here bestowed has been immense; and the work is very beautiful. Some of these are more adorned than others, having, as was before stated, a kind of portico, with pillars in front. In those which were almost plain, the hewn stone was as smooth as if the artist had been employed upon wood, or any other soft substance. The exterior form of almost every one of them cannot, perhaps, be better described, than by comparing them with a familiar article of household furniture, to which they have great resemblance; namely, to those book-cases, with glass doors, seen upon bureaus,



surmounted by ornamented rail-work over the front and sides. A small rectangular opening, scarcely large enough to pass through, admitted us to the interior of some of them; where we found a square chamber, with one or more receptacles for dead bodies, shaped like baths, upon the sides of the apartment, and neatly chiselled in the body of the rock. The mouths of these sepulchres had been originally closed by square slabs of stone, exactly adapted to grooves cut for their reception; and so nicely adjusted, that, when the work was finished, the place of entrance might not be observed. Of similar construction, although not exactly of the same form, were the *sepulchres* of the *Jews* in PALÆSTINE; and particularly that in which our Saviour was buried, as will be more fully shewn in the sequel<sup>1</sup>. *Inscriptions* appeared upon several of them, but written in so many different characters, and with such various marks of time, that it is impossible to assign any precise period for the age of their common origin. Upon some of them were letters of no remote date, as may be proved from the names they served to express, and the manner in which they were written; and, close to these,

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(1) "And laid him in a *sepulchre* which was *hewn out of a rock*, and rolled a stone unto the door of the *sepulchre*." *Mark* xv. 46.

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were others of *Phœnician* workmanship. In proof of this, we shall here insert two *inscriptions*, copied from tombs adjoining each other; both being hewn out of the same rock, and, to all appearance, by the same people. Upon the first appeared,

ΤΙΒΕΡΙΟΥΚΛΑΥΔΙ  
ΟΥΠΕΡΓΑΜΟΥ

and upon the adjoining sepulchre these remarkable characters;

ΡΩΤΒΟΙΟ  
ΟΤΡΚΦ↑ΜΟΥΡ↑Ρ↑ΟΥΤΕΛΦΜ  
ΜΕΞΤΕΡΙΔ°ΡΠ

A very antient mode of writing the name of the city is evident in this *inscription*<sup>1</sup>. If the ΡΠ, written in such legible characters at the end, be the date, it denotes a degree of antiquity irreconcilable to the form of one of the letters, and would carry us back to a period equal to two thousand four hundred and forty-one years: but it may specify a sum of money, as in the

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(1) The arrow-headed character *may* be a numeral. See the first *Inscription* in *Maffei Museum Veronense*.

termination of the inscription upon the *Tomb of Helen.*

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Over the entrance of a third sepulchre, near to these, we found another very legible *inscription*<sup>2</sup>, with a square *Sigma*:

ΔΙΟΤΕΙΜΟΥΤΟΥ  
ΤΛΕΠΟΛΕΜΟΥΚΑΙ  
ΔΙΟΤΕΙΜΟΥΔΙΣΤΟΥ  
ΤΛΕΠΟΛΕΜΟΥΠΡΟΓΟΝΙΚΟΝ

And over a fourth, an *inscription* less perfect, with the same *Sigma*, of which we could only discern these letters:

ΑΡΙΣΤΕΙΔΟΥΤΟΥ.....ΑΝΑΚΤΟΣ  
ΚΑΙΤΩΝΚΑΙ.....ΟΜΩΝΑΥΤΟΥ

But there were some of these *sepulchres* without any discoverable entrance, either natural or artificial; nor could we conceive how they were formed, or in what manner bodies were conveyed into the interior. The slabs whence the seeming doors were constructed, proved, upon examination, to be integral parts of the solid

*Monolihal  
Sepulchres.*

(2) The last word in this inscription, *προγονικόν*, may be translated *monumentum avitum*; *ἡρώων* being understood. *Vid. Maffei Museum Veronense*, 59.

rock; neither would the interior have been discerned, had it not been for a small irregular aperture, broken by the people of the country through one of the divisions hewn in imitation of pannels. Through this hole, barely wide enough for a person to thrust his head, we obtained a view of the interior. Here we perceived the same sort of chamber as in the others, but without the smallest joint or crevice, either belonging to the doors, or anywhere in its massive sides, by means of which a stone might be removed, or any opening effected for a place of admission. This may be left for explanation by future travellers who visit *Macri*. It was to us altogether incomprehensible; and therefore it is better to curtail the marvellous, than, by enlarging upon such a subject, to incur the imputation of writing a romance. Something like the curious cement, before mentioned<sup>1</sup>, in the *Oracular Cave* to the west of the *Theatre*, might perhaps, by its resemblance to natural stone, have deluded our observation, and thus concealed a secret entrance to the *tomb*. There is reason to suspect, from the general appearance of their places of burial, that the *Telmessians* were not more studious of beauty and elegance in their construction, than of preventing access

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(1) See page 298.

to them afterwards; and it is probable that, in certain instances, the only clue to the interior was in the possession of the priests, or of the family to whom these *sepulchres* belonged. Hence may have originated the Oriental tales of charms used in admission to subterraneous caves, and chambers of the dead<sup>2</sup>.

The next we visited was particularly remarkable for its simplicity and beauty. The letters of an *inscription* in the front of it were rude, and barbarously engraven. A repetition of the words THE MONUMENT (τὸ μνημεῖον), in two lines one above the other, without any other inscription, is also remarkable. Within, it had three receptacles for dead bodies, one on each side of the chamber. One of the pannels in front was open: the other never was intended to be so, the rock behind being plain and entire<sup>3</sup>. Of all

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(2) There is something of this nature in *Gray's* translation of "*The Descent of Odin*," from the *Norse* tongue.

“ Facing to the northern clime,  
Thrice he traced the Runic rhyme;  
Thrice pronounc'd, in accents dread,  
The thrilling verse that wakes the dead;  
Till, from out the hollow ground,  
Slowly breath'd a sullen sound:  
‘ What call unknown, what *charms* presume,  
‘ To break the quiet of the *tomb* ? ”

(3) Its length, within, was five feet ten inches; and its breadth, five feet two inches.



these *tombs*, the most magnificent are those cut in a precipice facing the sea. Many of them have the appearance of being inaccessible; but by dint of climbing from rock to rock, at the risk of a dangerous fall, it is possible to ascend even to the highest. They have in front several rude *pillars*, whose capitals exhibit the *curvature*, or *horn*, which is generally considered as denoting the *Ionic* style of architecture; and those *pillars* are every one of them integral parts of the solid rock, although some be twenty feet high. The mouths of these *sepulchres* are closed with beautiful sculptured imitations of brazen or iron doors, with hinges, knobs, and bars. The porous nature of the rock had occasioned filtrations, and a stalactite deposit had nearly covered a very long *inscription* by the side of one of them. All that could be discerned was a repetition of the words τὸ μνημεῖον, as in the former instance. A species of sage, growing, in great abundance, to the size of a large shrub, also covered the rocks here, yielding a fine aromatic smell. Enough has perhaps already been said of these monuments; and yet not more than a third part of them has been described: the whole mountain facing the sea is filled by their remains. After examining that which has been last described, we ascended to one above, appearing larger

thán any of the others. Here the rock consisted of a beautiful breccia; and before the mouth of this remarkable *tomb* were columns of that substance, at least twenty feet in height. This is the most elevated of all the *sepulchres* of *Telmessus*. The view from it commands the bay. Looking hence upon the water, it is easy to perceive the traces of extensive Ruins stretching into the sea, visible from this eminence, although covered by the waves. To the east of the town, at a considerable distance from it, and near to the mouth of the river *Glaucus*<sup>1</sup>, there appeared to be the foundation of an antient work, which seemed to have been part of a mole, and of a fortress.

The peasants of *Macri* informed us, that ten leagues to the east of what are called *The Seven Capes*, or one day and a half's journey from these Ruins, at a village called *Koynúcky*, there are other very extensive *ruins*, among which may be discerned *statues*, *columns*, and several antient *inscriptions*. These reports are often exaggerations: but it may be of consequence to determine whether the *Ruins* at *Koynúcky* be not the remains of *Xanthus*, or of *Patara*, cities of LYCIA, concerning

Ruins of  
*Koynúcky*.

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(1) "Amnis *Glaucus* deferens *Telmessum*." *Plin. Hist. Nat. lib. v. tom. I. p. 272. L. Bat. 1635.*

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whose modern state we have no information; the one celebrated for the siege it sustained against *Brutus*, and the other for the embellishments bestowed upon it by *Ptolemy Philadelphus*.

Turbulent  
State of the  
Country.

During the time we remained in *Macri Bay*, the *Aghas* of the country were at war: marauding parties, profiting by the general tumult, had set fire to several villages. It was therefore dangerous to venture far from the coast. Indeed, the sea-side was not without its dangers.

Conduct of  
the Natives  
upon the  
Coast.

Captain *Castle*, venturing along the beach, in search of a convenient place to obtain a supply of fresh water, fell into the hands of a party of the natives, as wild and as ferocious in their appearance as any of the tribes of *Caucasus*. We found him surrounded by twenty-five armed men, who had taken his dirk from him, and who seemed very mischievously disposed. One of these fellows, a sturdy mountaineer, wore, by way of ornament, one of the buttons of a *British* naval-officer's uniform. We could not learn how he obtained this: but as our interpreter was not with us, it was proposed that we should adopt a method resorted to by Captain *Cook* in such situations, and prevail upon some of these men, by signs, to accompany us on board. Four of them consented, among whom was the Chief. They followed us to the place

where the boat was stationed; but expressed visible uneasiness, and began to call loudly to their companions on shore, as we stretched out from the land towards the *Taurida*. We conducted them, however, upon deck; when a new dilemma occurred; for Captain *Castle*, conceiving that he had been insulted by these men, insisted upon fighting with their Chief. It was with difficulty we could prevent this from being noticed by the party who had ventured with us; but getting them all at last into the cabin, and having appeased our worthy Captain, by pointing out the danger to which he would expose others of our countrymen, in offending the natives of a coast frequented at that time by our ships for wood and water, he consented to overlook the indignity. After giving them a dram each, with a little gunpowder, some *Constantinople* pipes, tobacco, and coffee, they were so gratified, that we might perhaps have ventured with them even to *Koynúcky*, whither they offered to escort us. We contented ourselves, however, in gaining their permission to botanize unmolested around the Gulph; and, for that purpose, accompanied them back to their companions.

We landed upon the western side of the bay, near to the place laid down in the chart as the

most convenient for watering ships<sup>1</sup>, where a river empties itself into the Gulph. Here we found the ruins of several buildings<sup>2</sup>, situate in pools of stagnant water and most unwholesome fens. The sands were covered with exceedingly rare plants. To add to the extraordinary allurements presented by the coast of *Macri*, it is pre-eminently distinguished by the interest it offers to the botanist. We found no less than eleven new species, besides many almost unknown, during our short examination of the place. The new-discovered plants alone will be mentioned in a Note<sup>3</sup>; and the more general List reserved

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

(2) Perhaps the remains of *Pinara*, mentioned by *Pliny*. "Ultra par sinus priori: ibi *Pinara*, et quæ Lyciam finit *Telmessus*." *Plin. Hist. Nat. lib. v. c. 27. tom. I. p. 271. L. Bat. 1635.*

(3) I. A non-descript shrubby species of *Euphorbia*, with slender flexuose shining shoots, and pointed leaves, about two-thirds of an inch long, of a lanceolate form upon the lower part of the branches, but gradually becoming more oval as they ascend; the rays of the umbel nearly of the same length with the involucre; the divisions of the calyx very short, rounded, and entire; the petals toothed, nearly wedge-shaped. We have named it *EUPHORBIA MUCRONATA*. *Euphorbia fruticosa, glabra; foliis ovato-lanceolatis mucronatis integerrimis; foliolis involucri ovalibus: involucelli obovatis, integerrimis petalis dentatis; capsulis verrucosis glabris.*

II. A small non-descript species of *Trigonella*, with prostrate pubescent stems, from three to five inches long; the largest leaflets measuring only a quarter of an inch. The pods very narrow, hanging down, with the points again turned upwards, like a bunch of fish-hooks. We have named it *TRIGONELLA*



for an *Appendix*. We also visited a beautiful little uninhabited island, lying in the mouth of the bay. It consists of a single mountain, covered with an exuberant vegetation, and with

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Isle of  
*Abercrom-  
bie.*

HAMIGERA. *Trigonella leguminibus pedicellutis, linearibus, hamatis, declinatis, pubescentibus, pedunculo fructifero inermi folio longiore foliolis cuneato-obovatis, dentatis, sericeo-pubescentibus.*

- III. A non-descript species of *Galium*, in habit resembling the *Aparine*, or Common Cleavers, and the stems and leaves in the same manner rough, with hooked prickles; but differing in having fewer leaves together, and their points more elongated, and in the fruit being quite concealed in its long hooked bristles. We have called it GALIUM TRACHYCARPUM. This species is very nearly allied to the *Galium aparinoïdes* of Forskahl. *Galium foliis senis septenisve angusto-lanceolatis longè mucronatis, carinis marginibusque aculeatis; fructu densissimè hispido.*
- IV. A non-descript dwarf annual species of *Bromus*, about a foot in height, with the heads of flowers nearly of an oval form, very close, and shining, their length from one to two inches. We have called it BROMUS NITIDUS. *Bromus annuus, humilis; paniculâ ovatâ coarctatâ; spiculis brevissimè pedunculatis, erectis, glabris, nitidis, subnovem floris; floribus diandris, aristis rectis glumis paulo-longioribus, scabris; foliis piloso-hirsutis.*
- V. A non-descript species of *Alopecurus*, about the height of the *Bromus nitidus*, the heads of flowers nearly oblong, and placed very little above their inflated sheath, the end of which generally rises above them; the awns more than double the length of the glumes. The species ought to be placed near the *Alopecurus angustifolius* of Dr. Sibthorpe. We have called it ALOPECURUS FOLIOSUS. *Alopecurus spicâ ovato-oblongâ glumis acutis aristâ dimidio-brevioribus, basin versus hirsutis, dorso-asperis: vaginis inflatis longis; foliis striatis margine asperis.*
- VI. A non-descript species of *Onosma*, with short crooked woody stems, lanceolate, and blunt bristly leaves, from about half an inch to an inch in length, the bunches of flowers short, nodding, generally simple; the corolla about a third part longer than the

clouds of mosquitoes, "wheeling their droning flight," sole tenants of the wilderness, with the exception of a few rabbits. The aromatic odour

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calyx, and the stigma two-cleft. We have named it *Bristly Onosma*. *ONOSMA SETIGERA*. *Onosma caule fruticente, pumilo tortuoso; ramis brevibus hispidis; foliis lanceolatis, papillois, setis pungentibus asperis; racemis brevibus; calycibus dense setosis; corollâ elongatâ subcylindricâ; antheris exsertis.*

- VII. A non-descript species of *Trifolium*, about nine or ten inches long, the stem a little hairy upwards, with few branches, or quite simple, the leaflets inversely heart-shaped and toothed; the flowers purple, in short close heads, persisting, and becoming rigid; the standard very large, rounded above, but narrowing downwards. The species ought to be arranged near the well-known *Trifolium spadiceum* of Linnæus, and the *Trifolium speciosum* of Professor Willdenow. We have called it *TRIFOLIUM CILIATUM*. *Trifolium annuum, spicis subovatis hemisphærisve paucifloris, corollâ cariosâ majusculâ; petalis denticulatis; calycis dentibus subulatis, ciliatis, inæqualibus; foliolis obcordatis denticulatis; stipulis ciliatis majusculis.*

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Upon the *Isle of Abercrombie*, in the mouth of the Gulph, we discovered, among other very rare plants, the four following entirely new species, hitherto undescribed by any author.

- I. A tall non-descript species of *Scrophularia*, with the leaves repeatedly cut and jagged into narrow sharp segments; the pannicle of flowers from one to two feet or more in length, with bracts, the lowermost of which are pinnatifid, and the uppermost ends nearly linear at the subdivisions; and the flowers about as large as in *Scrophularia canina*. We have called it *SCROPHULARIA SILAIFOLIA*. *Scrophularia glabra, foliis tripinnatifidis luciniis angustis acutis; panicula terminali longissimo.*
- II. A non-descript species of *Laserpitium*, the lower leaves of which are from eight inches to a foot or more in length, and from two to three inches across where they are broadest, having nearly the general outline of an ostrich feather, except in being less flattened, and more attenuated upwards; their segments

exhaled from the shrubs and herbs by which it is completely mantled, is quite as powerful as in the scented atmosphere of *Rhodes*. A few solitary

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segments repeatedly subdivided, till they become as fine as threads: the leaves on the stem have the same outline, but their segments are more distant from each other. The stems are smooth; and vary, in the specimens we saw, from a foot to more than two feet in height. The umbels have from eight to twelve rays, and measure from two to four inches over: their partial umbels are small, and crowded with flowers; the petals yellow. We have called this very beautiful plant *LASERPITIUM ELEGANS*. *Laserpitium foliis decompositis circumscriptione oblongo-plumiformibus, laciniis subsetaceis mucronatis glabris; petiolis glabris striatis; involucri laciniis elongatis apice tenuissimis; umbellis hemisphaericis.*

- III. A non-descript species of *Verbascum*, from five to six feet high, the stem erect, shrubby, and a little cottony, as well as the leaves, which are from an inch and a half to two inches or more in length: the lowermost attenuated downwards into long foot-stalks, the uppermost sessile. The bunches of flowers on the smaller plants eight or ten inches long, nearly simple, on large plants eighteen inches or more in length, very much branched, and twiggy; the flowers yellow, about an inch in diameter; the filaments woolly towards the base, and one of them always shorter than the rest. We have named this species *VERBASCUM STRICTUM*. *Verbascum caule fruticoso erecto, foliis inferioribus spatulato-ovatis petiolatis, superioribus ovato-lanceolatis obsolete dentatis integerrimisve sessilibus; omnibus pilis stellatis canescentibus, muticis; racemo elongato; pedicellis calyce longioribus divaricatis.*
- IV. A non-descript shrubby species of *Hypericum*, with upright stems, from one to two feet high; the largest leaves little more than an inch in length: the flowers of a golden yellow, small, with petals double the length of the calyx. We have called it *HYPERICUM VIRGATUM*. *Hypericum fruticosum floribus trigynis, calycibus obtusis, glanduloso-ciliatis; racemis caulibus gracilibus quintuplo brevioribus, terminalibus: foliis internodiis, longioribus erecto-patulis, punctatis, nudis, subtus glaucis; inferioribus spatulato-oblongis; superioribus linearibus margine revolutis.*

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graves of unknown persons appeared upon the shore; containing, probably, the bodies of *British* seamen, who had fallen victims to the pestilential air of the Gulph, during their station here. We added to the number of the live animals found upon it, by losing four out of the fourteen sheep put on shore by our crew to graze, while we remained at anchor. Neither antient nor modern geographers have bestowed any name upon this island; which is the more remarkable, as it affords a very important landmark for vessels entering the Gulph. Its lofty conical form, resembling those *sepulchral* mounds erected by antient nations as monuments of departed heroes, together with its situation, surrounded by vast monuments of the *dead*, have qualified it for a natural cenotaph. It may therefore bear the name of **ABERCROMBIE**; whose immortal glory, unfading as the perennial foliage with which it is invested, will flourish to the end of time; while the boasted renown of every howling *soothsayer* of **TELMESSUS** is hushed in oblivion.



Jaques Abd'allah Menou.

## CHAP. IX.

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### FROM ASIA MINOR TO EGYPT.

*The Taurida sails for Egypt—Vigilance of the English Cruizers—Extraordinary Instance of the Propagation of Sound—Astonishing Appearance presented by the British Fleet—Spectacle caused by the Ravages of War—State of Affairs upon the Author's Arrival—Obstacles encountered by the Expedition under Sir Ralph Abercrombie—Sir Sidney Smith—Account of the Campaign—Cause of the Delay in landing the Troops—Death of Major*



*Major M'Arras—Descent of the Army—Battle, and Victory, of the Eighth of March—General Menou—Affair of the Twelfth—Action of the Thirteenth—Battle of the Twenty-first—Sensation caused by the Death of Abercrombie—Measures pursued by his Successor—View of the Country—Journey to Rosetta—Mirage.*

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The *Taurida* sails for *Egypt*.

THE impatience of our Captain to proceed with his cargo to the fleet, added to the weak state of the author's health, made us eager to leave *Macri*. Having got on board our stock of water, and our sheep from *Abercrombie's Isle*, a contrary wind prevailing, we beat out of the Gulph, and made our course for *Egypt*. The wide surface of the *Libyan Sea* was before us. We entertained anxious thoughts concerning the safety of our little bark, deeply laden, and ill-suited, either in her complement of mariners or in her construction, to encounter the deadly gales and the calms of the *Mediterranean*. Landsmen, however, are generally erroneous in their calculations at sea. The success of the voyage surpassed our most sanguine expectations. A land-breeze came on soon after we had cleared the Gulph, the sea was unruffled, and we stole along, almost imperceptibly, with hardly a wind or any sensible motion, over a surface so tranquil, that a glass full of water might have remained upon deck without

spilling a drop. During this voyage, which continued only five days, the most surprising vigilance was manifested by our cruizers, who had the guardianship of the coast of *Egypt*. Over an expanse comprehending six degrees of latitude, it might have been supposed that a vessel lying so low in the water, and so small as the ship in which we sailed, would escape observation: but we were spoken to at least half-a-dozen times; and the master of one of the cruizers actually boarded the *Taurida*, believing, from her *French* aspect, that he should take possession of her as a prize. A very remarkable circumstance occurred, which may convey notions of the propagation of sound over water, greater than will perhaps be credited; but we can appeal to the testimony of those who were witnesses of the fact, for the truth of that which we now relate. By our observation of latitude, we were an hundred miles from the *Egyptian* coast: the sea was perfectly calm, with little or no swell, and scarcely a breath of air stirring, when Captain *Castle* called our attention to the sound as of distant artillery, vibrating in a low gentle murmur upon the water, and distinctly heard at intervals during the whole day. He said it was caused by an engagement at sea, and believed the enemy had attacked our fleet off *Alexandria*. No such event had, however,

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of the  
*English*  
Cruizers.

Extraordinary instance of the propagation of sound.

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taken place; and it was afterwards known, that the sounds we then heard proceeded from an attack made by our troops against the fortress of *Rachmanie* upon the *Nile* beyond *Rosetta*: this had commenced upon that day, and hence alone the noise of guns could have originated. The distance of *Rachmanie* from the coast, in a direct line, is about ten leagues: this allows one hundred and thirty miles for the space through which the sound had been propagated, when it reached our ears.

On the sixteenth of *April*, towards sun-set, we first made the fleet off *Alexandria* from the mast-head of the *Taurida*. Our Captain, being out of his course, mistook it for the fleet of troop ships and other transports. Evening coming on, we steered for the harbour of *Alexandria*, believing it to be *Aboukir* Bay, and wishing to get in before it grew dark; an intention which would soon have been interrupted by the guns of our fleet, if we had persevered; but the boatswain at length perceiving our error, we luffed up, and lay-to all night. In the morning of *April* the seventeenth, we saw *Alexandria* very distinctly, with the *French* ships lying in the harbour; and had a fine view of the famous Column called *Pompey's Pillar*, as well as of the *Obelisk* to which mariners give

the name of *Cleopatra's Needle*. A stiff gale coming on, we steered along the coast for *Aboukir*. About nine o'clock A.M. we made *Nelson's Island*; and presently saw the whole fleet of troop ships, transports, with all the *Turkish* frigates, merchant vessels, and other craft, belonging to the Expedition. It was the grandest naval sight we had ever beheld; and much more surprising in its appearance than the famous *Russian* armament, prepared at *Portsmouth* during a former war. Innumerable masts, like an immense forest, covering the sea; swarms of sailing-boats and cutters, plying about in all directions between the larger vessels; presented a scene which it is not possible to describe. We stood on, for a considerable distance, to the eastward of *Nelson's Island*, in order to avoid the shoal where the *Culloden* struck before the action of the *Nile*; our course being precisely the same pursued by the *British* fleet previous to that memorable engagement; and the fleet of transports lying at anchor, afforded a correct representation of the position of the French armament upon that occasion.

CHAP.  
IX.

Astonish-  
ing appear-  
ance pre-  
sented by  
the British  
Fleet.

Bearing down at last upon the fleet, we passed under the stern of the *Delft* frigate; when, being unmindful of the temerity of our

CHAP. IX. } proceeding, we ventured to hail a young officer upon the poop, and to inquire for the situation of the *Braakel*. Captain *Castle* immediately warned us to beware of repeating the question; saying, that we should soon be sensible of the immeasurable distance at which the inhabitants of those floating islands hold the master of a merchant smack: and so it was proved by the answer, which came, like thunder, in three monosyllables, easier for the reader to imagine than for an author to express. Soon after, the Quarter-master of the *Braakel* came alongside, in the jolly-boat; Captain *Clarke*, who expected us, having surmised, as he afterwards informed us, from our pitiful appearance and wavering track, that we were his visitors, and in want of a pilot. Having reached his comfortable cabin, we were soon introduced to the officers both of the army and the navy; and found, after our long absence from *England*, the society of our countrymen particularly grateful. We enjoyed, what we had long wanted, the guidance of books and of well-informed men, concerning countries we were yet to explore. According to the promise we had made to the *Capudan Pasha*, we accompanied Captain *Clarke* to the *Sultan Selim*, and introduced him to the *Turkish* Admiral. Several days were employed in visiting the different ships, in search of friends and schoolfellows;



some of whom, particularly of those belonging to the Guards, we had the misfortune to find desperately wounded. The sight of many of our gallant officers, in a wounded state, or brought from the shore incapable of service from the injuries of the climate, presented a revolting picture of the ravages of war. One day, leaning out of the cabin window, by the side of a wounded officer who was employed in fishing, the corpse of a man, newly sewed in a hammock, started half out of the water, and slowly continued its course, with the current, towards the shore. Nothing could be more horrible: its head and shoulders were visible, turning first to one side, then to the other, with a movement so solemn and awful, that one might have imagined it was impressed with some dreadful secret of the deep, which, from its watery grave, it came upward to reveal<sup>1</sup>. Such sights were afterwards more common; hardly a day passing without ushering the dead to the contemplation of the living, until at length they passed without our observation. Orders were afterwards

CHAP.  
IX.

Spectacle  
caused by  
the ravages  
of War.

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(1) Precisely in the same manner, the corpse of *Carraccioli* rose and floated in the Bay of *Naples*, and was seen coming to *Naples*, swimming half out of the water. "A fact so extraordinary," says Mr. Southey, "astonished the King, and perhaps excited some feelings of superstitious fear, akin to regret." See *Southey's Life of Nelson*, vol. II. p. 53. Lond. 1813.

CHAP. IX. issued, to convey the bodies for interment upon *Nelson's Island*, instead of casting them overboard. The shores of *Egypt* might in truth have been described as washed with blood. The bones of thousands were whitening, exposed to a scorching sun, upon the sands of *Aboukir*<sup>1</sup>. If we number those who had fallen since the first arrival of the *French* upon the coast, in their battles with the *Turks*<sup>2</sup>, *Arabs*, and *English*, we shall find no part of their own ensanguined territory so steeped in human gore. Add to this the streams from slaughtered horses, camels, and other animals, (the stench of whose remains was almost sufficient to raise a pestilence even before the arrival of the *English*;) and perhaps no part of the world ever presented so dreadful an example. When a land-wind prevailed, our whole fleet felt the

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(1) Between the village of *Utko*, and a place called the *Caravanserai*, we saw the shore entirely covered with human skulls and bones. Dogs were raking the sands for human flesh and carrion. *Nelson's Island* became a complete charnel-house, where our sailors raised mounds of sand over the heaps of dead cast up after the action of the *Nile*. Even military men, who have published an account of the Expedition, have expressed the horror which these scenes excited; nor would any one envy that man his feelings who could view them with indifference.

(2) Ten thousand *Turks* were drowned at once in the Bay of *Aboukir*; being driven into the sea by *Buonaparté*, after the slaughter of four thousand of their countrymen in the field of battle. See the Plate, representing this dreadful massacre, in *Denon's "Voyage d'Egypte,"* Pl. 89. and also a narrative of the fact, p. 259.

tainted blast; while from beneath the hulks of our transports, ships that had been sunk<sup>s</sup>, with all the encumbering bodies of men and carcasses of animals, sent through the waves a fearful exhalation.

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IX.

At the time of our arrival, the *French* had been defeated in three successive actions;—that of the eighth of *March*, the day of landing our troops; the thirteenth, when the *English* drove them from the heights to which they had retreated; and the memorable battle of the twenty-first, when *Abercrombie* fell. There had been a skirmish on the twelfth; in which Colonel *Archdale*, of the twelfth dragoons, lost an arm, and Captain *Butler* of the same regiment was taken prisoner. In the action of the twenty-first, the *French* lost five thousand men; eleven hundred of whom the *English* buried before their own lines, and in different parts of their camp. We saw the trenches in which they were deposited.

State of  
affairs  
upon the  
Author's  
arrival.

It is a subject of wonder, that our troops should have succeeded in this instance so well as they did. They landed under every possible

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(3) Part of the *L'Orient*, with one of her cables, was raised by the crew of the *Ceres*, Captain *Russel*, in weighing anchor.

CHAP.  
IX.

Obstacles  
encoun-  
tered by  
the Expe-  
dition  
under *Sir*  
*Ralph*  
*Abercrom-*  
*bie.*

circumstance of disadvantage, and yet drove from their posts, with the bayonet, the veteran legions of *Buonaparté's* army; a mode of fighting in which the *French* were supposed, at that time, to be superior to every other nation. It was there manifested, as it has since been so decidedly proved, that, man to man, they have no chance of success when opposed to *British* soldiers. The laurels gained by our army in *Egypt* can never fade<sup>1</sup>. Posterity will relate the heroism, which, on these remote and almost unknown deserts, enabled an inexperienced army to vanquish an enemy, not only in possession of the territory, but also inured to the climate, and well acquainted with the country. The obstacles encountered by our troops were greater than have ever been described, the most powerful of which originated in their want of information. Never did so much ignorance characterize an expedition. The maps they brought with them would have disgraced a *Chinese Atlas*. The instruction which they had received was a mere mass of error; and their guides were unable to direct them. It is said, *Sir Ralph Abercrombie* lamented, in his last moments, the false notions he had been taught to

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(1) "The meanest soldier of that army," said *Mr. Sheridan*, "ought to be covered with laurels."

entertain of *Egypt*, and of the situation in which the *French* were there placed. In fact, every one possessed more information than the conductors of the *British* armament. There was not a clerk in the factory of *Constantinople* or of *Smyrna* who was not better informed. Instead of the flat sands they expected to find between *Aboukir* and *Alexandria*, they discovered a country full of eminences and advantageous posts: the *French*, when defeated, had therefore only to fall back from one strong position to another. Once having effected a landing, our troops were told—and they believed the tale—that they might march without interruption to the walls of *Alexandria*. It may be important to the interests of our empire to state the truth, at this distance of time; and to afford a brief record of this memorable campaign, as far as it can be communicated by a writer destitute of any military science: it will be given as he received it, from the most impartial among the *French*, as well as from the most candid of his own countrymen.

The divisions and cabals among the Chiefs on both sides, were productive, often of failure, and sometimes of disaster. The rare military talents and valour of Sir *Sidney Smith*, beloved too as he was by the soldiers and sailors of the

Sir *Sidney*  
*Smith*.



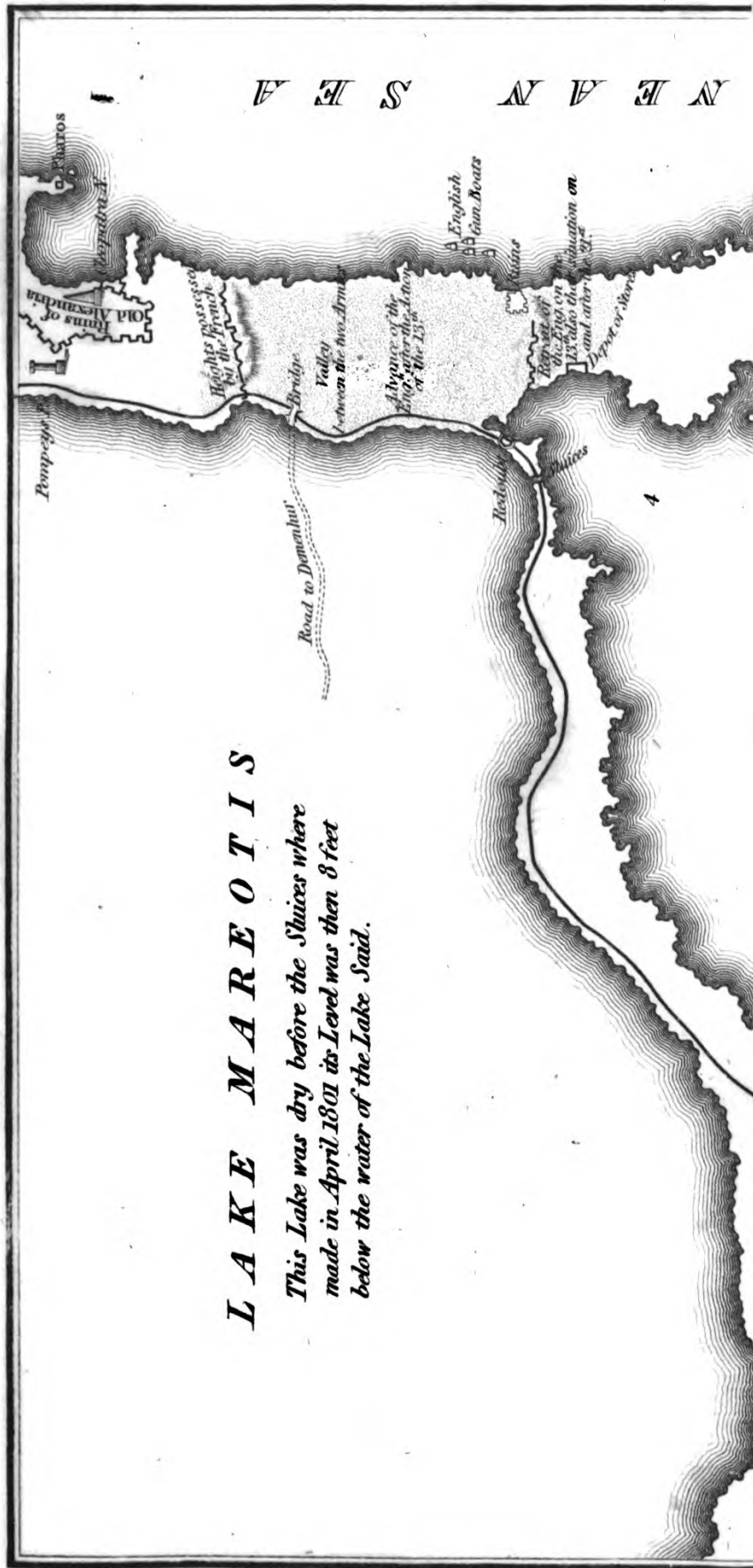
expedition, could not be viewed without jealousy by the commanding officers both of the army and navy. The most unpardonable resistance was therefore opposed to his measures, and to his suggestions. His situation was, in truth, singular. Some of the Captains in the fleet felt umbrage because one of their profession associated so much with landsmen, and was so often on shore; while the Generals of the army could ill brook counsel, or even assistance, from a naval officer. Upon this account, the important project, which was recommended by him, of sending gun-boats into the Lake of *Aboukir*<sup>1</sup> previous to the action of the thirteenth of *March*, and the voluntary offer he made of conducting that operation, with a view to impede the retreat of the *French*, were not only

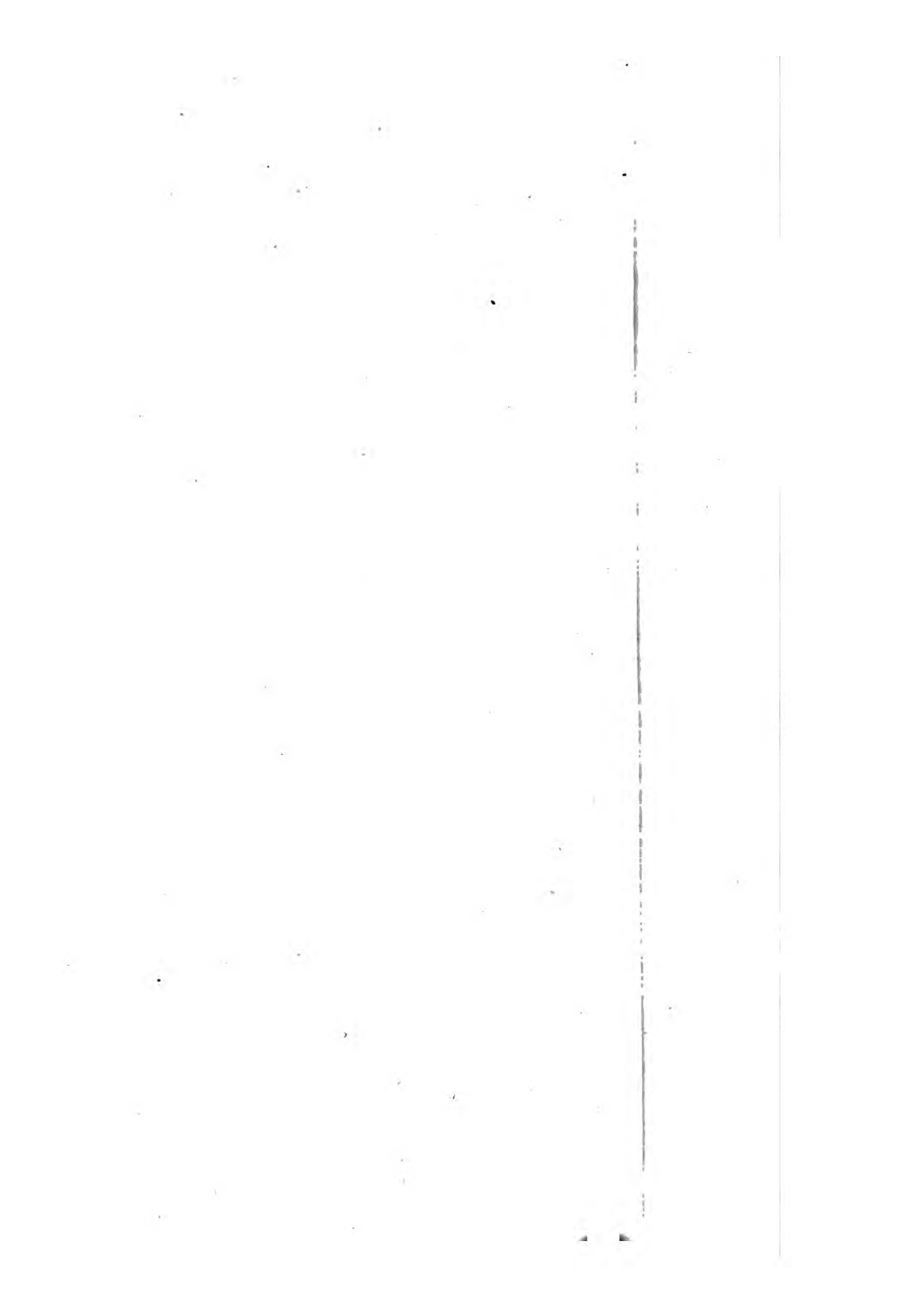
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(1) In the extraordinary changes to which this part of *Egypt* has been liable, the very limited observations of the author do not authorize even an attempt to reconcile the existing appearance of the country with the description of antient geographers. *Strabo* (lib. xvii. p. 1135. ed *Oxon.*) journeying by land from the *Canopian Gate* of *Alexandria* towards the east, arrives, after the distance of one hundred and twenty *stadia* (fifteen miles), at the city of *Canopus*. This seems to coincide with the position of *Aboukir*. But as to the present lake, the result of an inundation during the year 1784, whether it cover the original course of the *Διόρυξ* (by means whereof, as distinct from the *Alexandrian Canal*, the annual voyage took place from *Canopus* to *Alexandria*), or whether it occupy territory formerly inundated, in a similar manner, by the sea; or if the site of *Aboukir* may not rather be that of *Taposiris* than of *Canopus*, according to *Forster's* conjecture, in his *Notes upon Granger*, supported by the testimonies of *Niebuhr*; may remain for future determination.

# L A K E M A R E O T I S

*This Lake was dry before the Stuices where made in April 1801 its Level was then 8 feet below the water of the Lake Said.*





rejected, but his information respecting that lake was disregarded: it was even asserted, that there was not water sufficient in the lake for the free passage of boats of burden, fit for the conveyance of artillery or troops; although Sir *Sidney Smith* had himself been there, in his ship's cutter, and had sounded every part of it. One of his private letters, about this time, to his brother<sup>2</sup> in Constantinople, reflects so much credit upon his patriotism and national character, that it deserves a place in the history of the Expedition. Having stated the peculiarities of his situation, and the obstacles he had to encounter in his earnest endeavours to serve his country, he added, "*It is true, I once held the helm where I must now work a labouring oar; but I shall not pull less stoutly on that account.*"

The fleet, with our army, arrived in *Marmorice Harbour*, upon the coast of *Caria*, on the twenty-eighth day of *December*, 1800. Having waited there near two months, during which time a small reinforcement arrived from *England*,

Causes of  
the delay  
in landing  
the troops.

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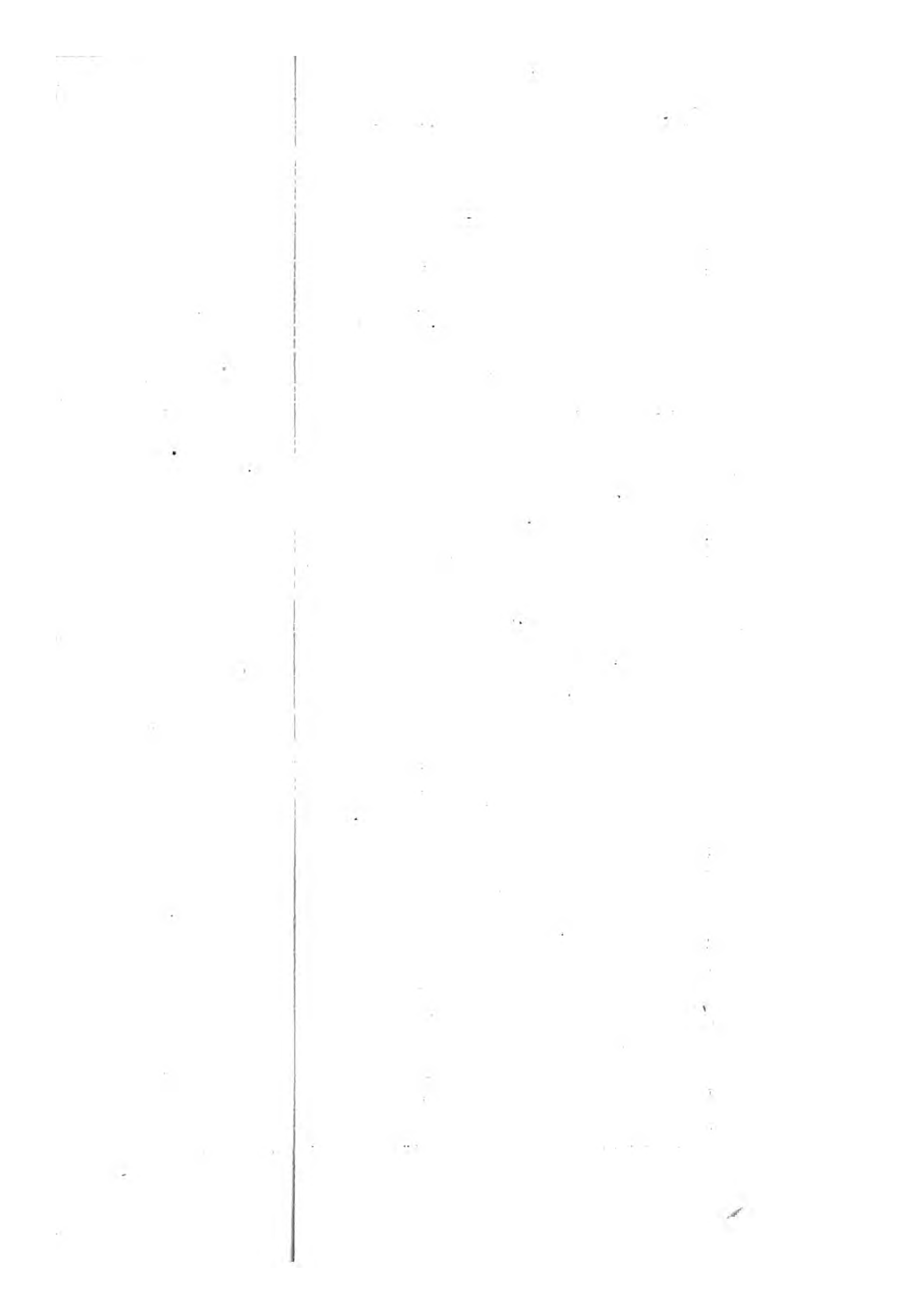
(2) *John Spenser Smith*, Esq. his Majesty's Envoy Extraordinary and Minister Plenipotentiary, previous to the arrival of the *Earl of Elgin*, at the *Ottoman Porte*.

CHAP. IX. it sailed for *Egypt* on the twenty-second<sup>1</sup> of *February*. The troops, burning for action, in excellent health and spirits, arrived in *Aboukir* Bay upon the second of *March*, at ten o'clock A. M. A sham descent had been practised in *Marmorice*, to exercise the soldiers. By this it was found, that six thousand men might be landed, in the most perfect order, and ready for immediate action, in the short space of twenty-three minutes. Their passage had been boisterous. Several *Greek* transports parted from the fleet during a gale of wind, and disappeared for many days, with part of the *twelfth*, the *twenty-sixth*, and *Hompesch's*, regiments of Dragoons. Owing perhaps to this circumstance, or finding that it was too late to land the troops upon the day of their arrival, the undertaking was postponed until the next: an unfortunate circumstance, although perhaps unavoidable, as an opportunity was thereby lost, not to be afterwards recovered. Had the landing been then effected, it is now known that we should have encountered no opposition; and it is also certain that the *reserve* at least might have been put on shore. The enemy, although long

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(1) According to Sir *R. Wilson's* Narrative, this happened on the twenty-third. The author gives his information as he received it from the captains of the fleet, and from the log-books of their ships.





ORDER OF BATTLE.  
of the Army under Sir Ralph Abercrombie's Party

Lieutenant General Sir Ralph Abercrombie, Commander in Chief

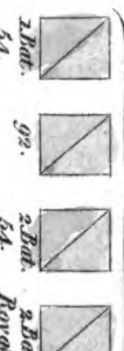
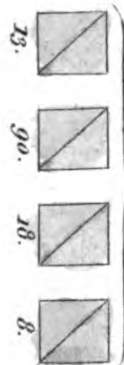
Major General Hutchinson

M. G. Lord Coan

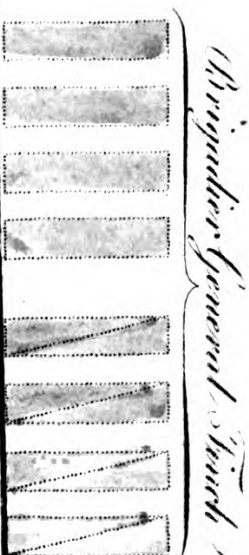
M. General Rankin

M. General Coote

M. G. Sullivan



FIRST LINE



Published May 29<sup>th</sup> 1812 by T. Cadell and T. Davis, Strand.

Keble Knapp 352 Strand.

before informed of our approach, was totally unprepared; and the lives of many brave soldiers might have been spared. The following day proved unpropitious, and our army was unable to land: in consequence of this, the enemy gained time to strengthen himself, and to spread news of the invasion in all parts of the country where his forces were stationed. Preparations were accordingly made for a stout opposition. The succeeding morning was equally unfavourable, and six days were lost in the same manner; during all which time, the *English* fleet remained in sight of the *French* army; and was at length so little regarded, that the *French*, becoming dupes by the delay, believed the whole to be intended as a feint, which might beguile their attention from the part of the coast where the descent was really meditated. So completely did this opinion finally prevail, that the time thus allowed them to prepare for their defence was not employed so advantageously as it might have been. A *Greek* deserter, sent, as they afterwards believed, by our army, had circulated among them a report, to which implicit credit was given, affirming that our intention was to land the army at *Jaffa*, upon the coast of *Syria*.

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The delay shewn upon this occasion was not

solely owing to the weather. A principal source of it might be referred to another cause. Major *M'Arras*, chief engineer, had been forwarded in a vessel, previous to the sailing of our fleet from the Bay of *Marmorice*, in order to reconnoitre the country, and to obtain information necessary for expediting the landing of our troops. This officer had been twice on shore, either in the *Penelope's* or the *Petrell's* boat, and with the greatest success. He had observed the Lake of *Aboukir*; had surveyed all the adjoining territory; ascertained the different heights; and selected a convenient place for landing. Having finished all his plans, he unfortunately ventured on shore the third time, to confirm the accuracy of certain observations; and was observed by a *French* armed boat, in the very instant when he was putting off to return to his ship. The wind was against him; and the crew of his boat finding every effort ineffectual, suffered it to fall alongside, and surrendered. By a most dastardly instance of cruelty on the part of the *French*, they poured a volley of musketry into the boat, after the surrender had taken place; by which Major *M'Arras* was killed. Soon after this disaster, our fleet arrived; and the Commander-in-chief, instead of obtaining the information confidently expected, was reduced to the dilemma of waiting

Death of  
Major  
*M'Arras*.

until the business of reconnoitring, now rendered more difficult than ever, could in some measure be again accomplished.

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IX.

Thus was the descent of our army postponed until the eighth of *March*. The French had gained even more time than they thought proper to employ for the means of defence; and were stationed upon the sandy heights eastward, and within gun-shot, of *Aboukir* Castle, between that fortress and the entrance to the lake. The spot selected for landing the troops was immediately under this hill; and that a worse place could hardly have been chosen, is evident from this circumstance, that the enemy had, besides their artillery upon the heights, a covering for their flanks, of eight field-pieces upon the right, and four upon the left. These, together with the guns of the castle, bore down upon the place of landing<sup>1</sup>. The day prior to that of the descent, signals were made to cook three days' provisions for the troops, and for boats of every description to put off from their respective ships, and to repair to the *Mondovi* brig, as a point of

Descent of  
the Army.

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(1) It is known to every officer who attended this Expedition, that the army might have been landed anywhere to the eastward, near *Rosetta*, without the loss of a single man. Whenever it is asked, Why was not this the case? there is but one mode of reply; namely, that which is suggested by another interrogation: Why were we as ignorant of the country of which we came to take possession, as of the interior of *Africa*?



CHAP.  
IX.  
Battle and  
Victory of  
the *Eighth*  
of *March*.

rendezvous, when a false fire should be shewn from the *Foudroyant*, the ship of the Commander-in-chief. On the following morning, the eighth of *March*, at three o'clock A. M. the expected signal was made. Agreeably to the instructions given, every boat then repaired to take in her proportion of troops from the ship, or ships, to which they were allotted; and then proceeded to the appointed station, close under the hill, about a league from the enemy, whence they were to move, according to the order of battle: there they all remained, until the whole of the reserve was collected around the *Mondovi*.

Never was any thing conducted with greater regularity. The *French*, to their astonishment, as they afterwards often related, instead of beholding a number of men landed pell-mell, saw the *British* troops preserving a regular line, as they advanced in their boats, although the wind was directly in their teeth; and, finally, landing in due order of battle, under the heaviest fire perhaps ever experienced. Shells, cannon-balls, and grape-shot, coming with the wind, fell like a storm of hail<sup>1</sup> about them; yet

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(1) The sailors upon this occasion compared the thick shower of shot falling about them to a violent storm of hail which the fleet had experienced in the Bay of *Marmorice*, when the hail-stones were said to have been as large as musquet-balls. "On the eighth of *February*,"  
says

not a soldier quitted his seat or moved, nor did a single sailor shrink from the hard labour of his oar. Not a musket was suffered to be charged, until the troops could form upon the strand. They were commanded to sit still in the boats: and this command, with inconceivable firmness, did these men obey; with the exception only of returning for each volley of shot from their enemies three general cheers, an effect of ardour in which their officers found it impossible to restrain them. The feelings of those who remained in the ships were not proof against such a sight. Several of our brave seamen wept like children; and many of those upon the quarter-decks, who attempted to use telescopes, suffered the glasses to fall from their hands, and gave vent to their tears.

But the moment of triumph was at hand. For three long miles, pulling in this manner

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says Sir R. Wilson. *Hist. of the Exp.* p. 5.) “commenced the most violent thunder and hail storm ever remembered, and which continued two days and nights intermittingly. THE HAIL, OR RATHER THE ICE STONES, WERE AS BIG AS LARGE WALNUTS.”—*Diodorus Siculus* (*lib. xx.*) mentions a storm of hail which happened at *Rhodes* in the spring of the year 316 before *Christ*, when the hail-stones were upwards of a pound in weight, and the houses were thrown down by the weight of them. We have accounts of a similar nature in sacred Scripture: “The Lord cast down great stones from heaven upon them unto *Azekah*, and they died: they were more which died with *hail-stones*, than they whom the children of *Israel* slew with the sword.” *Joshua* x. 11.

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against the wind, did our brave tars strain every sinew. Several boats were sunk by the bursting of the shells, and about two hundred and seventy men were killed before they reached the shore. At length, with all their prows touching the beach at the same instant, the boats grounded. Then a spectacle was presented that will be ever memorable. Two hundred of the *French* cavalry actually charged into the sea, and were seen for a few seconds hacking the men in the boats: these assailants were every one killed. It was now about ten o'clock; and within the space of six minutes, from this important crisis, the contest was decided. The soldiers of the *forty-second* regiment, leaping up to their middle in water, formed rapidly upon the shore; and with a degree of impatience nothing could restrain, without waiting to load their muskets, broke from the main line before it could be formed, and ran gallantly up the hill, sinking deep in the sand at every step they took'. In this

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(1) Sir *R. Wilson* relates, that the *twenty-third* and *fortieth* ran first up the hill, and, charging with the bayonet the two battalions which crowned it, carried the two Nole hills in the rear, and took three pieces of cannon. "The *forty-second*," says he, "had landed, and formed as on a parade." Hist. of Exped. p. 14. Where "almost *præternatural energy*" was everywhere displayed, it is of little moment to ascertain the most impetuous. Sir *Robert* had every opportunity of ascertaining the truth; but a difference in his statement would not justify the  
author

perilous situation a body of *French* cavalry charged down upon them; but, instead of being thrown into any disorder, they coolly received the charge upon the points of their bayonets; and the rest of the army coming up, routed the enemy on all sides. The *French* fled with the greatest precipitation. Our troops had been taught to expect no quarter, and therefore none was given. The wounded and the dying neither claimed nor obtained mercy; all was blood, and death, and victory. It is in the midst of the glory this day's success reflected upon the *British* arms, that Humanity remembers some things she may wish to forget, but never will record. The cool and patient valour with which our soldiers had sustained the torrent of *French* artillery, and beheld the streaming wounds of their companions, previous to their landing, could but prove a prelude to the fury they would manifest, when it became their turn

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author in altering notes made from testimony upon the spot, in order to copy the narrative even of a more accurate writer. Having afterwards an occasion to examine the place of landing, the author visited the hill here alluded to; and was at a loss to conceive, how troops could charge rapidly with fixed bayonets against a heavy fire, where, unimpeded by any other difficulty than the sinking of his foot in the loose sand, he found it almost impracticable to ascend. The fact, however, only proves what ardent valour may accomplish; for that this was really done, it would be absurd to doubt.

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IX.

to attack; and a consequence so inseparable from human nature must bring along with it thoughtless havoc, and indiscriminate slaughter. Our loss in killed and wounded upon this occasion amounted to five hundred and sixty.

General  
Menou.

When our troops landed, *Jaques Abd'allah Menou*, Commander-in-chief of the *French* forces in *Egypt*, was in *Cairo*. Intelligence had been repeatedly sent to him, accompanied by entreaty, that he would hasten to the relief of *Alexandria*. The *French* described him as a pompous, obstinate, corpulent man, entirely absorbed in composing or in delivering harangues to his soldiers. No persuasion could induce him to move. He considered the affair of our invasion as of little importance. Until our army had actually gained footing in the country, and twice defeated the *French* troops, he took no measures to interrupt their progress. According to the *French* statement, General *Friant*, with a body of cavalry, amounting to fifteen hundred men, was the only force upon the spot to oppose the landing of the *English* army. Had the resistance been greater, and *Menou* present, it is believed, that, with all the advantages possessed by the *French*, a descent upon the coast would have been impracticable.



A skirmish took place upon the twelfth of *March*. In this affair the *twelfth* regiment of Dragoons, by too precipitate a charge, suffered very considerably. Colonel *Archdale*, who commanded it, lost an arm, receiving a shot, in the very instant that he raised his sabre as a signal for his troop to advance, from one of the *Tirailleurs*. This did not prevent him from leading his men gallantly through a body of the enemy, much superior in number. Captain *Butler* of the same regiment was also taken prisoner. This brave but rash action was publicly reprehended by our Commander-in-chief; and the army was cautioned against the ill effects of too impetuous zeal and intemperate valour. The command of the *twelfth* devolved upon Colonel *Brown*; and Colonel *Archdale* came on board the *Braakel*.

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IX.

Affair of the  
*Twelfth*.

On the thirteenth, the following day, our army attacked and drove the enemy from the heights to which they had retreated after the action of the eighth. This battle was desperately fought on both sides, and mutual loss sustained to a very considerable amount. The result, however, made it evident that no resistance could be offered to the *English* bayonet. It was also discovered, that upon this occasion the *French* used bullets and cannon-shot of

Action of  
the *Thir-*  
*teenth*.

CHAP. IX. copper and brass; generally deemed a dishonourable practice, as calculated only to gratify cruelty and malice. The slightest wounds so inflicted are said, with what truth others may determine, to be mortal. This species of ammunition was obtained from the sheathing of ships in the port of *Alexandria*. Several of those balls were exhibited in the fleet, and some of them we afterwards found in the sand where the action took place. An opinion then prevailed, that if the action of the thirteenth had been properly followed up, the *English* would have been the same day in possession of *Alexandria*. We had reason afterwards to believe this would have been the case, by information from the people of the city; stating, that no reinforcement having arrived from *Cairo*, the merchants, tradesmen, and other inhabitants, were compelled to mount the ramparts, and attend the gates as sentinels; who would gladly have cast away their arms to receive the *English*, or would have turned them upon the *French* during their retreat. Instead of this being done, the enemy were allowed to establish themselves, in a very advantageous position, upon some heights before the walls, whence it was found exceedingly difficult to dislodge them. To this place our army pursued them; and then retreated to an eminence near some

*Ruins*, rendered afterwards renowned, as the theatre of the most dreadful carnage during the glorious battle of the twenty-first.

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IX.

About the nineteenth, *Menou* arrived in *Alexandria*, pouring forth a torrent of abuse upon the garrison and troops who had opposed the landing of the *English* army. Delivering one of his turgid harangues, he reproached them', "in allowing, to their everlasting shame, an army of heroes to be chastised by a mob of *English* school-boys." The fat figure of *Menou*, added to his blustering and gasconading manner, rendered him a pleasant object of ridicule to the natural vivacity of *Frenchmen*, who distinguished him by the appellation of "*Cochon-Général*;" frequently retiring from the parade highly diverted by his *fanfaronnades*. Having ended the speech he had prepared for the occasion of his arrival, immediate preparations were made for a general attack upon the *English*, with his whole force; "*pour anéantir les Anglois*," as he termed it, *tout d'un coup*." The day for this great event was fixed for the twenty-first, when our army was to be surprised, before day-light, in its

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(1) The words were given to me by some *French* officers who were present upon that occasion.

CHAP. encampment, routed, and *kicked*<sup>1</sup> into the Lake  
IX. of *Aboukir*.

Battle of  
the *Twenty-first*.

At the hour appointed, the attack was made. In the beginning of it, the *French* conducted themselves with admirable skill. It is certain our army did not then expect them; although, for two preceding nights, the soldiers had been ordered to lie down upon their arms, and be ready at a moment's notice. They came silently on, and in good order; which is the more remarkable, as it was said the greater part of them had been dosed with brandy. They had crept with amazing perseverance, even upon their hands and knees, through fear of alarming our videttes. The *French* videttes were, however, observed to draw nearer and nearer to ours; until, at length, the *English* sentinel observed the *French* army close behind, coming slowly on in a line. This man gave the alarm, by firing his musket, and retreating with all possible expedition. The *French* instantly and rapidly charged up the hill, beginning a false attack upon our *left*; and, carrying a redoubt by

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(1) The literal translation of *culbuter*, the word used by *Menou* in the orders given for that attack; as found in the pocket of General *Roise*, whose head was taken off by a cannon-ball. See the original, in Sir *Robert Wilson's* Hist. of the Expedition.

means of the bayonet, hoped thereby to throw our army into confusion, by drawing the attention from its *right*, where the main assault was intended. This project was soon perceived by our Commander-in-chief, and failed of its effect. It was still dark. The firing ceased upon the *left*, and was soon heard very warm upon the *right*. To that point General *Abercrombie* directed all his attention; although both armies discharged their artillery without discerning a single object, except during the flashes of the cannon; when, as an officer belonging to the reserve assured us, the *French* army was not otherwise visible, although now so near, than by the appearance of a long black line, disclosed during those momentary coruscations. As dawn appeared, the *French* were found to have succeeded in turning our *right* wing: and a party of their cavalry were actually seen advancing in the rear of the *twenty-eighth* regiment. The prudence and gallant conduct of this regiment gave the first favourable turn to the conflict of the day. Cavalry in the rear of infantry have generally the power to throw it into disorder. It was at this critical moment, decisive as to the fate of *Egypt*, that an adjutant of the *twenty-eighth* gave the word, "*Rear rank! right about, face!*" This was readily obeyed; and the soldiers, with astonishing firmness and



presence of mind, sustained a severe attack in front and rear at the same time, without a single man moving from his place<sup>1</sup>. At this juncture, the *forty-second* regiment, coming up to aid the *twenty-eighth*, were themselves overwhelmed and broken by a body of the enemy's cavalry. Still, although dispersed, they resisted to a man; and were seen so intermingled with the enemy, that the flank companies of the *fortieth*, stationed in the openings of the *Ruin* upon the *right*, were afraid to fire, for fear of destroying them. *Menou* had promised a *Louis* to every *French* soldier who should be concerned in establishing a position in that building; and several attempts were made for the purpose. The *fifty-eighth* had been stationed there in the beginning of the action, with a part of the *twenty-third*, and had already repulsed a column of the enemy, in its attack upon this place; when, during the severe conflict sustained by the *twenty-eighth* in front, three columns forced in behind the redoubt where that regiment was stationed; and while some of them remained to carry on the attack upon its rear, the principal part penetrated into the quadrangular area formed by the *Ruin*. Here they were received

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(1) The *fifty-eighth* is said to have been also in a similar situation. *Wilson's Hist. of the Exped. p. 32.*

by the *fifty-eighth* and *twenty-third*; and followed by a part of the *forty-second*, who cut off their retreat; so that a most desperate contest ensued. Our men attacked them like wolves, with less order than valour, displaying a degree of intrepidity nothing could resist. After expending all their ammunition, they had recourse to stones and to the but-ends of their muksets, transfixing the *Frenchmen* with their bayonets against the walls of the building, until they had covered the sand with the blood and bodies of their enemies; where they remain heaped at this hour, a striking monument of the tremendous glory of that day. Not fewer than seven hundred *Frenchmen* were bayoneted or shot among those *Ruins*.

By some unaccountable negligence, the principal part of the artillery and ammunition had not been brought to the station then occupied by our army: hence originated a saying, that the *French* had been defeated by an enemy destitute of artillery. Certain it is, that both the *twenty-eighth* and *forty-second* regiments, towards the termination of the contest, were reduced to the necessity of throwing stones<sup>2</sup>. General

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(2) "The *French* on the right, during the want of ammunition among the *British*, having also exhausted theirs, pelted stones from the ditch at the *twenty-eighth*; who returned these unusual, yet not altogether harmless, instruments of violence, as a serjeant of the *twenty-eighth* was killed by one breaking through his forehead," *Hist. of the Exped.* p. 34.

Sir *Ralph Abercrombie*, with a view, as it is related, of rallying the *forty-second*, and restoring order among their ranks, hastening towards the dreadful conflict in the *Ruin* upon the *right*, where the action was hottest, was nearly surrounded by a party of *French* cavalry. A dragoon made a thrust at him; but Sir *Ralph*, receiving the sabre between his breast and his left arm, wrested the weapon from his antagonist. At this instant, an *English* soldier, seeing another riding towards the *General* to aim a blow at him, and being without ball, thrust his ramrod into his musket, and with it shot the dragoon. Soon after, Sir *Ralph* was seen without his horse, the animal having been shot under him; when Sir *Sidney Smith* coming up, supplied him with that on which he was mounted. It was on this occasion that Sir *Ralph* presented to Sir *Sidney* the sabre he had wrested from the dragoon<sup>1</sup>. Soon after, our venerable Commander received, in the hour of conquest, the fatal wound in his thigh, of which he afterwards expired.

Victory now declared itself for the *English*; and it may be said to date from the moment when *Abercrombie* received his mortal wound.

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(1) Sir *Sidney* has since placed this sabre upon the Monument of Sir *Ralph Abercrombie*.

Five *French* Generals were killed. *Menou's* horse was shot under him. It was reported, that he wept when he beheld the fate of the day, and exerted himself in vain endeavours to rally his retreating army. Among the wounded on our side, were Generals *Oakes*, *Moore*, *Hope*, and Sir *Sidney Smith*. The loss sustained by the *French* was not less than five thousand. Eleven hundred of their dead, as before stated, were buried by our own troops. After the action, both armies maintained the positions they had occupied before the battle<sup>2</sup>.

After the twenty-first of *March*, the affairs in *Egypt* remained for a considerable time at a stand. We joined the fleet, as before mentioned, upon the seventeenth of *April*. The death of Sir *Ralph Abercrombie* had then thrown a gloom over every thing: and to its dissipation, neither the splendid talents nor the acknowledged popularity of his successor were in any degree adequate. Although General,

Sensation  
caused by  
the death  
of *Aber-*  
*crombie*.

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(2) The *French* army upon this occasion consisted, according to their own statement, of nine thousand seven hundred men, including fifteen hundred cavalry, with forty-six pieces of cannon. The *British* force, reduced by their losses in the actions of the eighth and thirteenth, &c., did not yield an effective strength of ten thousand men, including three hundred cavalry. As the battle was fought by the *right* of the *English* army only, half that number resisted the concentrated attack of all the *French* force.—See *Hist. of the Expedit.* p. 43.

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IX.



Measures  
pursued by  
the Suc-  
cessor of  
*Abercrom-  
bie.*

now Lord, *Hutchinson* received as members of his council all those persons whose advice or assistance was esteemed by the late Commander-in-chief, and implicitly adopted every measure to which it had been his intention to adhere, the regret of the army and navy on the loss of their beloved veteran was expressed only in murmur and discontent. A less enviable situation could not have been sought, than that which General *Hutchinson* was called upon to fill. There is now, indeed, both satisfaction and pleasure in dwelling upon the difficulties of his arduous station; because the result has proved, that no one could either have been better qualified for the undertaking, or could have devised a scheme more wisely for the ultimate success of the enterprise, than the very system he pursued, and accomplished, for the final delivery of *Egypt*. Profiting by the moral of the old fable of "The four bulls and the lion," he directed the operations of the army successively to the different stations held by the dispersed forces of the enemy: subduing these, one after another, instead of allowing them to combine their strength, he was enabled to effect what no other plan of carrying on the campaign could possibly have brought to pass. It is true, that matters did not proceed quite so rapidly as before, but they advanced with much greater



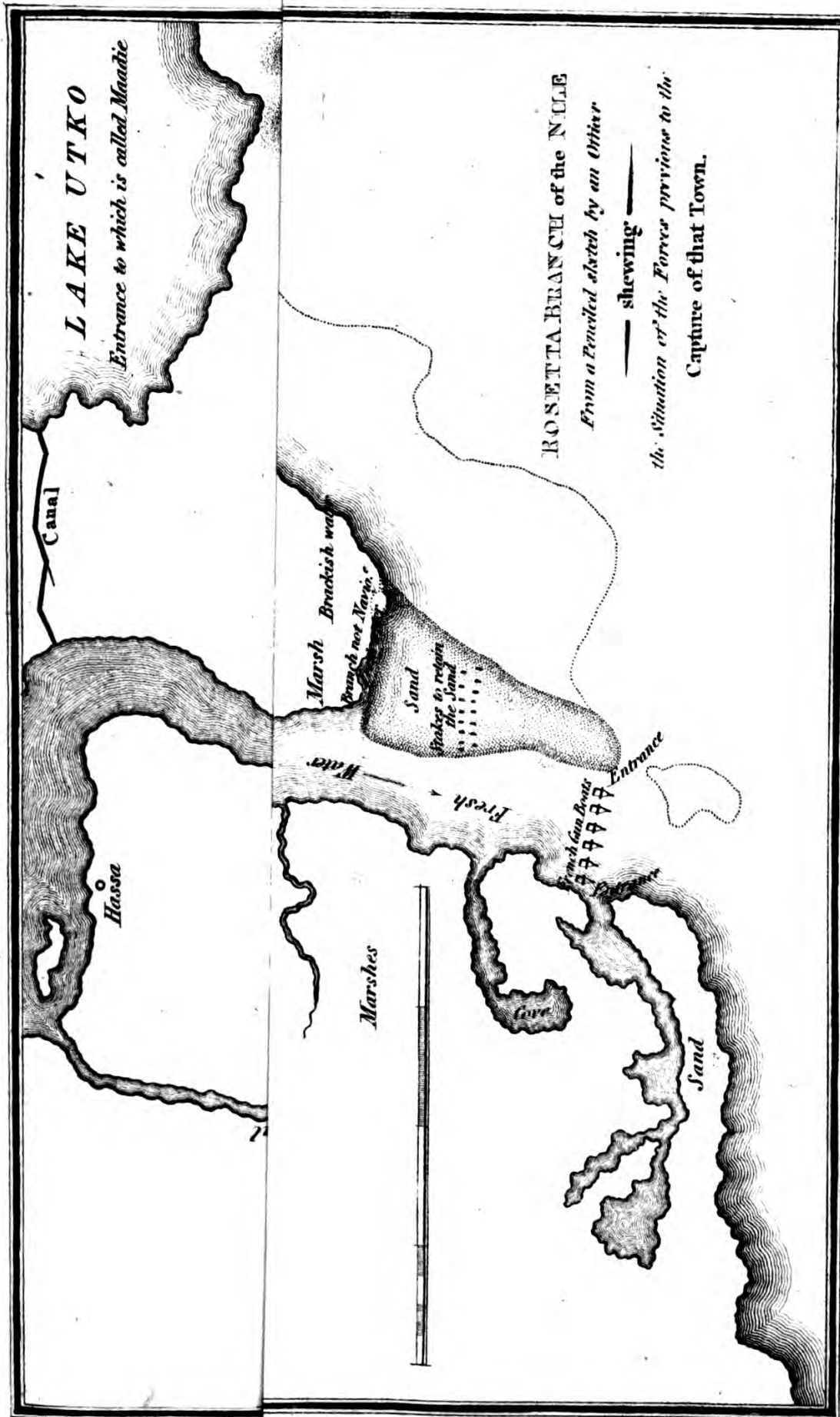
certainty. A mere spectator in the fleet would have heard continual complaint of the tardiness and torpor seeming to prevail. Even the *French*, from their advanced posts conversing with our officers, were known to indulge their sarcasm at the dilatory nature of our operations, by expressing pretended impatience for better quarters; and by occasionally remarking, "*Messieurs, vous vous hâtez très lentement.*" The sentiments however of their own Generals might be cited, if it were necessary, to prove that a more soldier-like undertaking was never brought to issue, nor one more characterized by sound military science, than the plan for the expulsion of the *French*, which the successor of *Abercrombie* adopted.

To accomplish this desirable object, his first effort was, to interrupt all communication between the garrison of *Alexandria* and the rest of *Egypt*. This was effected by destroying the *Canal of Alexandria*; and thereby not only preventing a supply of fresh water, but also causing the waters of the Lake of *Aboukir* to fall into the antient bed of the Lake *Mareotis*. We were present during this operation. The Canal was cut through in two places: the torrent, rushing vehemently down a steep of eight feet, soon carried away the intervening mound,

and produced an inundation extending to such a prodigious distance over all the desert to the east and south of *Alexandria*, that before the middle of *May*, the *French*, than whom no people shew more alertness in converting even disaster to some advantage, had a flotilla of gun-boats upon this newly-created sea.

About this time, *Fort Julien*, upon the *Rosetta* branch of the *Nile*, was taken by the *English* and *Turks*; which was followed by the evacuation of *ROSETTA*. *Rachmanie*, an important fort, was then attacked and carried: by the capture of this place, all communication with *Alexandria* was said to be interrupted. Immediately after the capture of *Rachmanie*, the *English* army began its march to *Cairo*: their route was along the banks of the *Nile*. They proceeded about ten miles a day, suffering much from the heat, as well as from the drenching dew and the mosquitoes during the night. *Berehos* and *Damiata*, upon the coast, were moreover abandoned by the *French* and *Maltese*, and taken possession of by the *Turks*. The *Maltese* deserted to us; and the *French*, putting to sea, were captured by our fleet.

Upon the twenty-second of *April*, Captain *Clarke* conveyed us, in his cutter, to visit the



**L A K E U T K O**

*Entrance to which is called Maadie*

Canal

Hassa

Marshes

Marsh Brackish water

*perhaps not navigable*

Sand

*perhaps to regain the Sand*

Fresh Water

perhaps can be used

Entrance

Sand

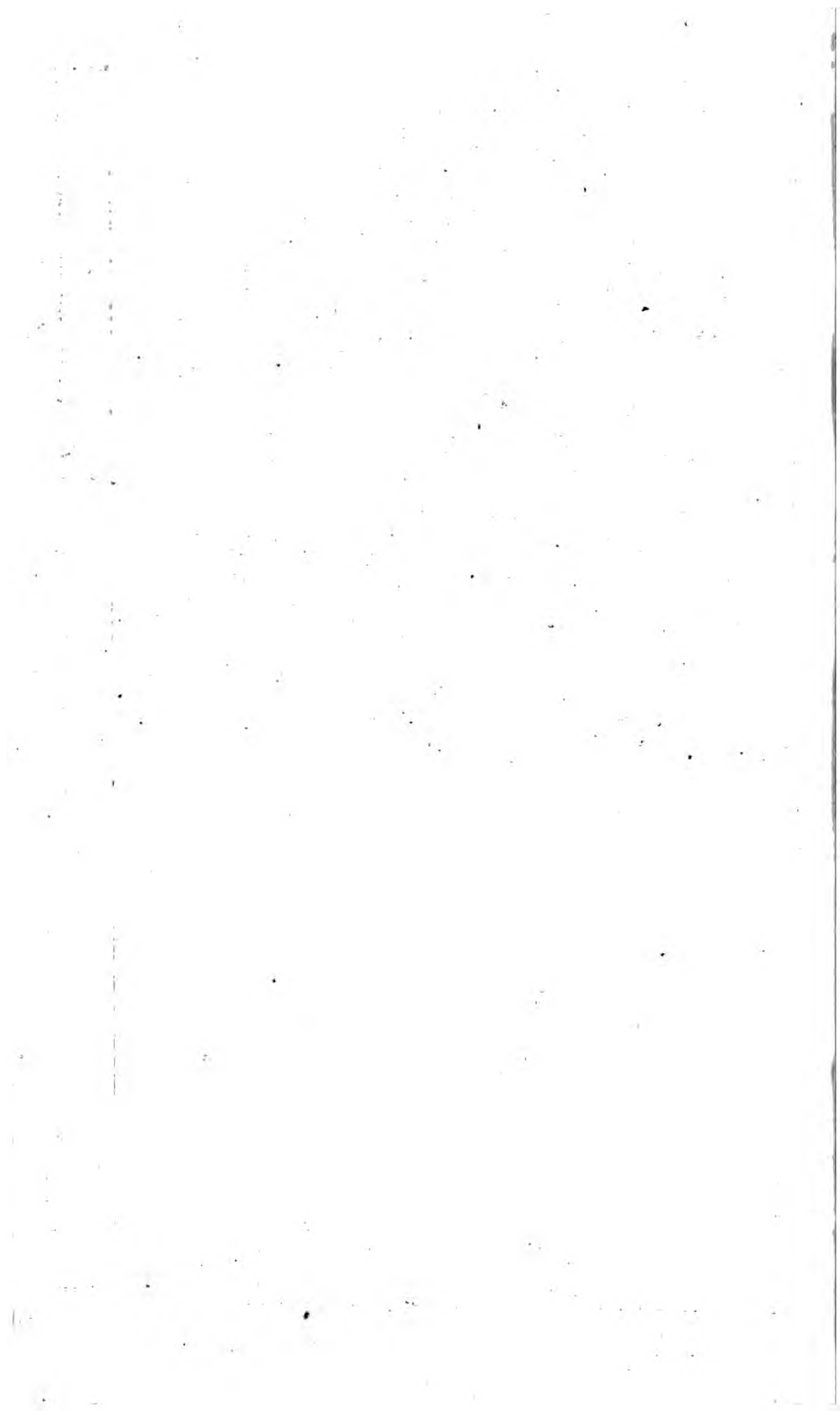
**R O S E T T A B R A N C H E of the N I L E**

*From a Pencil sketch by an Officer*

— shewing —

*the Situation of the Forts previous to the*

**Capture of that Town.**



*English* camp off *Alexandria*; on which occasion we first landed in *Egypt*. We entered the Lake of *Aboukir* by the Block-House, remaining a short time to examine the landing-place of our troops. The waters of this extensive lake broke in from the sea in the year 1784. It is everywhere shallow; and so full of fishes, that they leap into boats passing over the lake; a circumstance which greatly surprised us. The opening of the sluices for the inundation of the old bed of Lake *Mareotis* had then drained it so low, that boats could barely pass. We were often stranded, and every one of us obliged to get into the water, for the purpose of heaving our bark over the mud, upon which she rested. We landed just below the *English* camp, and beheld the extraordinary spectacle of a desert rendered lively by the presence of a *British* army; admiring the singular concurrence of circumstances which had occasioned an exhibition of *English* soldiers and sailors, lounging about, and seemingly at home, upon the sands of *Egypt*. The shore was covered with palm-trees in full bloom, making, at this season of the year, a splendid appearance. *Arabs* and *Moors* were seen mounted on dromedaries and camels; while the officers of our army appeared cantering upon asses, to and from the little shops established by *Greeks* in tents near the



shore. The strong reflection of the sun's rays from the sand is painful; but the most refreshing breezes, as constant as the sun, daily cool this parched coast. We did not experience any oppressive degree of heat, but walked about two miles, from the shore to the camp, with great pleasure. The sands were covered with rare plants; and these were all in flower.

The *twelfth* Dragoons, the regiment to which our viit was principally intended, had received orders to march for *Rosetta* the day following that on which we arrived. We dined with them in their *Egyptian* mess-room; which consisted of a square hole in the sand, covered with the branches of palm-trees. In the evening we rode with them throughout the camp, and passed the outside of the lines. The whole front of the *British* army was then drawn out, and under arms, behind the breast-work. We visited the *twenty-eighth* regiment, in which were several officers of our acquaintance; and also the artillery upon the heights opposite to *Alexandria*. Our videttes were then going out. From this place we very distinctly saw the *French* cavalry descending from the works before *Alexandria*, to relieve their own videttes. They were so near, that we could discern the riders, and distinguish them when putting on their

long white cloaks for the night. The *French* and *English* videttes were stationed within an hundred paces of each other, and often conversed; the *French* party coming frequently over to ours, to ask for water. At that time, the enemy occupied a lofty mound opposite to our line, and a deep valley separated the two armies. This valley reminded us of the neutral territory in *America* where Major *André* was taken, while endeavouring to effect his escape from the enemies' works, which he had been so hardy as to reconnoitre. As we returned to the station occupied by the *twelfth*, we passed the *Ruin* where the action was hottest during the battle of the twenty-first: visiting its interior, an old soldier, one of the heroes who had there distinguished himself, pointed out the heaps of sand raised over the bodies of those who fell during the terrible conflict, and shewed us the dark traces of their blood, yet remaining upon the walls. Afterwards, we rode to examine the sluices made through the *Alexandrian Canal*, and beheld the torrent still rushing, with unabated force, from the Lake of *Aboukir*. We had a tent allotted to us for the night: it was double-lined; yet so copious are the dews of *Egypt*, after sun-set, that the water ran plentifully down the tent pole. We slept upon the sand, not without dread of scorpions, which are here

CHAP. IX. } very numerous, and had stung several of the soldiers'. In the morning, we discovered that our tent was the only one remaining upon this station. The *twelfth* had marched before daylight. During our return to the fleet, we had greater difficulty than before in getting our boat over *Aboukir Lake*.

Upon the twenty-fifth we again quitted the *Braakel*; and sailed for the *caravanserai* at the mouth of the Lake *Maadie*, determined to visit ROSETTA. As there was not sufficient depth of water in the lake, we steered along the coast, and landed at the village of *Uthó*, to the west of an old castle upon the shore. The surf ran very high, and is here generally dangerous. We found the sand covered with human skulls and other bones, which the sea and the sun had whitened; the jackals having previously stripped them of every particle of flesh. These were described to us as the remains of those *Turks* who fell in the dreadful slaughter, when *Buonaparté* drove a whole army into the sea<sup>2</sup>.

We had to cross a perfect specimen of the

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(1) One of the privates, who received a wound from a *scorpion*, lost the upper joint of his fore-finger.

(2) See a former note, in this Chapter, p. 336.

pathless *African* desert<sup>3</sup>, in our way to *Utkó*: the distance, however, did not exceed three miles. High mounds of sand, shifting with every change of wind, surrounded us on all sides, and concealed the view of other objects. Yet even here we found a few rare *plants*, and some of these we collected<sup>4</sup>; but the heat was extremely oppressive. We also observed in this desert an interesting proof of the struggle maintained by man against the forbidding nature of the soil. Here and there appeared plantations of *pumphins*; and a few jars and cylinders of *terra cotta* contained young *palm-trees*: these were placed in holes deep in the sand; a hollow space surrounding each plant, to collect the copious dew falling every night. The vegetation of EGYPT, even the redundant produce of the *Delta*, is not owing solely to partial inundation from the *Nile*, or to artificial irrigation. When we hear that rain is unknown to the inhabitants, it must not be supposed the land is on that account destitute of water. From all the observations we could collect during our subsequent residence,

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View of the  
Country.

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(3) This is a part of the desert described by *Savary*. (*Letters on Egypt*, vol. I. p. 47. ed. 2. Lond. 1787.)

(4) Among these were a non-descript species of *Lotus*, of *Orobanche*, of *Salsola*, *Cheiranthus*, and of *Polypogon*. See *List of Plants* at the end of the *Third Section* of these *Travels*; also the Note in Chap. II. Vol. V. of the 8vo. edition, where the new species are described.

it seemed doubtful whether any other country has so regular a supply of moisture from above. Even the sands of the desert partake largely of "the dew of heaven," and, in a certain degree, of "the fatness of the earth." Hence it is that we meet with such frequent allusion to the copious dew distilled upon *Oriental* territories in the Sacred Writings. Brotherly love is compared by David<sup>1</sup> to "the dew of *Hermon*." The goodness of *Judah* is described as the dew<sup>2</sup>. "The remnant of *Jacob* shall be," it is said<sup>3</sup>, "in the midst of many people, as a dew from the Lord." And the blessings promised by the son of *Beeri*<sup>4</sup> are to "be as the dew unto *Israel*." In all this sandy district, *palm-trees* are very abundant, and their presence is a never-failing indication of water below the surface: wheresoever they are found, a brackish and muddy pool may speedily be formed, by digging a well near their roots. The natives are chiefly occupied in the care of them; tying up their blossoms with bands formed of the foliage, to prevent their being torn off, and scattered by the winds. Our soldiers were at first ignorant of the extent of the mischief they occasioned

(1) Ps. cxxxiii, 3.

(2) Hos. vi. 4.

(3) Micah v. 7.

(4) Hos. xiv. 5.



by cutting down these trees, each of which proves as a little patrimony to the native who is fortunate enough to be its owner. We had ventured into these wilds without guides; and were therefore glad to perceive, as we advanced, the traces of dromedaries' feet upon the sand, crossing the line we pursued. Following the track marked out by these animals, we presently arrived at the wretched solitary village of *Uthó*, near to the muddy shore of the lake of that name, the entrance to which is called *Maadie*. Here we procured asses for all our party, and, setting out for *Rosetta*, began to recross the desert, appearing like an ocean of sand, but flatter and firmer, as to its surface, than before. The *Arabs*, uttering their harsh guttural language, ran chattering by the side of our asses; until some of them calling out "*Raschid!*" we perceived its domes and turrets, apparently upon the opposite side of an immense lake or sea, that covered all the intervening space between us and the city. Not having, at the time, any doubt as to the certainty of its being water, and seeing the tall minarets and buildings of *Rosetta*, with all its groves of dates and sycamores, as perfectly reflected by it as by a mirror, insomuch that even the minutest detail of the architecture and of the trees might have been thence delineated, we applied to the *Arabs* to be informed in

Journey to  
*Rosetta*.

what manner we were to pass the water. Our interpreter, although a *Greek*, and therefore likely to have been informed of such a phænomenon, was as fully convinced as any of us that we were drawing near to the water's edge, and became indignant when the *Arabs* maintained that within an hour we should reach *Rosetta*, by crossing the sands in the direct line we then pursued, and that there was no water. "What," said he, giving way to his impatience, "do you suppose me an idiot, to be persuaded contrary to the evidence of my senses?" The *Arabs*, smiling, soon pacified him, and completely astonished the whole party, by desiring us to look back at the desert we had already passed, where we beheld a precisely similar appearance. It was, in fact, the *Mirage*<sup>1</sup>; a prodigy to which

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(1) An explanation of the phænomenon, called *Mirage* by the French, was published at *Cairo*, in the *Décade Egyptienne*, vol. I. p. 39. by *Monge*. It is too long for insertion here: but the author thus previously describes the illusion.

"Le soir et le matin, l'aspect du terrain est tel qu'il doit être; et entre vous et les derniers villages qui s'offrent à votre vue, vous n'apercevez que la terre; mais dès que la surface du sol est suffisamment échauffée par la présence du soleil, et jusqu'à ce que, vers le soir, elle commence à se refroidir, le terrain ne paraît plus avoir la même extension, et il paraît terminé à une lieue environ par une inondation générale. Les villages qui sont placés au-delà de cette distance paraissent comme des îles situées au milieu d'un grand Lac, et dont on serait séparé par une étendue d'eau plus ou moins considérable. Sous chacun des villages on voit son image renversée, telle qu'on la verrait effectivement s'il y avait en avant une surface d'eau réfléchissante."

every one of us were then strangers, although it afterwards became more familiar. Yet upon no subsequent occasion did we ever behold this extraordinary illusion so marvellously displayed. The view of it afforded us ideas of the horrible despondency to which travellers must sometimes be exposed, who, in traversing the interminable desert, destitute of water, and perishing with thirst, have sometimes this deceitful prospect before their eyes<sup>2</sup>.

Before we arrived at *Rosetta*, seeing a flag displayed upon the tower of *Abû-mandûr*, to the right of our route, we supposed a part of our troops might be there stationed, and therefore climbed that mountain of sand, to visit them. Here we were unexpectedly greeted with an astonishing view of the *Nile*, the *Delta*, and the numerous groves in all the neighbourhood of ROSETTA: it is the same so wretchedly pictured in *Sonnini's Travels*, and of which no idea can be

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To this *Monge* adds, that the large masses only are distinctly reflected; but when the *Mirage* is very perfect, the most minute detail, whether of trees or buildings, may be plainly perceived, trembling, as when the inverted images of objects appear in water, the surface whereof is agitated by wind.

(2) "It is called *السرب* *al serab* by the *Arabians*; and is alluded to by ISAIAH (xxxv. 7.) in the following words: וְהָיָה הַשֶּׁרֶב לְאֵיִם, 'And the *Serab* (the illusory lake of the Desert) shall become a real lake.'" *Edin. Review for Feb. 1813. p. 139.*

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formed from his engraved representation. The scene is of a very striking nature. The sudden contrast it offers, opposed to the desert we had traversed; the display of abundance exhibited in the fertility of this *African* paradise; with all the circumstances of local reflection excited by an extensive prospect of the *Nile*, and of the plains of *Egypt*; render it one of the most interesting sights in the world. Among the distant objects, we beheld the *English* camp, stationed about five miles up the river, upon its western side; and all the country as far as the fortress of *Rachmanie*. The beautiful boats peculiar to the *Nile*, with their large wide-spreading sails, were passing up and down the river. Unable to quit the spot, we dismissed our guides, and remained for some time surveying the pleasing scene. Afterwards, descending on foot, close by the superb mosque of *Abû-mandûr*, we continued our walk along the banks of the *Nile*, through gardens richer than can be imagined, beneath the shade of enormous overhanging branches of *sycamore* and of *fig* trees, amidst bowers of *roses*, and through groves of *date*, of *citron*, of *lime*, and of *banana* trees, to ROSETTA. As we entered the town, a party of *Arabs*, in long blue dresses, welcomed our coming, placing their hands upon their breasts, and saying, “*Salaam-ûlyk! Bon Ingleses!*” while from the

camp, *English* officers, on horses, on camels, or on foot, added to numerous boats filled with troops upon the water, gave to the place a character of gaiety never perhaps possessed by it in any former age. All authors mention the beauty of its scenery, complaining only of the monotony and dulness of the city. At the time we saw it, no such complaint could be made; for, with unrivalled natural beauty, *Rosetta* then exhibited one of the liveliest and most varied pictures of human life which it is possible to behold. From the different people by whom it was thronged, its streets resembled an immense masquerade. There was hardly a nation in the *Mediterranean* but might have been then said to have had its representative in *Rosetta*; and the motley appearance thus caused was further diversified by the addition of *English* ladies from the fleet and from the army, who, in long white dresses, were riding about upon the asses of the country.

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Upon our arrival, we went to the quarters of Sir *Sidney Smith*. He was then with our army in the camp near *Rachmanie*; but we were conducted to a house he had kindly prepared for our reception, "that the turbulence of war might not," as he was pleased to express it, "interfere with the arts of peace." This dwelling



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IX. } was the most delightful of any in *Rosetta*.  
Placed in a prominent situation upon the quay, it commanded a view of the *Nile*, and of the *Delta*, in every direction<sup>1</sup>. We had therefore only to return to the fleet for a few articles of convenience, and for our books, and here to fix our residence.

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(1) Sir *Sidney Smith*, afterwards viewing this prospect from our terrace, said, "We have often abused *Savary* for his extravagance and amplification; but the view here may at least reconcile us to his account of *Rosetta*."

# APPENDIX.

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No. I.

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PARTICULARS  
OF THE  
REVOLUTION AT CONSTANTINOPLE  
IN THE YEAR 1807;  
WHICH ENDED IN  
THE DEPOSITION OF THE EMPEROR SELIM III.

~~~~~  
Extracted from Mr. WALPOLE'S Manuscript Journal.
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“THE *Nizam Jedit*, or, as it may be literally translated, the *New System*, had been instituted by Selim, for the purpose chiefly of augmenting the standing army, and disciplining it according to European tactics. The new-raised troops in and near the capital amounted to about 14,000 men; and were quartered in the barracks of Scutari, and between Buyucderé and Pera: in Asia there were not less than 60,000. They were maintained at great expense, and new and extraordinary taxes were levied to produce a fund for the support

of them. The advanced price of tobacco, and other articles of luxury or necessity; the prohibition of the exportation of corn; the jealousy of the Janissaries at the increase of such a body of soldiers as the new troops, who, as they imagined, were raised to check and controul them;—these and other causes excited complaint and discontent on every side. In the year 1806, while I was at Constantinople, the new troops and Janissaries met in frequent battle in the vicinity of the capital. Victory decided at length for the latter; and the Porte was obliged to raise the Colonel of the Janissaries to the post of Grand Vizier. Peace however was not restored; the Janissaries still considered the troops of the *Nizam Jedit* with suspicion and hatred, as the destined means of effecting a reform in their own body. The enemies of the Government did not hesitate to point out the deposition of the Emperor, as the only method by which the discontents and murmurs of the people might be quieted. They called him the '*first Infidel*' (*bir Giaour*). They said, that as he had been seven years on the throne, and had not given an heir to it, he ought, according to the laws and religion of his country, to descend from it. The Sultan-mother, the Messalina of Constantinople, with her lover, Yussuff Aga, attached herself to

the new troops, as a body on whom they could depend to support the Emperor, should the Janissaries make any attempts to excite revolt. Under pretext of dread of insurrection in the north of Turkey, their numbers were increased; and an imminent attack from Russia furnished another excuse for their augmentation.

“The expedition of the English to the Dardanelles suspended only for a short time the animosity of the Janissaries, and the civil disturbances in the capital; which were renewed with violence shortly after. On Wednesday the 26th of May, 1807, the rebels went in a body to the Hippodrome, and demanded of the Mufti an order for the death of those whom they marked out. The barracks of the new troops were next destroyed. The massacre then began; and six of the members of the *Nizam Jedit* were killed. On Thursday the rebels went to the Seraglio, and insisted on the deposition of Selim: and on Friday the new Sultan appeared in public; and, as he went in procession to prayers, was hailed with joy by the insurgents, who retired peaceably home, after his return from the mosque.

“Mustapha the Fourth, the new Emperor, thought it expedient, after he had been on

the throne a short time, to publish an act of amnesty in favour of the Janissaries. The following short abstract will shew the nature of it.

“ It begins with some reflections on the conduct of the members of the *Nizam Jedit*, and on the unhappy delusion which had urged Selim to promote and encourage their measures. It adds, that by this, the officers and body of the Janissaries were alarmed ; that the *Oolemà*, and other respectable persons of the State, were obliged to disavow their obedience to their former sovereign ; that they had united in proclaiming Mustapha, the son of Abdul-Hamid, their emperor ; that their conduct had been directed by the spirit of the paragraph of the Korān, which says : “ THOSE WHO RENDER US HOMAGE, RENDER IT TO THE HIGHEST ; AND THE HAND OF THE LORD IS IN ALL THEY DO. THE WORDS OF OUR PROPHET, WHICH CONDUCT US BY THE PATH OF LIFE, HAVE BEEN REGARDED : IF A CITY OUGHT TO BE DESTROYED, LET US GIVE AN OPEN FIELD TO THE EXCESSES OF THE VIOLENT ; AND LET US EXTERMINATE IT ENTIRELY. THIS THREAT HAS BEEN EXECUTED ON THE BETRAYERS OF THE FAITH AND THE EMPIRE ; THEY EXIST NO LONGER ; AND THEY SHALL



HAVE MORE AND SEVERER PUNISHMENT IN THE DAY OF THE RESURRECTION.”

It appears, from the foregoing relation, that Selim was deposed on Thursday the 27th of May, 1806. In the *Hamburgh Correspondent* of July the 24th following, (See *General Evening Post*, August 4th, 1807,) a long account was inserted of the Turkish Revolution, in which the subsequent passage occurs :

“This occasioned so much distrust and discontent, that the revolution would have broken out sooner, *if the English fleet had not made its appearance*. The party, in fact, were pretty sure of their object; and even in *February last*, in a respectable German Journal, the following passage appeared, under the head of *A Dialogue in the Shades*.

“ ‘A Professor of Astronomy in London, in a view of the Constellations, has observed *an insurrection among the Janissaries, and the death of the Sultan*.’

“In consequence of the dispositions afterwards made, the dethronement of Selim seemed naturally to follow, for” . . . &c.

It is observable, that the *Professor of Astronomy* here mentioned, was no other than the

writer of the predictions in MOORE'S *Almanack*, printed in 1806. Now, whoever recollects "The Dialogue under Four Eyes" of the celebrated *Wieland*, in which *Buonaparté*, while in a state of the greatest depression in the East, was pointed out, under the very title of "First Consul," as the future Saviour of France, will have no great difficulty in conjecturing from what quarter this Professor of Astronomy received his illumination, nor from what source the revolution had its origin.

S. H.

## No. II.

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EXTRACT  
FROM THE  
LETTER OF CARDINAL ISIDORE  
CONCERNING THE  
CAPTURE OF CONSTANTINOPLE  
A. D. MCCCCLII.

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. . . . "AUDITE hæc, audite omnes gentes, auribus percipite, qui habitatis orbem! Audite hæc omnia qui fidelem orbis partem colitis, ministri, pastores, et principes omnium ecclesiarum Christi, universi quoque reges et principes Christicolæ, ac universus Domini populus cum religiosis cunctis! Audite! et notum sit vobis, quòd præcursor veri Antichristi, Turcorum princeps et dominus, servus autem tot dominorum quot vicinorum, cujus nomen est Mahumet, inimicus crucis Christi, hæres rei et nominis illius primi pseudo-prophetæ et latoris legis spurcissimè Agarenorum, filius Sathanæ omnium flagitiosissimus, qui furiis infectus, et insaniâ, sanguinem Christianorum sine intermissione sitit, nec extingui valet ejus sitis post eorum innumeras cædes. Tantoque odio contra Christum et membra ejus movetur, ut eradere nomen ejus de terrâ nitatur; et inspecto aliquo Christiano sibi obviante, se inde existimet sordidatum, ut oculos abluat et os, immundum se profitens priùs. Hoc igitur tam terribile et horridum monstrum, exigentibus demeritis Christianorum, justo Dei judicio, in eos sævire et crassari

permissus, civitatem imperialem novam Romam, olim felicissimam, nunc miserrimam, et omni calamitate oppressam Constantinopolim diù obsessam cœpit, expugnavit, spoliavit omnibus bonis, et penè delevit. Quis autem (ut verbis utar prophetæ) dabit capiti meo aquam, et oculis meis fontem lachrymarum, ut plorare valeam die ac nocte interfectos populi illius, et scelestissima sacrilegia in eâ capturâ perpetrata? Quis hujus horribilitatis memor, non obstupescat, non lethargicus fiat, non præ dolore obmutescat? Nec tum cuncta enormia explicabo, ne piæ aures audire refugiant: sed ex paucissimis relatis cogitentur alia. Hic nefandus, nominibus blasphemiam plenus, civitate receptâ, post decapitationem Imperatoris, cum omni suâ progenie et nobilitate, plurimos ferreis manicis et compedibus alligatos, ac collis eorum funibus cinctis, extra urbem deduxit nobiles, plebeios, monachos et monachas, mares et fœminas, virtute et conditione præclaros, vituperabiliter detractos, multis injuriis refertas, ut meretriculas et in lupanari prostitutas trahebant; tanta et talia contra eos agebant, quanta de brutis animalibus, et qualia sine rubore, fari minimè quis valeat? Adolescentulos utriusque sexûs à parentibus segregabant, et divisim de eis pretio negociabantur. Infantes coram genitoribus suis ut agniculos mactabant. Matres filiis, et geniti genitricibus privabantur. Germani à fratribus, uxores à viris, nurus à socribus, lugentibus et ululantibus segregabantur. Disjuncti consanguinei et amici, in diversis regionibus servi venditi ducebantur. O quàm amaræ lachrymæ, quanta suspiria, quot clamosi singultus inter amicos et notos! quæ miserabiles voces emittebantur inter tantas cædes, servitutes, expulsiones, et contumelias! Principes, barones, et domini, bubulcorum, porcariorum, homuncionum effecti sunt famuli. Intra decennium pueros ad ritus suæ perfidæ sectæ compellebant. Heu quomodo obscuratum est aurum fulgidum sapientiæ, per tenebras ignorantiam! aurum dignitatis per ignobilitatem servitutis! Quomodo mutatus est color optimus Græcæ

eloquentiæ, in barbariem Turchiæ ! lapides sanctuarii, si qui erant constantes in fide, dispersi sunt in capite omnium viarum jacentes prostrati. De cæteris taceamus : humana sunt. Sed de injuriis, subsannationibus, contumeliis, opprobriis scelestibus erga divina, quæ lingua valeat explicare ? Quis intellectus capere ? Quæ aures patienter audire ? Ni fallor, nunquam ita inhonoratus Deus. Venerunt gentes gehennæ deditæ, in hæreditatem tuam, quæ Israel est te videns per fidem. Polluerunt templum sanctum tuum : Ecclesiam nobilissimam Sanctæ Sophiæ, cum aliis. Imagines Domini nostri Jesu Christi, et Matris ejus Virginis gloriosæ, et sanctorum ac sanctarum Dei, insignia vivificæ crucis conspuentes, confringentes, concultantes ; sacrosancta evangelia, missalia, et reliquos Ecclesiæ libros dilacerantes, deturpantes, comburentes. Sacras vestes sacerdotum, reliquaque ornamenta Ecclesiæ scindentes, ad indumentum suum et ornatum sumentes, vel pro vili pretio conferentes ; vasa Domini, ejus cultui dedicata, in eis comedentes et bibentes, in reliquum conflata ad prophanos usus transferebant. Posuerunt denique carnes sanctorum tuorum, morticina servorum tuorum, reliquias beatorum corporum, escas volatilibus cœli ; dispergentes hinc inde carnes sanctorum tuorum quos occidebant bestiis terræ : quia non erat qui sepeliret. Altaria suffoderunt, invocantes nomen maledicti Mahumeti, eum laudantes de victoriâ. Omitto præ pudore quod mingeabant, stercorisabant, omnia vituperabilia exercebant in templis, imaginibus, et reliquiis sanctis. Sancta canibus dabant, margaritas sacramentorum ante porcos projiciebant. Cùm hæc recolo, totus ex horrore contremisco ; nec ulterius stylo exarare queo illorum piacula, et fidei Christianæ religionis dedecora et irrisiones injecta. Monasteria tam monachorum quàm monialium invadentes, omnia diripiebant, ejicientes illos de habitationibus suis : xenodochia infirmorum destruebant. Etsi de multis et magnis excidiis et exterminis civitatum, historiographi etiam gentilium referant, ferè nulla posset desolationi hujus



coæquari. Nullum incolam intrâ reliquerunt, non Græcum, non Latinum, non Armenum, non Judæum : urbem ipsam suis civibus nudatam quasi desertam effecerunt. Eorum actus et opera propriis oculis vidi, et cum reliquibus constantissimis viris unâ, plura perpessus sum mala et pericula, licèt de manibus eorum me eripuerit Deus, ut Jonam de ventre ceti.”

## No. III.

A

## CATALOGUE OF MANUSCRIPTS

UPON DAILY SALE

IN THE CITIES OF THE EAST.

PROCURED BY THE AUTHOR THROUGH THE FRIENDLY OFFICES OF A  
DERVISH, IN CONSTANTINOPLE.

*Translated\* and arranged by the Rev. GEORGE CECIL RENOARD, M. A. Fellow  
of Sidney College, Cambridge, now Chaplain to the British Factory at Smyrna.*

## THEOLOGY.

Paras

- |                                                                                                                                                                                   |                                |     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------|-----|
| 1.                                                                                                                                                                                | منازل السائرين . . . . .       | 50  |
| THE Resting-Places of Travellers. [See <i>D'Herbelot</i> , p. 576. b.]                                                                                                            |                                |     |
| 2.                                                                                                                                                                                | اصحاب بدر شرحي منيني . . . . . | 300 |
| A Commentary on the Champions of Bedr, by Menīnī. [Probably a work on some of the traditions relating to the victory gained at Bedr, over the unbelieving inhabitants of Meccah.] |                                |     |

\* The books referred to, as authorities, in forming this translation, are:

1. *D'Herbelot's* Bibliothèque Orientale. Paris, 1697. fol.
2. Encyclopædische Uebersicht der Wissenschaften des Orients, aus sieben Arabischen, Persischen, und Türkischen Werken übersetzt. Leipzig, 1804. 2 vols. 8vo.
3. A pretty copious abridgment of "Hājī Khalīfeh (Cātīb Chelebī)'s Cashfu' z-zunūn fī esmā cutub we'l funūn"—a celebrated bibliographical work; of which a complete account may be found in the preceding publication.

3. خطبة حديث اربعين تفسير سورة فتح . . . . . 220  
 The Prayer for the Prosperity of the reigning Prince—The  
 Forty Traditions.—A Commentary on the First Chapter  
 of the Korān. [See D'Herbelot, *Khothbah*, p. 1000. a.  
*Encyklopædische Uebersicht der Wissenschaften des*  
*Orients*, p. 634—639, for the Forty Traditions.]
4. تركي تصوف اداب الطالبين . . . . . 45  
 A Treatise on Mystical Theology,—and Morals, in Turkish.  
 [Perhaps two different Tracts.—For the doctrines of the  
 Sūfis, or Mohammedan Recluses, see D'Herbelot, *Sofi*,  
 p. 816. a.]
5. مجمع رسائل خواص وتصوف . . . . . 60  
 A Collection of Tracts on the Peculiarities of the Korān, and  
 on Mystical Theology.
6. تصوف فارسي . . . . . 35  
 A Treatise on Religious Seclusion; in Persian.
7. رسائل تصوف . . . . . 180  
 Tracts on the same subject as the last article.
8. جماليه تركي تصوف . . . . . 70  
 The *Jemāliyyah*. [A treatise on the same subject; in Turkish.]
9. مصلح النفس تصوف تركي . . . . . 11  
 The Improver of the Soul. [On the same subject; in Turkish.]
10. رسائل تصوف عين القضاة . . . . . 260  
 Tracts on the same subject.—The Eye of Judges. [The latter,  
 probably, a treatise on the Duties of a Kāzī, or Judge.]
11. قلندر نامه تصوف منظوم فارسي . . . . . 45  
 The Guide of Kalenders. [A treatise on Religious Seclusion;  
 in metre, and in the Persian language.]

12. بيان طريق صوفيه سنبل افندي . . . 180  
An Explanation of "the Path of Devotees," by Sumbul Efendī.
13. تصوف جعفر صادق . . . . . 35  
On Seclusion from the World, by Jâfer Sâdik. [Jâfer the Just was the sixth Imâm, and is held in high veneration by all Musselmans. Vid. *D'Herb.* 389. a.]
14. رسايل تصوف مفتاح الغيب وغيره . . . 140  
Tracts on Mystical Divinity: The Key of Secrets, &c.
15. ديوان هدايي ورسايل تصوف تركي . . . 180  
The Poems of Hidâyî, and Tracts on a Spiritual Life; in Turkish.
16. ديوان احمدي تركي تصوف . . . . . 120  
The Poems of Ahmedi, on Spiritual subjects; in Turkish.
17. تركي منظوم تصوف . . . . . 35  
A Treatise on the same subject, in metre, and in Turkish.
18. منهاج الفقرا انقروي . . . . . 900  
The High Road of Fakîrs, by Enkurevî.
19. احسن الحديث لوقچي زاده . . . . . 440  
The Best of Traditions, by Okchî-zâdeh. [The Hadîs are the Sayings of Mahomet, traditionally preserved among his Followers, and venerated almost as much as the Korân itself. See *D'Herb. Hadith*, p. 416. a. Also called the Arbaîn of Okchî-zâdeh. Vid. *D'Herb. Ocgi*, p. 684. a.]
20. The same work . . . . . 220
21. Ditto . . . . . 360
22. Ditto . . . . . 700

23. ترجمه احاديث شريفه . . . . . 70  
A Translation of the Sacred Traditions.
24. ابن ملك علي المشارق . . . . . 340  
The Commentary of İbni Melec on "The Rise," [i. e. The Rise of the Prophetic Luminaries from the pure sky of the history of the elect Being (Mahomet). The complete Title is thus given by *Hāji Khalīfah*, مشارق الانوار, صحاح الاخبار المصطفوية The Author's name is, The Imām Razīu'ddīn Hasan ibn Muhammed as-saghānī.—It is a very celebrated Treatise on the Tradition; establishing the number of those that are genuine at 2246. The Commentator is also a celebrated Author. His name at length is Abdu'l latīf, ibn Abdu'l-āzīr. His work is entitled مبارك الازهار في شرح [مشارق الانوار  
[I have given a more detailed account of these books; as *D'Herbelot* (p. 560. b.) is not only very concise, but also incorrect, in what he says respecting them.]
25. اداب بيهقي في علم الحديث . . . . . 140  
The Institution of Baihakī in the Science of Tradition.
26. تحفة الابرار تركي . . . . . 45  
A Present for the Pious, in Turkish. [An historical work on the Traditions. *D'Herb.* p. 890. a.]
27. انوار العاشقين . . . . . 380  
The Lights of Lovers. [Probably a Collection of the Sacred Traditions; translated into Turkish, by Ahmed, brother of Mohammed ibn Sālih, the author of the original work, entitled *Maghāribu z-zamān*. H. KH.]
28. حديث اربعين صدرالدين فتوي . . . . . 70  
The Forty Traditions, by Sadru'ddīn Fetevī.



29. شرح نخبة لابن حجر . . . . . 140  
 A Commentary on the Nokhbah of Ibn Hajar. [See *D'Herb.* 674. a. Hājī Khalīfeh gives the title at full length, thus; *النخبة الفكرة في مصطلح اهل الاثر* whence it appears that *D'Herbelot* has made a mistake in translating the title, "Ce qu'il y a de meilleur dans *la pauvreté*," instead of Ce qu'il y a de meilleur dans *la réflexion*.— Probably his copy had *الفقر*. This led him into greater error, viz. the notion that Poverty is the exclusive subject of the Hadīs which occur in this work; while it is, in fact, a general treatise on the traditions relative to the Prophet.]
30. شيخ قاسم علي النخبة وغيرهم . . . . . 50  
 Shaikh Kāsim, on the Nokhbah of Ibn Hajar, &c. [*i. e.* Shaikh Kasim ibn Ko'tlūboghā (قطلوبغا) of the Hanifī sect. *D'Herb.* 262. a. Hājī Khalīfeh.]
31. تفسير يس وغيرهم تركي . . . . . 220  
 A Commentary on the 36th Chapter of the Korān, &c. in Turkish.
32. تفسير ملا جامي . . . . . 140  
 The Commentary of Mullā Jāmī [on the Korān.]
33. تفسير تركي حمدن اشاغي . . . . . 45  
 A Commentary, in Turkish, from the 41st Chap. forwards.
34. تفسير ابو الليث سورة ص الي اخره . . . . . 300  
 A Commentary from the 38th Chap. to the end of the Korān, by Abū'l-leīs.
35. تفسير قاضي نباء . . . . . 140  
 A Commentary on the 78th Chap. of the Korān, by Kāzī.

|                                                                                                                                                                                                         | Paràs |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| 36. تصوفات تركي تفسير . . . . .                                                                                                                                                                         | 140   |
| Divine Meditations, in Turkish. A Commentary. [Perhaps two distinct works.]                                                                                                                             |       |
| 37. تركي تفسير سورة محمددن اشاغي . . . . .                                                                                                                                                              | 110   |
| A Commentary, in Turkish, from the 47th Chap. of the Korān, forwards.                                                                                                                                   |       |
| 38. تفسير ابن كمال جلد اول . . . . .                                                                                                                                                                    | 30    |
| The Commentary of Ibni Kemāl, vol. I.                                                                                                                                                                   |       |
| 39. تفسير بيضاوي من اول نعام الي كهف . . . . .                                                                                                                                                          | 260   |
| A Commentary on the Korān, from the beginning of the 6th to the 28th Chapter, by Baižāvī ( <i>Beidhawi</i> ).                                                                                           |       |
| 40. شيخ زاده من الفرقان الي السبا . . . . .                                                                                                                                                             | 380   |
| A Commentary from the 25th to the 34th Chap. of the Korān, by Shaikh-Zādeh.                                                                                                                             |       |
| 41. شمس الافاق بسطامي                                                                                                                                                                                   |       |
| The Sun in the Firmament, by Bastāmī. [A Treatise on the Mystical Powers of the Arabic Letters. See <i>D'Herb.</i> 193. a. 775. a.]                                                                     |       |
| 42. Ditto . . . . .                                                                                                                                                                                     | 500   |
| 43. خواص قران ترجمه سي . . . . .                                                                                                                                                                        | 90    |
| A Translation of "The Peculiar Properties of the Korān:" [The Khawāss; i.e. the Peculiar and Cabalistical Properties of the Letters used in the Korān. <i>Encyklopædische Uebersicht</i> , p. 79. 615.] |       |
| 44. خواص تركي . . . . .                                                                                                                                                                                 | 110   |
| A Work on the same subject, in Turkish.                                                                                                                                                                 |       |
| 45. خواص قران عربي . . . . .                                                                                                                                                                            | 440   |
| A Work on the same subject, in Arabic.                                                                                                                                                                  |       |

- Paràs
46. خواص فاتحه عربي . . . . . 260  
The Cabalistical Properties of the Letters which occur in the  
First Chapter of the Korān; in Arabic.
47. مجموع حواص تركي . . . . . 60  
A Collection of Tracts on the same subject; in Turkish.
48. خواص قران تميمي . . . . . 160  
A Treatise upon the same subject; by Temimī.
49. قبس الانوار خواصه [خواص] . . . . . 260  
Luminaries lighted up—on the same subject. [See *D'Herb.*  
223. b.]
50. Ditto . . . . . 300
51. احيا علوم و شرح اسما الكسن [الكسني] 180  
The Revival of the Sciences, and a Commentary on “the  
Excellent Names.” [Two different works. Of the first,  
the whole title is, احياه علوم الدين—It is the most  
celebrated work of Alghazālī (*D'Herb. Gazali*, p.362. b.)  
of which Hājī Khalifah has given a comprehensive  
account. There are no less than twenty different works  
bearing the title of the second, enumerated in the *Keshfu'*  
ḡ-ḡunūn.]
52. منهاج العابدين . . . . . 70  
The High Road of the Devout.
53. موعظ [مواهظ] خضر زاده . . . . . 260  
The Sermons of Khiḡr-zadeh.
54. كمياء العادة غزالي . . . . . 60  
The Alchemy of Habit, by Ghazālī. The title should have been  
written كيميائالسعادة The Alchemy of Felicity.—It is a  
work

work on Moral and Religious subjects, in Persian, by the celebrated Ghazālī. There are several translations of it in Turkish.—It is omitted in the catalogue of Ghazālī's works given by *D'Herbelot*. It seems to be attributed by him to Ibnu'l Arabī, p. 121. b. See Hājī Khalīfeh.]

55. مفتاح الجفر لابن صلح [طلحه] . . . 180  
 The Key of Al Jefr, by Ibn Talahah. [Probably the work entitled الجفر الجامع والنوراللامع—by Kemālu'ddīn Mohammed, Ibn Talahah A'n-nasībī. The Ilmu'ljefr wa'ljāmī is the Art of predicting Future Events by a Cabalistical Combination of the Arabic Letters supposed to have been exclusively possessed by Alī and his descendants. See *D'Herb.* 366. b. 1021. a. Encyklopæd. Uebersicht, 618. and Hājī Khalīfeh.]
56. مقصد السالكين الشيخ الهى . . . 140  
 The Object of Pilgrims, by the Shaikh Ilāhī.
57. توضيح . . . . . 340  
 An Elucidation. [There are several works which have this title. See *D'Herb.* 853. a.]
58. توضيح نفيس . . . . . 440  
 An Illustration—*Elegant*. [Probably the same work.]
59. بركلي اوچي بريرة . . . . . 70  
 The three works of Berkeli, together. [Probably the works mentioned by *D'Herb.* (v. *Barcali*, p. 185. a.) viz.  
 1. ايغاز النايمين 2. انقاد الهالكين 3. طريقة المحمدية.]
60. The same book. . . . . 80

- Paràs
61. معدل الصلوة و رسائل . . . . . 110  
 "The Adjuster of Prayer,"—and other Tracts. [The first is a treatise on Prayer, by Mōlā Muhammed ibn Pīr Alī, commonly called Berkelī. Hājī Khalīfeh.]
62. درر العقاید . . . . . 70  
 Strings of Pearls [a treatise on the Fundamental Principles of the Mohammedan Religion. See *D'Herb.* 41. a.]
63. ترجمه عقاید . . . . . 25  
 A Translation of the Fundamental Principles.
64. عقاید جلالی اوزربنه حیدرانی . . . . . 180  
 Hāidarānī's Commentary on the Ākāyid of Jelālu'ddīn; [probably a Commentary on the Work of Jelālu'ddīn Mohammed ibn Asād E's-sadīkī E'ddawānī, finished A. H. 915. which is itself a Commentary on the *Akaid* of Azadu'ddin. See Hājī Khalīfah.]
65. عصام علی شرح عقاید . . . . . 260  
 Īsām on the Comment on the Ākāyid.
66. قدوري . . . . . 90  
 [*i. e.* Isāmu'ddīn Ibrāhīm ibn Muhammed al Isferāyini'd. A. H. 945. This work is a body of Scholia on the Akāid of Nasafī. H. KH.]
67. دقائق الحقائق مع باییه . . . . . 130  
 Truth minutely investigated, and the Bāyiyah. [The former is probably a work on the Traditions; (see *Stewart's Catalogue of Tippoo Sultān's Library*, p. 162. N° xxviii.) The latter probably a poem, in the rhymes of which the letter *Ba* constantly recurs.]
68. Ditto . . . . . 130



69. شواهد النبوة و مجموعه غريب . . . . . 140  
 The Evidences of the Prophetic Mission, and a Curious Miscel-  
 lany. [The former is probably a Persian work, by Mōlā  
 Nūru'ddīn ibn Abu'rrahman, ibn Ahmed, Al Jāmī, who  
 died A. H. 388. (*i. e.* the celebrated Poet, who was also  
 a great Theologian.) Hājī Khalīfah.]
70. اسامي شريف عليه السلام . . . . . 45  
 The Names of the Holy Prophet—May the Peace of God be  
 upon him !
71. سراج الفؤاد في الكلام . . . . . 180  
 The Lamp of the Heart, a treatise on Scholastic Theology.
72. تبصرة الادلة اللسخ [للسفي] . . . . . 780  
 A View of the Proofs, by Nasafī. [A treatise on Scholastic  
 Theology, in a thick volume (says Hājī Khalīfah), by  
 Abū'l Mōayyen Maīmūn, ibn Mohammed E'nnasafī,  
 who died A. H. 580.]
73. معراجيه الاجوري . . . . . 140  
 A Treatise on the Miraculous Ascent of Mohammed into  
 Heaven, by Alajūrī.
74. صنكث [مبكث] ايمان . . . . . 70  
 An Examination of the Faith.
75. مبكث ايمان . . . . . 140  
 The same work.
76. تركي جواهر نامه يعني اسلام . . . . . 90  
 A Treatise on Jewels, *i. e.* the Mohammedan Religion.
77. موعظة تركي . . . . . 80  
 A Sermon in Turkish.

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78. خيالي . . . . . 140  
 [The Marginal Notes of Mōlā Ahmed Ibn Mūsa, surnamed Al-Khiyālī, on the Commentary on the Akāid of Nasafī, by Molā Ramazān ibn Mohammed. It is much esteemed, and was dedicated to the Vezīr Mahmūd Pāshā, which displeased Sultan Mohammed II. It was finished A.H. 862. A. D. 1408. H. KH.]
79. بحر الافكار علي الخيالي . . . . . 300  
 The Ocean of Thoughts, on Al Khiyālī. [Scholia on the preceding work. H. KH.]
80. ابهاالولد [ابهاالولد] شرحي خادمي . . . . . 220  
 A Commentary on the Eyyuhā'l weled, by Khādīmī. [An admonitory tract on Religious Retirement, by Alghazālī. H. KH. See *D'Herb.* 362. b. 631. a.]
81. ترجمه طريقات برهان . . . . . 90  
 A Translation of "the Paths," by Borhānu'ddīn. [Perhaps a treatise on Mystical Divinity.]
82. خطبه مجموع عسي . . . . . 180  
 A Collection of Prayers for the Prosperity of the Empire.
83. وحدت نامه حروفي . . . . . 260  
 On the Unity; by Hurūfī. [Probably a Tract on the Unity of God.]
84. وحدت نامه الشيخ عبد الرحيم . . . . . 140  
 On the same subject as the preceding, by the Shaikh Abdu'r-rahīm.
85. ترجمه بحرالكلام . . . . .  
 A Translation of "the Ocean of Scholastic Divinity." [Perhaps the work of the celebrated Nasafī, who died A. H.

508. H.KH.—This date is nearer to the truth than the former, 580, as the year of his death was A. H. 507, according to Haji Khalifah's Chronological Tables.]
86. تدبيرات الهي الشيخ اكبر . . . . . 26  
Divine Counsels, by the Shaikh Akbar. [Perhaps this book belongs to the class of Metaphysics.]
87. ملاذ المتقين و ملجأ الصالحين . . . . . 44  
The Refuge of the Pious, and the Stronghold of the Righteous.
88. نصيحة السالكين غزالي الشيخ اكبر . . . . . 35  
Advice to Walkers in the Paths of Religion, by Ghazālī Shaikh Akbar. [See *Stewart's* Catalogue of Tipoo Sultān's Library, N. xii. Theology.]
89. اوفاق ابن العربي . . . . . 260  
"The Useful Things" of Ibnu'l Arabī. [Probably a commentary or abridgement of some of Ibnu'l Arabī's works. See *D'Herb.* 121. a.]
90. محمدية نصف اول . . . . . 220  
The first half of the Mohammediyyah. [A large commentary on the Koran, by Al Mus'nefik. See *D'Herb.* 627. b. H.KH.]
91. خواجه زاده علي الطريقة . . . . . 190  
Khwājah-zādeh, on "The Path." [Perhaps a commentary on the celebrated work by Pīr alī Berkelī, entitled طريقة المكمدية See N° lix. p. 392.]
92. قره كمال علي المواقف . . . . . 300  
Karah Kemāl on "the Stations." [A work on Scholastic Theology, by Azadu'ddīn Abdu'rrahman, ibn Ahmed, Alkāzī, who died A. H. 706. Karah Kemāl is the surname of Mōla Ismāil. H. KH. See *Stewart's* Catalogue, N° xxi. Philosophy.]

93. . . . . 140  
 خواجهزاده علي شرح المواقف  
 Khwājah-zādeh on a Commentary on the same work.  
 [Khwājah-zādeh is the surname of the Mōlā Mus'tafā,  
 ibn Yūsuf. H. KH.]
94. . . . . 140  
 سيد علي المطالع  
 A Commentary on the "Ascending Thoughts" (مطالع الانظار)  
 (itself a commentary on a theological work) by the Seyyid  
 Al Jorjānī. H. KH. See *D'Herb.* 581. a.
95. . . . . 440  
 مقاصد متني  
 The Text of the Makāsid. [Probably the Makāsidu'l Hasā-  
 niyyah; a work in much esteem, containing the principal  
 Traditions (Hadīs), arranged alphabetically by Al Sa-  
 khāwī. H. KH. See *D'Herb.* 739. b.]
96. . . . . 110  
 اداب ميري حنيفة  
 An Exposition of the Doctrine of Abū Hanīfah.
97. . . . . 440  
 اخلاق علاني [علايي]  
 The Exalted Morals; [by Ibnu'l Khinnābī. See *D'Herb.* 45. b.]
98. . . . . 500  
 اخلاق علالي [علايي]  
 The same book.
99. . . . . 180  
 قرق سوال  
 The Forty Questions. [Perhaps relating to the Arbāin, or  
 Forty Authentic Traditions.]
100. . . . . 45  
 دعا نامه ابوالسعود  
 A Treatise on Prayer, by Abū's-sūūd.
101. Ditto. . . . . 70
102. . . . . 70  
 احوال قيامة و دعانامه ابوالسعود  
 An Account of the Resurrection, and the preceding book.

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| 103. ترجمه وصیت امام اعظم . . . . .                                                                                                                                                                                                                                           | 120   |
| A Translation of the Testament of the Great Imām, [ <i>i. e.</i> Abū Hanīfah.]                                                                                                                                                                                                |       |
| 104. الهیات و تصوف . . . . .                                                                                                                                                                                                                                                  | 50    |
| Metaphysics and Mystical Divinity.                                                                                                                                                                                                                                            |       |
| 105. شرح بسملة خادمي . . . . .                                                                                                                                                                                                                                                | 180   |
| A Commentary on the Bismillah, by Khādīmī.                                                                                                                                                                                                                                    |       |
| 106. مسأيل صراط مستقيم . . . . .                                                                                                                                                                                                                                              | 110   |
| Questions on "The Strait Path;" [ <i>i. e.</i> Islam, or the Moham-<br>medan Faith.]                                                                                                                                                                                          |       |
| 107. مقدمه ابو الليث تركي معنابي . . . . .                                                                                                                                                                                                                                    | 70    |
| An Essay on Prayer by Abū'l-Leīs, translated into Turkish<br>by Mānāyī*. [The author's remaining names are, Nasr<br>ibn Mohammed, As-samarkandī, Al Hanifi. (See<br><i>D'Herb. Samarcandi</i> , 753. a.) H. KH.]                                                              |       |
| 108. كتاب خلاصة الحقايق . . . . .                                                                                                                                                                                                                                             | 900   |
| The Quintessence of Truths. [Probably the work entitled<br>خلاصة الحقايق لما فيه من اساليب الدقايق<br>by Abū'l Kāsim Ōmādu'ddīn Ahmed, Al Fārābī, who<br>died A. H. 607. H. KH.]                                                                                              |       |
| 109. ترجمه فضائل جهاد . . . . .                                                                                                                                                                                                                                               | 70    |
| Translation of "the Merits of a Holy War."                                                                                                                                                                                                                                    |       |
| 110. اسفار الصباح شرح داعي الفلاح . . . . .                                                                                                                                                                                                                                   | 300   |
| The Morning Journeys. A Commentary on "the Suppliant<br>at the Asylum." [داعي الفلاح في اذكار المساء]<br>والصباح The Suppliant at the Asylum of Mercy instructed<br>in Morning and Evening Adorations, by Jelālu'ddīn<br>Abdu'rrahmān, ibn Abī Bekr As-suyūti, who died 911.] |       |

\* Perhaps *manayt* is not a proper name; and signifies that the commentary gives merely a general, not a verbal, translation of the original work.



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| 111. زاد العباد تركي . . . . .                                                                                                                                                                                                                                                                                                                                                 | 110   |
| The Viaticum of the Faithful, in Turkish.                                                                                                                                                                                                                                                                                                                                      |       |
| 112. مزكي النفوس . . . . .                                                                                                                                                                                                                                                                                                                                                     | 300   |
| The Purifier of Souls.                                                                                                                                                                                                                                                                                                                                                         |       |
| 113. طريقات ابرار تركي . . . . .                                                                                                                                                                                                                                                                                                                                               | 90    |
| The Paths of the Righteous, in Turkish.                                                                                                                                                                                                                                                                                                                                        |       |
| 114. حاشيه كچي محمد افندي علي الجامي 110                                                                                                                                                                                                                                                                                                                                       |       |
| Scholia on Al Jāmī, by Kechī Mohammed Efendī. [Probably the Commentary of Jāmī is meant.]                                                                                                                                                                                                                                                                                      |       |
| 115. فاسي شرح چرب [جزب] كبير و متن شاذلي 180                                                                                                                                                                                                                                                                                                                                   |       |
| Fāsī's Comment on the Great Section, and the Text of Shāzili. [ <i>D'Herb.</i> 765. a.]                                                                                                                                                                                                                                                                                        |       |
| 116. تحقيق توفيق راعب پاشا . . . . . 700                                                                                                                                                                                                                                                                                                                                       |       |
| The Truth of Divine Grace, by Rāghib Pāshā [Grand Vizir. See <i>De Tott.</i> ]                                                                                                                                                                                                                                                                                                 |       |
| 117. وصيه [وصيه] علي قوش حنيفيه وحاشيه 140                                                                                                                                                                                                                                                                                                                                     |       |
| The Precepts of Alī Kūsh—A Hanīfī Treatise, and Scholia on it.                                                                                                                                                                                                                                                                                                                 |       |
| 118. ترجمه ناسخ و منسوخ . . . . . 70                                                                                                                                                                                                                                                                                                                                           |       |
| A Translation of "the Abrogator and the Abrogated;" [a work either on the Spurious Traditions, or on the contradictory Dogmas of the Kurān. Hājī Khalīfah mentions several authors who have written on this subject, Mekki, Abū Jāfar An-nahhās, Abū Dāūd As-sijistānī, Abū Obaīd Kāsīm, Abū Sāīd At-tamīmī, Jelālu'ddīn As-suyūtī d. A. H. 911, Abū'l'Kāsīm ibn Selāmah, &c.] |       |



119. ترجمه فاسي [فارسي] شرح دلايل . . . 1400  
 A Persian Translation of the Commentary on the Delāyil.  
 [Perhaps the دلايل الخيرات في ذكر الصلوة علي النبي  
 by Abū Abdu'llah Mohammed, Al Juzūlī.]
120. ترجمه دلايل داود افندي . . . 140  
 Translation of the Delāyil, by Dāūd Efendī.
121. كلشن توحيد شاهدي مرحوم . . . 70  
 The Garden of the Unity, by the late Shāhidī.
122. ميزان الحق . . . 140  
 The Balance of Truth. [A Polemical Tract, by Kātib  
 Chelebī.]
123. تجويد شعبان افندي . . . 735  
 The Tejvīd, by Shābān Efendī. [Tejvīd is the Art of de-  
 claiming the Kurān. Encykl. Uebersicht, 574.]
124. تجويد كبير نركي . . . 35  
 The Great Tejvīd, in Turkish.

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*Jurisprudence.*

125. مجموعه فتاوصك [فتاوي وصك] وقانون . . . 50  
 A Collection of Law Tracts.
126. مجموعه صك ومنشات . . . 70  
 Tracts on the same subject.
127. صك حاجب زاده . . . 90  
 The Form of Summons, by Hājib Zādeh.
128. Ditto . . . 180

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| 129. حضرت افندي صكي . . . . .                                                                                                                                                                                  | 110   |
| The same, by Hazret Efendī.                                                                                                                                                                                    |       |
| 130. صك ادرنه . . . . .                                                                                                                                                                                        | 140   |
| The Adrianople Summons.                                                                                                                                                                                        |       |
| 131. جامع الفتاوا . . . . .                                                                                                                                                                                    | 260   |
| The Collector of Fetvās, [ <i>i. e.</i> Juridical Decisions. <i>D'Herb.</i><br>341. b.]                                                                                                                        |       |
| 132. مجموعه فتوا ومخلوط . . . . .                                                                                                                                                                              | 70    |
| A Collection of Fetvās, &c.                                                                                                                                                                                    |       |
| 133. فتاواي فيض الله افندي . . . . .                                                                                                                                                                           | 110   |
| The Fetvās of Faīzu'llah Efendī.                                                                                                                                                                               |       |
| 134. Ditto . . . . .                                                                                                                                                                                           | 140   |
| 135. فتاواي علي افندي . . . . .                                                                                                                                                                                | 700   |
| The Fetvās of Ali Efendī.                                                                                                                                                                                      |       |
| 136. هندي علي افندي . . . . .                                                                                                                                                                                  | 90    |
| [Probably the same work as the foregoing.]                                                                                                                                                                     |       |
| 137. فتوهي مويد زاده . . . . .                                                                                                                                                                                 | 180   |
| The Fetvā of Muayyed-zādeh.                                                                                                                                                                                    |       |
| 138. فتاواي عبد الرحيم . . . . .                                                                                                                                                                               | 220   |
| The Fetvās of Abdu'rrahīm.                                                                                                                                                                                     |       |
| 139. فتواي عبد الرحيم ثلث اول . . . . .                                                                                                                                                                        | 300   |
| The Fetvā of Abdu'rrahīm—One third—First. [Probably<br>this book is the first volume of a Collection of Decrees<br>on Cases relative to the Division of Property, to which<br>the term "one third" may refer.] |       |

140. محي الدين . . . . . 140  
 Muhayyu'ddin. [Probably a Collection of Fetvās. See  
*D'Herb.* 617. b.]
141. سراجيه . . . . . 35  
 The Sirājiyyah—[see below.]
142. ترجمه فرانس [فرايض] سراجيه . . . 30  
 A Translation of the Sirājiyyah. [A celebrated Treatise on  
 the Law of Inheritance, published together with an  
 English Version, by Sir *William Jones*.]
143. ترجمه فرايض سراجيه حاجب زاده . 220  
 A Translation of the same work, by Hājib-zādeh.
144. فرأيض سيدي . . . . . 90  
 A Tract on the same subject, by the Sayyid. [Probably the  
 Commentary on the Sirājiyyah by Alī Jurjānī, who is  
 particularly distinguished by the title of Sayyid.]
145. Ditto . . . . . 110
146. ترجمه منظومه فرايض طورسون زاده . 120  
 A Metrical Version of the Treatise on the Law of Inheritances,  
 by Tūrsūn-zādeh. [Ferāyiz may have two senses. See  
*D'Herb.* 344. b.]
147. حلّ المشكلات من الفرائض . . . . . 260  
 The Resolution of difficult Cases in the Law of Inheritances.
148. جريدة فرايض . . . . . 45  
 The Code of the Law of Inheritances.
149. Ditto . . . . . 220

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| 150. ترجمه فرايض . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 45    |
| A Translation of the Law of Inheritance.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |       |
| 151. شرح فرائض [فرايض] روح شروح . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 260   |
| The Spirit of Commentaries. [A Commentary on the same law.]                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |       |
| 152. قانون نامه جديد . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 180   |
| A Tract on the Feudal Law of the Turks.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |       |
| 153. قانون عجمي اوغلاني . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 180   |
| The Regulations of the Ajem-Oghlāns.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |       |
| 154. ترجمه كفايه في الفقه . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 180   |
| A Translation of "The Advantages derived from Knowledge of the Law." [Al Fik-h comprehends all practical duties, whether social or religious. Encykl. Uebersicht, 671. <i>D'Herb.</i> 343. b.]                                                                                                                                                                                                                                                                                                                                                                                   |       |
| 155. ترجمه فقه شريف . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 35    |
| A Translation of "The Exalted Law."                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |       |
| 156. مختصر منتهي سيدي . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 110   |
| An Abridgement of the Montehā, by the Sayyid. [Probably Jorjānī's Commentary on the <i>المختصر المنتهي</i> <i>السؤال والامل في علم الاصول و الجدل</i> , by Ibnu'l-Hājib.]                                                                                                                                                                                                                                                                                                                                                                                                        |       |
| 157. ترجمه ملتقي علي الخيري الكوتاهي . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 1000  |
| A Translation of the <i>Multekā</i> , by Alī'l-Khāiri of Kūtāhyeh (Cotyæum). [The best account of the <i>Multekā</i> is given in the "Tableau de l'Empire Ottoman by Muradgea d'Ohsson," I. 23. 8vo. ed. and <i>Hammer's</i> <i>Osmanischen Reichs Staatsverfassung</i> , I. 10. See also <i>De Peyssonnel's</i> Remarks, on <i>De Tott</i> , (p. 46, Eng. Trans.) and <i>D'Herb.</i> 620. b. <i>ملتقي الابحر في فروع الحنفية</i> is the complete title. Al Hāj Alī Al Halebī, a scholar of the author's, is the Commentator mentioned by <i>Peyssonnel</i> : he died A.H. 967.] |       |



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| 158. ملثقا The same . . . . .                                                                                                                                                                                                                                                        | 140   |
| 159. استنجا بيع و شرا بداية الهدايه . . . . .                                                                                                                                                                                                                                        | 70    |
| Ablution—Sale and Purchase.—An introduction to a correct knowledge of the different branches of the Law. [The first is probably a tract on the ablutions prescribed by the Mohammedan religion. The last a religious or legal work, by Abū'l Barakāt al Anbārī, who died A. H. 577.] |       |
| 160. بيع و شرا حمزه افندي . . . . .                                                                                                                                                                                                                                                  | 90    |
| Sale and Purchase, by Hamzah Efendi.                                                                                                                                                                                                                                                 |       |
| 161. ترجمه صدر الشريعه منظوم . . . . .                                                                                                                                                                                                                                               | 140   |
| A Metrical Version of the Sadru'sh-sheriâh. [See <i>D'Herb.</i> 703. a. H. K. H. For an account of the <i>Hidāyah</i> , see <i>Hammer's O. R. Staatsverfassung</i> , I. 7.]                                                                                                          |       |
| 162. شرعة الاسلام . . . . .                                                                                                                                                                                                                                                          | 120   |
| The Law of Islām.                                                                                                                                                                                                                                                                    |       |
| 163. تبئين المحارم . . . . .                                                                                                                                                                                                                                                         | 320   |
| An Exposition of Prohibited Things.                                                                                                                                                                                                                                                  |       |
| 164. تركي مسائل دينيه . . . . .                                                                                                                                                                                                                                                      | 110   |
| Questions relative to Debts, in Turkish. [Perhaps this belongs to the former class, in which case the title would be translated, "Religious Questions."]                                                                                                                             |       |
| 165. ابن ملك علي المنلر . . . . .                                                                                                                                                                                                                                                    | 580   |
| Ibn Melic, on "the Pharos." [A celebrated work of Nasafī; see <i>D'Herb.</i> 576.]                                                                                                                                                                                                   |       |
| 166. سبديات . . . . .                                                                                                                                                                                                                                                                | 45    |
| Tracts on the <i>Seven Fundamental Principles</i> by which the Division of Inheritances is regulated. [See <i>Encykl. Uebers.</i> b. 678.]                                                                                                                                           |       |

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| 167. جامع اسرار تركي . . . . .                                                                                                                                                                                                                                         | 35    |
| The Collector of Secrets, in Turkish. [Probably the Translation of a celebrated Commentary on the Menār, by Kowāmu'ddīn ibn Mohammed. See H.KH.]                                                                                                                       |       |
| 168. اشباه [و] نظائر . . . . .                                                                                                                                                                                                                                         | 300   |
| Comparisons and Similitudes. Under this title Hāji Khalīfeh mentions two celebrated works on Juridical subjects, and one on Grammar.]                                                                                                                                  |       |
| 169. اصول الحكم . . . . .                                                                                                                                                                                                                                              | 35    |
| The Principles of Jurisprudence.                                                                                                                                                                                                                                       |       |
| 170. مركبچي محمد چلبی فی الاحكام . . . . .                                                                                                                                                                                                                             | 300   |
| Merkebchī Mohammed Chelebī on Jurisprudence.                                                                                                                                                                                                                           |       |
| 171. Ditto . . . . .                                                                                                                                                                                                                                                   | 120   |
| 172. مشتمل الاحكام الكبرى . . . . .                                                                                                                                                                                                                                    | 300   |
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| 173. غاية البيان . . . . .                                                                                                                                                                                                                                             | 140   |
| [Probably a work on the Lawfulness of smoking Tobacco, by Alī ibn Mohammed Al Mālikī, entitled غاية البيان<br>لكل شرب مالا يغيب العقل من الدخان A complete proof of the Lawfulness of Smoking, provided it be not continued till the understanding is obscured. H.KH.] |       |
| 174. Ditto . . . . .                                                                                                                                                                                                                                                   | 180   |
| 175. Ditto . . . . .                                                                                                                                                                                                                                                   | 220   |

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The Extended. [A Commentary on the Talkhis of Kazwini.  
*D'Herb.* 849. a.]
178. تلخيص . . . . . 140  
The Exposition. [Probably the work mentioned above.]
179. تلخيص نفيس . . . . . 220  
The same; a fine copy.
180. مختصر معاني . . . . . 200  
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Commentary of Sâdu'ddin Al Taftâzânî. See H. K.H.]
181. Ditto . . . . . 300
182. سعدالدين علي المفتاح . . . . . 180  
Sâdu'ddin on the Key. [Probably the same work as the  
preceding.]
183. الهيات مجموعه سي . . . . . 180  
A Collection of Metaphysical Tracts.
184. Ditto . . . . . 30
185. مجموعه الهيات وبسته . . . . . 110  
Ditto, &c.
186. بستہ مجموعه سي . . . . . 90  
A Collection of Quatrains. [This is, perhaps, merely a col-  
lection of scraps of poetry; though, from the preceding  
article, it is possible it may be exclusively appropriated to  
*spiritual* subjects.]

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| 190. تصويرات شرح شمسيه سعدالدين . . . . .<br>"The Images" (on the mind). A Commentary on the<br>Shamsiyyah, by Sâdu'ddîn. [Probably Al Taftâzânî,<br>whose commentary is mentioned by H. KH.]           | 140   |
| 191. تصويرات . . . . .<br>[Probably the same work.]                                                                                                                                                     | 100   |
| 192. سيدين تصورات وتصيه بغا . . . . .<br>"The Images" by the two Sayyids*. [Perhaps it should be<br>سيدي, which is the usual title of Al Jurnânî. It is<br>probably his Comment on the preceding work.] | 120   |
| 193. عماد علي التصويرات . . . . .<br>Omâd on "The Images." [Probably Ômâd ibn Mohammed<br>ibn Yahya ibn Âlî Al Fârsî.]                                                                                  | 60    |
| 194. عصام علي التصديقات . . . . .<br>Isâm on "The Affirmative Propositions." [Probably Maûlânâ<br>Îsâmu'ddîn.]                                                                                          | 440   |

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\* *Tasîyehi Baghâ* will admit of various interpretations; and without knowing the subject of the work, it is impossible to determine which is to be preferred. تصيه moreover, has most probably been substituted by the Transcriber for some other word.

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198. غاية الاماني في علم الروحاني . . . . . 700  
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199. ترجمه تنبيه الغافلين . . . . . 70  
A Translation of "The Advice to the Forgetful." [Probably  
the work of Abū Laith al Samarkandī: *D'Herb.* 850. b.  
who mentions two more having the same title and  
subject.]
200. مرزاجان علي اثبات واجب . . . . . 170  
Mirzā-jāns Commentary on the Total Limit of "the Neces-  
sary." [It consists of Scholia by Mirzājān Ash-shirāzī,  
the great work of Jelālu'ddīn Asād.]
201. تهذيب شرحي خبيصي . . . . . 180  
The Commentary of Khabīsī on the Tehzīb. [The *Tehzību'l*  
*mantik wa'l Kelām* is a very celebrated Treatise on Logic  
and Scholastic Theology, by Al Taftāzānī. (It is omitted  
in the catalogue of his works given by *D'Herb.* 847. b.)  
The Author of this Commentary was also named Abd-  
u'llah ibn Fazli'llah. H. KH\*.]
202. موضوعات العلوم طاشكيري زاده . . . . . 140  
On Scientific Subjects, by Tāshcuprī-zādeh. [*D'Herb.* 1026. a.  
Mōlā Isāmu'ddīn, &c. The proper title of the work is  
مفتاح السعادة و مصباح السيادة. It contains an  
account of near five hundred sciences.]

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\* See also *Asiatic Researches*, VIII. p. 89. 8vo Ed.



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| 211. تاريخ تيمور . . . . .                                                                                                       | 160 |
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† Published from a very defective copy, by *Reland*, at *Utrecht*, in 1709; with the title of *Enchiridion Studiosi*.

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| [Probably the work mentioned under this title by <i>D'Herb.</i> 767. a.]                           |       |
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| 243. تاريخ طبري جلد اول وتالي [ثاني] . . . . .                                                                                                                     | 500   |
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249. مناقب سلطان سليم . . . . 15  
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250. عقود الجمان في مناقب امام اعظم . 180  
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Mohammed ibn Alī, ibn Yūsuf. The full title is,  
عقود الجمان في مناقب ابي حنيفة النعمان  
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251. ترجمه مناقب امام اعظم . . . . 660  
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252. قصه حضرت يوسف فارسي . . . . 220  
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253. طبقات علما . . . . 180  
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 A Translation of "The Anemonies." [Either a Life of Abū Hanifah, by Zamakhsherī, entitled شقایق النعمان في حقایق النعمان or the Memoirs of the Learned among the Turks, by Tāsh-Kuprī-zādeh, entitled شقایق نعمانیه H. KH.]
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| 330. عربي . . . Poems in Arabic . . .           | 160   |
| 331. ديوان مصري The Poems of Misrī . . .        | 260   |
| 332. يحيى . . . ————— Yahya . . .               | 110   |
| 333. Ditto . . . . .                            | 25    |
| 334. يسري . . . ————— Yeserī . . .              | 120   |
| 335. غزالي . . . ————— Ghazālī . . .            | 45    |
| 336. رياضي . . . ————— Riyāzī . . .             | 220   |
| 337. وطيبى وعبدى ditto, Tayyibī, and Abdī . . . | 380   |
| 338. رومي . . . ————— Rūmī . . .                | 70    |
| 339. ناطقي . . . ————— Nātikī . . .             | 380   |
| 340. عبدي . . . ————— Obeidī . . .              | 110   |
| 341. صادق تركي Sādik, in Turkish . . .          | 50    |

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| 342. فریدون بك The Poems of Ferīdūn Beg . . . . .                                          | 140   |
| 343. وعدي . . . . . Vâdi . . . . .                                                         | 35    |
| 344. شرف فارسي باخط شفيعي . . . . .                                                        | 180   |
| The Poems of Sherf, in Persian, transcribed by Shefiîz.                                    |       |
| 345. امري چلبى . . . . .                                                                   | 60    |
| The Poems of Emrî Chelebî.                                                                 |       |
| 346. ابراهيم تركي . . . . .                                                                | 40    |
| The Poems of Ibrahim, in Turkish.                                                          |       |
| 347. ترجمه قصيده برده . . . . .                                                            | 110   |
| A Translation of the Elegy entitled "The Mantle." [See<br><i>D'Herb. 211. a. Bordah.</i> ] |       |
| 348. شرح قصيده برده . . . . .                                                              | 180   |
| A Commentary on "The Mantle."                                                              |       |
| 349. شرح برده ابو شانه . . . . .                                                           | 150   |
| Ditto, by Abū Shānah.                                                                      |       |
| 350. قصيده برده شرحي قايش . . . . .                                                        | 140   |
| A Commentary of Kāyish, on the same Poem.                                                  |       |
| 351. خمسة عصايي . . . . .                                                                  | 140   |
| The Five Poems of Isāyî.                                                                   |       |
| 352. شاه نامه The Shāh Nāme . . . . .                                                      | 80    |
| 353. تركي شاه نامه منظوم . . . . .                                                         | 500   |
| The Shāh Nāme, in verse, in Turkish.                                                       |       |

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| 354. شرح قصيده بانة سعاد لابن هشام . . . . .                                                                 | 180   |
| Ibni Hishām's Comment on the Poem of Cāb ibn Zuhāir.<br>Published by <i>Lette</i> at <i>Leyden</i> , 1748.]  |       |
| 355. [غزليات] عذليات Odes . . . . .                                                                          | 70    |
| 356. جريرة مثنوي علمي دده . . . . .                                                                          | 70    |
| The Error of the <i>Mesnevī</i> , by Ibn-dēdeh.                                                              |       |
| 357. Ditto . . . . .                                                                                         | 180   |
| 358. شرح جزيرة [جريرة] مثنوي وترجمه بودنمود . . . . .                                                        | 220   |
| A Commentary on the same work, &c. Translation of<br><i>Būd-numūd</i> . [The MSS. has <i>Jexīrah</i> twice.] |       |
| 359. ثاني شرح مثنوي شمعي . . . . .                                                                           | 240   |
| Second Commentary on the <i>Mesnevī</i> , by <i>Shemī</i> .                                                  |       |
| 360. منظومه عبتابي The Metrical Version of<br>Antābī . . . . .                                               | 70    |
| 361. بستان . . . . .                                                                                         | 45    |
| The Garden ( <i>Bostān</i> ). [A celebrated work of <i>Sādī</i> .]                                           |       |
| 362. Ditto . . . . .                                                                                         | 60    |
| 363. گلستان . . . . .                                                                                        | 80    |
| The Rose Garden [by the same Author].                                                                        |       |
| 364. Ditto . . . . .                                                                                         | 140   |
| 365. Ditto . . . . .                                                                                         | 110   |
| 366. شرح ديواجه گلستان لامع . . . . .                                                                        | 80    |
| A Commentary on the Introduction to the <i>Gulistān</i> (Rose<br>Garden), by <i>Lāmī</i> .                   |       |

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| 367. شرح كلستان لامع . . . . .                                                                                           | 140   |
| A Commentary on the Gulistān, by Lāmî.                                                                                   |       |
| 368. شرح ابیات مفتي اللبيب . . . . .                                                                                     | 220   |
| A Commentary on the Stanzas of the Muftî Al-Lebîb.                                                                       |       |
| 369. ترجمه پند عطار . . . . .                                                                                            | 70    |
| A Translation of the Pendi-nāmeḥ of Attār.                                                                               |       |
| 370. پند شرحي شمعي . . . . .                                                                                             | 140   |
| A Commentary on the same work, by Shemî.                                                                                 |       |
| 371. نصيحت نامه تركي . . . . .                                                                                           | 35    |
| “Counsels,” in Turkish. [Probably a Version of the Pendi Attār.]                                                         |       |
| 372. اشعار فارسي Poems ; in Persian . . . . .                                                                            | 140   |
| 373. مجموعه اشعار و ابیض . . . . .                                                                                       | 110   |
| A Miscellany of Poems, &c. [The word <i>ebyax</i> occurs several times, in a sense which the Dictionaries do not give*.] |       |
| 374. پاهنامه [باهنامه] . . . . .                                                                                         | 45    |
| [Probably a book of Tales. See Encykl. Uebersicht, p. 454.]                                                              |       |
| 375. Ditto . . . . .                                                                                                     | 50    |
| 376. خسرو شیرین The Romance of Khosrev and<br>Shirîn . . . . .                                                           | 55    |
| 377. شیخ . . . Ditto, by Shaikh ——— . . . . .                                                                            | 110   |

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\* Perhaps it means “blank leaves.”

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| 378. حصن حصين وفرج نامه ورساله موسي افندي<br>The Guarded Fortress ; The Book of Pleasure : and the Essay<br>of Mūsa Efendī. | 16    |
| 379. حسن دل آهي . . . . .<br>The [Poems] of Husni-dil Ahī.                                                                  | 70    |
| 380. ترجمه بلبل نامه . . . . .<br>A Translation of the Romance of the Nightingale.                                          | 20    |
| 381. اسکندر نامه . . . . .<br>The Romance of Alexander.                                                                     | 140   |
| 382. سليمان نامه عزيز افندي . . . . .<br>The Romance of Soloman, by Azīz Efendī.                                            | 500   |
| 383. فيروز نامه . . . . .<br>The Romance of Firūz.                                                                          | 110   |
| 384. يوسف زالنجا [زليجا] حمدي فغيس . . . . .<br>The Romance of Yūsuf and Zoleīkhā, by Hamdī, a fine copy.                   | 50    |
| 385. لطايف الخيال فارسي اشعار . . . . .<br>The Charms of Imagination, a Poem ; in Persian.                                  | 660   |
| 386. كليث ديوان نابي . . . . .<br>A Complete Collection of the Poems of Nābī.                                               | 660   |
| 387. خيريه نابي The Khāriyyeh of Nābī . . . . .                                                                             | 120   |
| 388. داستان خليلي The Tale of Khālilī . . . . .                                                                             | 40    |
| 389. گلشن عشاق The Garden of Lovers . . . . .                                                                               | 110   |



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| 390. <b>مرآت العشاق قره قاش زاده</b> . . . . . 180<br>The Mirror of Lovers, by Karah Kāsh-zādeh.                                                                                      | 180   |
| 391. Ditto . . . . . 700                                                                                                                                                              | 700   |
| 392. <b>عشق نامه لابن فرشته</b> . . . . . 110<br>The Book of Love, by Ibni Firishte.                                                                                                  | 110   |
| 393. <b>شاه و گدا يحيى</b> . . . . . 70<br>The King and the Beggar, by Yahya.                                                                                                         | 70    |
| 394. <b>نكارستان كمال پاشا زاده</b> . . . . . 380<br>The Picture Gallery, by Kemāl Pashā-zādeh. See <i>D'Herb.</i><br>671. a. 956. a.                                                 | 380   |
| 395. <b>لابن كمال</b> Ditto . . . . . 260                                                                                                                                             | 260   |
| 396. <b>فيض هندي</b> . . . . . 90<br>[Perhaps the Divān of Faīzi, the brother of Abū'l Fazl.                                                                                          | 90    |
| 397. <b>حكايات قاضي وخرسيس واحوال قيامت</b> 20<br>Tales of the Judge and the Thief, and an account of the<br>Resurrection.                                                            | 20    |
| 398. <b>همايون نامه</b> . . . . . 140<br>The Humāyūn Nāme. [A celebrated translation of the<br>Anvāri Soheilī into Turkish. See <i>Jonesii Com. Poëseos</i><br><i>Asiat.</i> p. 452.] | 140   |
| 399. <b>مقامات حريري</b> . . . . . 500<br>The Assemblies of Harirī.                                                                                                                   | 500   |
| 400. Ditto . . . . . 700                                                                                                                                                              | 700   |

*Grammars, Dictionaries, &c.*

|                                                            | Paràs |
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| 401. مخزن الانشا حسين واعظ . . . . .                       | 140   |
| The Rhetorical Treasure, by Husein Vâiz.                   |       |
| 402. انشا Rhetorical Formularies . . . . .                 | 9     |
| 403. مجموعه پر معارف منشآت . . . . .                       | 220   |
| A Miscellaneous Collection of Rhetorical Exercises.        |       |
| 404. عبرتناما لامع . . . . .                               | 220   |
| A Treatise on Rhetoric, by Lāmî.                           |       |
| 405. Ditto . . . . .                                       | 220   |
| 406. دستور الانشا A Guide to Rhetoric . . . . .            | 220   |
| 407. منشآت خنالی زاده . . . . .                            | 220   |
| The Rhetorical Lessons of Khanāli-zādeh.                   |       |
| 408. ویسی Ditto, by Veīsî . . . . .                        | 120   |
| 409. عبد الکریم فروخت اولناماشدر . . . . .                 | 90    |
| The Rhetorical Lessons of Khanāli-zādeh, by Abdu'l Kerim : |       |
| has never been on sale before.                             |       |
| 410. Ditto . . . . .                                       | 180   |
| 411. اظهار مع عوامل . . . . .                              | 90    |
| Tracts on the Particles, &c.                               |       |
| 412. زینبی زاده علی العوامل . . . . .                      | 120   |
| Zeīnī-zādeh, on ditto*.                                    |       |

\* Probably the *معرب الاظهار* or Parsing of the Izhār by Zeīnī-zādeh, printed in the Royal Press at *Uskudār (Scutari)*, A. H. 1218 = A. D. 1803.

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| 413. اظهاري علي اظهاري . . . . .                                                                                       | 1100  |
| [Kūsh] Atah-li on the Izhār.                                                                                           |       |
| 414. زيني زاده مع قوش اظهاري لعوامل . . . . .                                                                          | 270   |
| Zeīnī-zādeh, with Kūsh-Atahlī on the Particles.                                                                        |       |
| 415. امثله فرس و قواعد . . . . .                                                                                       | 60    |
| Rules and Examples, in Persian.                                                                                        |       |
| 416. مجموعه سي . . . . .                                                                                               | 90    |
| A Collection of Examples, in Persian.                                                                                  |       |
| 417. قرايد فرس وامنلم فرس . . . . .                                                                                    | 90    |
| The Principles of Persian Grammar, with Examples.                                                                      |       |
| 418. شرحي بلالي . . . . .                                                                                              | 70    |
| Belālī, on the same subject.                                                                                           |       |
| 419. كتاب مفصل . . . . .                                                                                               | 11    |
| A celebrated work on the Syntax, by Zamakhsherī.                                                                       |       |
| 420. نحو جمله سي Syntax, complete . . . . .                                                                            | 260   |
| 421. Ditto . . . . .                                                                                                   | 90    |
| 422. Ditto . . . . .                                                                                                   | 320   |
| 423. شرح مفتاح لابن كمال نفيس . . . . .                                                                                | 260   |
| A Commentary on the Miftāh, by Ibnī Kemāl. A fine copy.<br>[See <i>D'Herb.</i> 571. b.]                                |       |
| 424. مرآه شرحي حسن پاشا . . . . .                                                                                      | 35    |
| A Commentary on the Merāh, by Hasan Pāshā; [ <i>i. e.</i> the<br>Merāhu'l-arwāh li-tasrīf. See <i>D'Herb.</i> 578. a.] |       |
| 425. شرح مرآه حسن پاشا . . . . .                                                                                       | 70    |
| Ditto.                                                                                                                 |       |

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| 426. دنقوذ علي المراح . . . . .                                                                                                                                    | 20    |
| Donkūz on the same work. [ <i>D'Herb.</i> 300. a.]                                                                                                                 |       |
| 427. نفيس Ditto, a fine copy . . . . .                                                                                                                             | 344   |
| 428. سعدالدين علي العزي وروه [روح] شروح علي المقصود . . . . .                                                                                                      | 320   |
| Sādu'ddīn on Al Izzī; and the Rūhi Shurūh on the Maksūd.<br>[See <i>D'Herb.</i> Ezzi, Izzu'ddīn al Zinjānī, Sādu'ddīn is al Taftāzānī.—For the Maksūd, see below.] |       |
| 429. (Ditto, without the latter) . . . . .                                                                                                                         | 90    |
| 430. Ditto . . . . .                                                                                                                                               | 130   |
| 431. Ditto . . . . .                                                                                                                                               | 45    |
| 432. عزي شرحي سيد . . . . .                                                                                                                                        | 130   |
| The Sayyid [Jurjānī's Commentary on Izzī.]                                                                                                                         |       |
| 433. صرف جمله سي . . . . .                                                                                                                                         | 90    |
| The Declensions and Conjugations [of the Arabic Nouns and Verbs.]                                                                                                  |       |
| 434. Ditto . . . . .                                                                                                                                               | 90    |
| 435. Ditto . . . . .                                                                                                                                               | 140   |
| 436. Ditto . . . . .                                                                                                                                               | 180   |
| 437. شافيه شرحي سيد عبد الله . . . . .                                                                                                                             | 300   |
| A Commentary on the Shāfiyyah, by Seyyid Abdū'llah.<br>[A work on the Tasrīf, by Ibn Hājib. The Commentator is also named Al Hosāinī.]                             |       |
| 438. مطلوب شرح مقصود . . . . .                                                                                                                                     | 70    |
| “The Inquiry,” a Comment on the Maksūd.                                                                                                                            |       |

439. شرح مقصود وينا وامثله . . . . . 90  
A Commentary on the Maksūd [a celebrated work on this subject], and other Tracts on the Conjugation of Verbs.
440. بنا شرحي مانح الغنا . . . . . 70  
A Commentary on the Conjugations, entitled Manihu'lghinā.
441. قواعد اعراب شرعي كاشف القناع . . . . . 90  
A Commentary, entitled Kāshifu'lkhināâ, on the "Principles of Grammar."
442. عصام علي البنا مع سعدي . . . . . 140  
Isām on the Conjugations; with Sâdī.
443. كافيہ Kāfiyyah . . . . . 140
444. ترجمہ كافيہ . . . . . 25  
A Translation of the Kāfiyyah. [See *D'Herb.* 232. a.\*]
445. رضي علي الكافيہ . . . . . 1200  
Rezī, on the same work.
446. كافيہ ہندیستی اوزرنہ حاشیہ . . . . . 220  
Scholia, on Hindī's Commentary on the same.
447. ہندی علي الكافيہ . . . . . 180  
Hindī, on the same.
448. أفصح علي الكافيہ . . . . . 90  
A Commentary on the same.

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\* The اعراب الكافيہ or Parsing of the Kāfiyyah by Zeīnī-zādeh was printed at the *Constantinople Press*, A. H. 1200 = A. D. 1735-6.



449. ولديه كافيہ ايساغوحى . . . . . 90  
The same, with Metaphysical Tracts; (the Isagoge of Aristotle, &c).
450. معيار النظر في علوم الاشعار . . . . . 140  
A Treatise on Prosody.
451. [قوش] اطللي علي الامتحان . . . . . 1100  
[Kūsh] Atahlī on the Imtihān [ul ezkiyā, an Abridgment of the Kāfiyyah.]
452. صد كلمه رشيد الدين واطواط . . . . . 140  
The Hundred Verbs, by Reshīdu'ddīn, &c.
453. معرب الفيه خالد ازهرى . . . . . 34  
The Parsing of the Alfiyyah, by Khālid Ezherī. [See *D'Herb.* 88. a.]
454. علم حروف الشيخ اكبر . . . . . 140  
The Science of Letters, by Shaikh Akber. [It treats of the Cabalistical Use of the Letters of the Alphabet. (E.U. 615.) and ought to have been introduced under the head of Theology.]
455. جوهر سر المنير في اصول علم البسط والتكسير 47  
“The Essence of the Enlightening Secret in the Science of expanding and contracting.” A Treatise on the Cabalistical Sense of the Names of God, according as they are lengthened or abbreviated. [Encykl. Ueber. 616.]
- 
456. لغة اياس فارسي The Dictionary of Iyyās ;  
Persian . . . . . 110

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| 457. حاجي الياس وغيرهم                                                                                                                 | The Dictionary of Hājī Ilyās, &c. . . . . 50 |
| 458. نادرة — . . .                                                                                                                     | The Rare Vocabulary . . . . . 20             |
| 459. Ditto . . . . .                                                                                                                   | . . . . . 35                                 |
| 460. ترجمان صحاح — . . . . .                                                                                                           | . . . . . 280                                |
| A Dictionary called the Interpreter of the Sakhāh [i. e. A Standard of Correctness ; the title of a celebrated Dictionary by Jaūherī.] |                                              |
| 461. Ditto . . . . .                                                                                                                   | . . . . . 45                                 |
| 462. وسيلة المقاصد —                                                                                                                   | A Dictionary entitled Vesīletu'lmaqāsīd, 180 |
| 463. صحاح عجمي —                                                                                                                       | The Sakhāh, in Persian, 50                   |
| 464. مختار صحاح نفيس . . . . .                                                                                                         | . . . . . 360                                |
| An Abridgment of the Sakhāh, neat. [The Sakhāh is the Great Dictionary of Al Jaūherī, whence Golius was taken.]                        |                                              |
| 465. حلیمي — . . . . .                                                                                                                 | . . . . . 170                                |
| The Persian and Turkish Dictionary, by Halīmī.                                                                                         |                                              |
| 466. منتخب —                                                                                                                           | A Vocabulary . . . . . 110                   |
| 467. نعمت الله محافظه لي — . . . . .                                                                                                   | . . . . . 260                                |
| Persian and Turkish Dictionary of Nīmetu'llah Muhāfezahli.                                                                             |                                              |
| 468. Ditto . . . . .                                                                                                                   | . . . . . 320                                |
| 469. شاهدي —                                                                                                                           | The Vocabulary of Shāhidī 340                |
| 470. Ditto . . . . .                                                                                                                   | . . . . . 90                                 |
| 471. ابو شقه —                                                                                                                         | Dictionary of Abū Shakkah 300                |

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472. تحفه وهبي The Present of Vehbī. A Vocabulary\*.
473. سبحة صبيان The Children's Chaplet. Ditto†.
474. فقه اللغة للثعالبي The Law of Speech, by  
A's-sâalibī . . . 220
475. شامل اللغة قره حصارى A Dictionary, by Karah  
Hisārī . . . 110
476. استعاه عصامي وحسن زيباري . . . 300  
The Metaphor, by Isāmī and Ḥasan Zibārī.
477. تعريفات سيدي . . . . . 180  
The Târîfât of Al Jurjānī. [A Dictionary of Theological and  
Philosophical Terms. See *D'Herb.* 856. b.]

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*Medicine, Surgery, &c.*

478. انموزج الطب لامير چلبي . . . . . 500  
Synopsis of Medicine, by Amīr Chelebī.
479. مفتاح الخزائين ومصباح الدفائين طب . 600  
The Key to Treasures, and the Lamp of hidden Treasures ;—  
on Medicine.

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\* Of which there are two Editions from the Royal Press at *Uskudūr* (*Scutari*). The first printed in A. H. 1213 = A. D. 1798-9: the second in A. H. 1223 = A. D. 1808; and one with a copious Commentary, printed A. H. 1215 = A. D. 1800-1. The latter had already become extremely scarce in *Constantinople* itself, in 1813; which shews how much this Vocabulary is used by the Turks.

† Printed at the *Scutari* Press, A. H. 1216 = A. D. 1801-2.

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| 480. تركي مئة الله في علم الطب . . . . .<br>Minnetu'llah on the Science of Medicine; in Turkish.          | 110   |
| 481. منتخب شفا في الطب . . . . .<br>The Compendium of "The Remedy;" on Medicine.                          | 260   |
| 482. Ditto . . . . .                                                                                      | 340   |
| 483. نفيسي شرح موجر . . . . .<br>Commentary on the Compendium, by Nefisî. [See <i>D'Herb.</i><br>656. b.] | 100   |
| 484. تقويم الادوية A Pharmacopœia . . . . .                                                               | 180   |
| 485. Ditto . . . . .                                                                                      | 50    |
| 486. مفردات ابن بيطار "Simples," by Ibn Beitâr,                                                           | 260   |
| 487. طب تركي — Medical Simples; in Turkish,                                                               | 80    |
| 488. منهاج الدكان . . . . .<br>The Guide for (Apothecaries') Shops. [See <i>D'Herb.</i> 577. a.]          | 140   |
| 489. جراح فامه وطب Surgery and Medicine . . . . .                                                         | 60    |
| 490. تركي — Ditto; in Turkish . . . . .                                                                   | 300   |
| 491. يادكار ابن شيرين طب . . . . .<br>The Memoranda of Ibnî Shirîn;—on Medicine.                          | 300   |
| 492. مفتاح النور وطب . . . . .<br>The Key of Light*, and [a Tract on] Medicine.                           | 220   |

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\* "The Key of Light" is probably some work on Alchemy.

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| 493. طب تركي عبد الوهاب . . . . .                       | 45    |
| Medicine, in Turkish, by Abdu'l Vehhāb.                 |       |
| 494. اختيارات بديعيي طب فارسي . . . . .                 | 220   |
| Wonderful Recipes,—Medicine; in Persian.                |       |
| 495. طب جديد براكيلوس ترجمه بورسوي . . . . .            | 180   |
| Modern Medicine, by Paracelsus, translated by Būrsevī†. |       |
| 496. براكاسوس ترجمه عمر افندي . . . . .                 | 300   |
| Ditto, translated by Omar Efendī.                       |       |
| 497. براكلسوس عربي طب جديد . . . . .                    | 110   |
| Modern Medicine, Ditto in Arabic‡.                      |       |
| 498. كتحال نامه سينوبي مع طب . . . . .                  | 140   |
| The Oculist, by Sīnōbī, with a Medical Tract.           |       |
| 499. تذكرة سويدي في طب . . . . .                        | 220   |
| The Prescription of Sūveidī, on Medicine.               |       |

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*Onirocritics, Natural History, Geomancy, &c.*

|                       |                              |     |
|-----------------------|------------------------------|-----|
| 500. تعبیر نامه فارسي | Essay on Dreams, in Persian, | 400 |
| 501. ابن شيرين        | — by Ibnī Shīrīn .           | 220 |
| 502. عربي             | —, in Arabic,                | 320 |
| 503. تركي             | —, in Turkish,               | 200 |
| 504. واقعه نامه ويسی  | — by Veīsī . . .             | 15  |

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† Būrsevī means a native of *Brusa*.

‡ This book exists in the *Clarkian* Collection, in the *Bodleian Library* at *Oxford*.



|                                                                                                                                   | Paras |
|-----------------------------------------------------------------------------------------------------------------------------------|-------|
| 505. جواهر نامه . A Treatise on Precious Stones,                                                                                  | 90    |
| 506. خرافات حيوانات Natural History of Animals,                                                                                   | 130   |
| 507. ترجمه حیوة الحيوان A Translation of "Brute<br>Biography" .                                                                   | 800   |
| 508. نتایج فنون و عجایب مخلوقات . . . . .<br>Scientific Results, and the Wonders of Creation, [by Kazvīnī;<br>a well-known work.] | 140   |
| 509. عجایب المخلوقات ترکی . . . . .<br>The Wonders of Creation, in Turkish.                                                       | 90    |
| 510. احمد بیجان — — — . . . . .<br>The Wonders of Creation, in Turkish, by Ahmed Bijān.                                           | 70    |
| 511. نتایج فنون . Scientific Results . . . . .                                                                                    | 120   |
| 512. Ditto . . . . .                                                                                                              | 160   |
| 513. انموزج العلوم با خط قره چلبی زاده . 140<br>A Synopsis of the Sciences, transcribed by Karah Chelebī-<br>zādeh.               | 140   |
| 514. رمل فارسی . Geomancy, in Persian .                                                                                           | 70    |
| 515. ترکی ——— . ——— in Turkish .                                                                                                  | 300   |
| 516. Ditto . . . . Ditto ditto . . . .                                                                                            | 180   |
| 517. معما میر حسین و جامی . . . . .<br>The Enigma, by Mīr Huseīn and Jāmī.                                                        | 180   |

*Geography, Astronomy, Arithmetic, &c.*

Paràs

518. من جمه [معجمه] تقويم البلدان سپاهي راده 320  
 Extract from the Register of Regions, by Sipāhī-zādeh. [Al  
 Maūla Mohammed ibn Âlī, d. 997. The entire title is  
 اوضح المسالك الي معرفة البلد اذو الملا  
 It is an alphabetical arrangement of the original work.  
 H. K.H.]
519. هفت كشور هروي . . . . . 110  
 The Seven Regions, by Herevī. [Perhaps a Romance.]
520. ذيل جهان غان طرف روم ايلي . . . . . 380  
 Appendix to the Jehān-numā, or Rūm-īlī\*.
521. فصائل مکه والمدينه و القدس . . . . . 120  
 Excellencies of Mekkah, Medīnah, and Jerusalem.
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522. علم مبعقات سلمى . . . . . 70  
 The Art of determining the Hour of Prayer, by Selimī.
523. اشكال تأسيس شرحي . . . . . 140  
 A Commentary on the Fundamental Diagrams in Geometry.  
 [See *D'Herb.* Samarcandi, 753. a.]
524. ترجمه ارقليدس A Translation of Euclid . . . . . 340
525. زيچ الغ بك . . . . . 1200  
 The Astronomical Tables of Ulugh Beg.
526. زيچ الغ Ditto . . . . . 70

\* Translated into German by Mr. *De Hammer*, and published with the following title: Rumeli und Bosna geographisch beschrieben von Mutafa ben Abdalla Hadschi Chalfa. *Wien.* 1812. 8vo.

|                                                                  | Paràs |
|------------------------------------------------------------------|-------|
| 527. نهایت الادراك و شرح زيچ الغر [الخ] بك                       | 900   |
| Nihāyetu'lidrāk, and a Commentary on the Tables of Ulugh Beg.    |       |
| 528. ترجمه زيچ و نجوم . . . . .                                  | 220   |
| A Translation of Astronomical Tables.                            |       |
| 529. رساله اسطرلاب تركي . . . . .                                | 140   |
| Treatise on the Astrolabe ; in Turkish.                          |       |
| 530. رسايل ربع اسطرلاب مارديني و سليني                           | 180   |
| Treatises on the Astrolabe, &c. by Mardīnī and Selīnī.           |       |
| 531. ربع سليمي جيب و مقنطره . . . . .                            | 140   |
| Treatises on the Quadrant, Sector, and Horizontal Circle.        |       |
| 532. رساله مقنطره و ظل اسحق خواجه سي . . . . .                   | 180   |
| Treatise on the Horizontal Circles and Dials, by Is-hak Khwājah. |       |
| 533. رساله اسطرلاب اسحق خواجه سي . . . . .                       | 220   |
| A Treatise on the Astrolabe, by the same.                        |       |
| 534. رسايل ربع مقنطره نجوم الزهرات . . . . .                     | 30    |
| Treatise on the same. The Bright Stars.                          |       |
| 535. مجموعه نجوم و ابص . . . . .                                 | 160   |
| Tracts on Astronomy, and blank leaves .                          |       |
| 536. نجوم تركي — Ditto, in Turkish . . . . .                     | 35    |
| 537. ترجمه نجوم فلکيه . . . . .                                  | 340   |
| Translation of the Heavenly Stars.                               |       |

|                                                         | Paras |
|---------------------------------------------------------|-------|
| 538. شرح چغميني نفيس . . . . .                          | 80    |
| The Commentary of Chaghminī (in fine condition).        |       |
| 539. شرح چغميني وبرجندي . . . . .                       | 700   |
| The Commentary of Chaghminī and Berjendī.               |       |
| 540. فارسي هيت Astronomy; in Persian . . . . .          | 70    |
| 541. حساب تركي Arithmetic; in Turkish . . . . .         | 110   |
| 542. نصاب الاحتساب Principles of Arithmetic . . . . .   | 240   |
| 543. نهايه حساب The Perfection of Arithmetic, . . . . . | 110   |

*Essays, Miscellanies, &c.*

|                                                                                                         |     |
|---------------------------------------------------------------------------------------------------------|-----|
| 544. رسايل سيعاطي Essays, by Siāātī . . . . .                                                           | 60  |
| 545. رسايل Ditto . . . . .                                                                              | 220 |
| 546. — Ditto . . . . .                                                                                  | 30  |
| 547. قرأيت — Ditto, on Reading [The Korān], . . . . .                                                   | 340 |
| 548. ابن سينا — Ditto, by Ibn Sīnā (Avicenna), . . . . .                                                | 70  |
| 549. مجتمعه — A Collection of Ditto . . . . .                                                           | 140 |
| 550. جزئيات — Ditto . . . . .                                                                           | 180 |
| 551. علي شرح المصال — Ditto on Comment on<br>the Mesāl . . . . .                                        | 220 |
| 552. عزيز محمود افندي قدس سره — Ditto, by<br>Aziz Mahmūd Efendī, (May his Tomb be venerated!) . . . . . | 240 |
| 553. نسفي — Ditto, by Nasafī . . . . .                                                                  | 140 |

APPENDIX, N° III.

|                                                            | Paràs |
|------------------------------------------------------------|-------|
| 554. امام طحاوي وسيوطي وحلبى . . . . .                     | 440   |
| Essays, by Imām Tohāvi, Suyūti, and Halebī.                |       |
| 555. رساله خط نغس زاده . . . . .                           | 100   |
| A Tract, transcribed by Nās-zādeh.                         |       |
| 556. موسى افندي علم حال — Ditto, by Mūsa                   |       |
| Efendī, on the Art of . . . . [Probably some branch of the |       |
| art of divination. This title occurs again N° 621.] .      | 70    |

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*Archery, &c.*

|                                                     |     |
|-----------------------------------------------------|-----|
| 557. قوس نامه . . . . .                             | 90  |
| Treatise on the Bow . . . . .                       |     |
| 558. اوق ياي رساله سي — on Bows and Arrows,         | 140 |
| 559. مجموعه كشكل A Collection, by Keshkil,          | 180 |
| 560. مرغوبه — An Amusing Collection,                | 120 |
| 561. لطايف تركي — Ditto; in Turkish .               | 25  |
| 562. Ditto . . . . .                                | 55  |
| 563. مجموعه اللطائف صندوقه المعارف .                | 380 |
| Ditto, a Cabinet of Knowledge.                      |     |
| 564. Ditto . . . . .                                | 800 |
| 565. رسايل نافع . A Collection of useful Essays,    | 140 |
| 566. مجموعه يغلقجي زاده Ditto, by Yaghlikchī-zādeh, | 440 |



|                                                                   | Paras |
|-------------------------------------------------------------------|-------|
| 567. فوائد . . . A useful Miscellany . . .                        | 140   |
| 568. تاريخ و تفسير و غير هم A Miscellany of<br>History, &c. . . . | 140   |
| 569. مجموعه سامي The Miscellany of Sāmī . . .                     | 110   |
| 570. التجربات — A Miscellany of Experiments, . . .                | 120   |
| 571. دفينه با خط سپاهي — . . . . .                                | 30    |
| A Miscellaneous Treasure, transcribed by Sipāhī.                  |       |
| 572. متنوعه — A Miscellaneous Collection . . .                    | 60    |
| 573. جزييات كاتب سنان — Miscellany, by Kātib<br>Sinān . . . . .   | 300   |
| 574. مخلوطه — Select Miscellany . . . . .                         | 90    |

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*Appendix.*

|                                                      |     |
|------------------------------------------------------|-----|
| 575. كتاب سير السلوك مع رساله قدر . . . . .          | 260 |
| The Path of Walkers, with a Tract on Predestination. |     |
| 576. قاضي مير مع لاري Kāzī Mir, and Lārī . . . . .   | 440 |
| 577. ملا جامع [جامي] . . . . .                       | 660 |
| Mullā Jāmī. [Probably a Commentary of Jāmī.]         |     |
| 578. Ditto . . . . .                                 | 180 |
| 579. عصام علي الحامي Isām on Al Hāmī . . . . .       | 110 |

|                                                                                                            | Paras |
|------------------------------------------------------------------------------------------------------------|-------|
| 580. عبد الغفور علي الحامي Abdu'l Ghafūr on the<br>same . . . . .                                          | 130   |
| 581. شرح مسابرة ابن شريف . . . . .<br>A Commentary on the Musābereh, by Ibnī Sherif.                       | 110   |
| 582. ارادة جزيبه اكرماني The Particular Will, by<br>Ak-kermāni . . . . .                                   | 140   |
| 583. شرف الانسان لامعي The Nobility of Man, by<br>Lāmī . . . . .                                           | 180   |
| 584. نشر صغير The Little Scatterer . . . . .                                                               | 160   |
| 585. هدية الملوك ومعين المسافرين . . . . .<br>The Present of Kings, and Aid of Travellers.                 | 360   |
| 586. تفرّوات كفوي Kefevī . . . . .                                                                         | 240   |
| 587. نور الايضاح The Light of Elucidation . . . . .                                                        | 70    |
| 588. موضوعات علي القاري . . . . .<br>The Common Places, on Al Kāri.                                        | 110   |
| 589. شرح امالي علي القاري [القاري] . . . . .<br>Emālī's Commentary on Al Kāri.                             | 140   |
| 590. مرآت العوالم عالي ومجموعه مخطوطه . . . . .<br>The Mirror of Worlds, by Aālī, and a select Collection. | 55    |
| 591. تخم داري Tokhmdārī . . . . .                                                                          | 20    |
| 592. مفاتيح غيبية الشيخ اكبر . . . . .<br>The Keys of Secrets, by Shaikh Acber.                            | 120   |
| 593. منافع الناس The Blessings of Mankind . . . . .                                                        | 110   |
| 594. Ditto . . . . .                                                                                       | 60    |

|                                                                                                              | Paràs |
|--------------------------------------------------------------------------------------------------------------|-------|
| 595. جامع والمحراب الباهرات . . . . .                                                                        | 140   |
| The Mosque, with the Splendid Oratories.                                                                     |       |
| 596. فوايح مسكيه Musky Odours . . . . .                                                                      | 260   |
| 597. تحافت خواجه زاده The Presents, by Khwājah-<br>zādeh . . . . .                                           | 220   |
| 598. جبأيك في اخبار الملائك . . . . .                                                                        | 300   |
| “ Vestiges,” traced in the History of Angels.                                                                |       |
| 599. حديقة لسعدا The Garden, by Soādā . . . . .                                                              | 440   |
| 600. ترجمه لوايح شمس الدين سيواسي . . . . .                                                                  | 60    |
| A Translation of the Brilliant Orbs, by Shamsu'ddīn Sīvāsī.                                                  |       |
| 601. بهشت شمس الدين سيواسي Paradise, by<br>Shamsu'ddīn Sīvāsī . . . . .                                      | 340   |
| 602. معاذ ابن جبل The Refuge, by Ibni Jebel . . . . .                                                        | 35    |
| 603. دار النغائس The Magazine of precious Wares, . . . . .                                                   | 110   |
| 604. فارسي منظوم تصوف A Metrical Tract, on Mys-<br>tical Theology, in Persian . . . . .                      | 110   |
| 605. بيان الواقع تصوف فارسي The Explanation<br>of what is Accidental, a Mystical Tract, in Persian . . . . . | 20    |
| 606. Ditto . . . . .                                                                                         | 260   |
| 607. ترجمه رشحات A Translation of “ The Eaves” . . . . .                                                     | 700   |
| 608. هشت بهجت ——— The Eight Rejoicings . . . . .                                                             | 70    |

APPENDIX, N° III.

|                                                                        | Paras |
|------------------------------------------------------------------------|-------|
| 609. جامع الفضائل تركي The Collector of Excellencies; in Turkish . . . | 50    |
| 610. مسایل تركي . Questions; in Turkish .                              | 45    |
| 611. شاطبي جملة سي The whole Works of Shātibi,                         | 110   |
| 612. Ditto . . . . .                                                   | 220   |
| 613. متصور فراق نامه Mutesevvir on Separation,                         | 27    |
| 614. شفيع نامه ————— Benevolence,                                      | 220   |
| 615. مجموعه سي ————— Tracts on Benevolence,                            | 660   |
| 616. ضيافت نامه تركي ————— Hospitality,                                | 35    |
| 617. حليه حكيم افندي The Ornament, by Hakīm Efendi . . . .             | 120   |
| 618. خاقاني ————— Imperial Ditto . . . .                               | 90    |
| 619. شكر نامه تركي On Gratitude; in Turkish,                           | 70    |
| 620. فتوت نامه سقار (سقالي) On Liberality, by Sakālī . . . .           | 180   |
| 621. علم حال و غيرها [See N° 556] . . . .                              | 120   |
| 622. نجات الذاكرين The Liberation of the Pious,                        | 90    |
| 623. نجات المعاملين تركي Ditto of the Diligent, in Turkish . . . .     | 55    |
| 624. مواهب الواهب لمعرفة وجود الواجب .                                 | 50    |

The Gifts of the Giver, exemplified in the Science of discovering what must necessarily be.

APPENDIX, N°-III.

|                                                                                                                          | Paras |
|--------------------------------------------------------------------------------------------------------------------------|-------|
| 625. شمس المعارف وسطى . . . . .                                                                                          | 500   |
| The Sun of Sciences, by Wasatī. [The mean or intermediate work bearing that title. ونسطي is probably not a proper name.] |       |
| 626. ابو علي سينا Avicenna . . . . .                                                                                     | 140   |
| 627. لعل المصفي حنيف افندي . . . . .                                                                                     | 90    |
| The Bright Ruby, by Hanīf Efendī.                                                                                        |       |
| 628. چلبى على البهانيه Chelebī on the Behāniyyah,                                                                        | 180   |
| 629. حسابدن فذلكه . . . . .                                                                                              | 80    |
| 630. قره خليل تاشكبرى Karah Khalīl Tashkuprī,                                                                            | 180   |
| 631. قره داود Karah Dāūd . . . . .                                                                                       | 440   |
| 632. ترتيب زيبا The Splendid Arrangement,                                                                                | 140   |
| 633. ذيل نابي Appendix to Nābī . . . . .                                                                                 | 260   |
| 634. رونق بوستان The Garden's Glory . . . . .                                                                            | 90    |
| 635. طالع مولود The Ascendant (Planet) at the Birth,                                                                     | 70    |
| 636. مركبى محمد چلبى ——— Ditto, by<br>Mirkebchī Mohammed Chelebī . . . . .                                               | 360   |
| 637. ترجمه مصلي A Translation of Moslī . . . . .                                                                         | 110   |
| 638. نحة المومنين ——— of the Present for<br>Muselmāns . . . . .                                                          | 30    |
| 639. جوهرة صاري عبد الله افندي وغيرهم . . . . .                                                                          | 260   |
| The Gem, by Sārī Abdu'llah Efendī, &c.                                                                                   |       |



APPENDIX, N<sup>o</sup>. III.

|                                                                                                                               | Paras |
|-------------------------------------------------------------------------------------------------------------------------------|-------|
| 640. طيفور مذل The Contemner, by Taifur . . .                                                                                 | 180   |
| 641. دفينه عظمي The Great Treasure . . .                                                                                      | 110   |
| 642. مورة عرض ومكتوب وابيض Legal Formularies,<br>and blank leaves . . .                                                       | 35    |
| 643. فناري حسمكاتي قره جه احمد Fenari, Hismekati, Karahjah Ahmed. [Probably the authors of three different Tracts.] . . . . . | 180   |
| 644. اسطواني The Column . . . . .                                                                                             | 110   |
| 645. ملهمه شمسيه The Solar Palm Grove . . .                                                                                   | 35    |
| 646. ما يعول عليه "That which is relied upon." . . .                                                                          | 180   |
| 647. خلاصه سر الکتوم سودني The Quintessence of the hidden Secret, by Sūdeni. . . . .                                          | 700   |
| 648. فوايد الامالي وفرايد الالي تركي Hoped-for Advantages, and Pearls of highest Price ; in Turkish. . . . .                  | 140   |
| 649. بحرالمعارف The Ocean of Science . . . . .                                                                                | 240   |
| 650. منطق الطير The Conversation of Birds . . . . .                                                                           | 70    |
| 651. تحفة الزمان سليمي A Present for the Age, by Selimī. . . . .                                                              | 180   |
| 652. جدول صالح افندي The Tables of Salih Efendi. . . . .                                                                      | 300   |
| 653. ترجمه غاية الامكان في دراية المكان A Translation of "All that is attainable in the Knowledge of Place." . . . . .        | 140   |

|                                                   | Paràs |
|---------------------------------------------------|-------|
| 654. شرح افتراح السيوطي . . . . .                 | 340   |
| A Commentary on the Iftirāh by Suyūti.            |       |
| 655. فنون الاسرار جمالي خلوتي . . . . .           | 110   |
| Occult Sciences, by Jemālī Khalwetī.              |       |
| 656. ترجمه مقدمه قطب الدين . . . . .              | 360   |
| A Translation of the Introduction, by Kotbu'ddīn. |       |
| 657. عبدالله يزدي الخطايي . . . . .               | 140   |
| Abdu'llah Yezdī, on Alkhatāyī.                    |       |

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|------------------------------------------------------------------------|---|-------------------------------------------------------------------------|
| 658. تصوير چفته عدد ۴۸ هربري<br>دانه سي بش بچق غروش كه<br>جمعا غروش ۴۹ | } | 38 Pairs of Draw-<br>ings, 5½ Piastres<br>each—In all, 209<br>Piastres. |
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## No. IV.

## LIST of One Hundred and Seventy-two TALES,

CONTAINED IN A MANUSCRIPT COPY OF

The "ALF LEELA O LILA,"  
or "Arabian Nights;"

AS IT WAS PROCURED BY THE AUTHOR IN EGYPT.

*N. B.* The Arabic Words mentioned in this List are given as they appeared to be pronounced, in *English* characters; and of course, therefore, adapted to *English* pronunciation.

The Number of Tales amounts to 172; but one tale is supposed to occupy many nights in the recital, so that the whole number is divided into "One Thousand and One Nights." It rarely happens that any two copies of the manuscript resemble each other. The title of "*Alf Leela o Lila*" is bestowed upon any collection of *Eastern Tales* divided into the same number of parts. The compilation depends upon the taste, the caprice, and the opportunities of the scribe, or the commands of his employer. Certain popular stories are common to almost all copies of the *Arabian Nights*, but almost every selection contains some tales which are not found in any other. Much depends upon the locality of the scribe. The popular stories of *Egypt* will be found to differ materially from those of *Constantinople*. A nephew of the late *Wortley Montague*, living in *Rosetta*, had a copy of the *Arabian Nights*; and, upon comparing the two manuscripts, it appeared that out of the 172 tales, here enumerated, only 37 were found in his manuscript. In order to mark, therefore, the stories which were common to the two manuscripts, an asterisk has been prefixed to the 37 tales which appeared in both copies.

1. THE Bull and the Ass.
2. The Merchant and the Hobgoblin.
3. The Man and the Antelope.
4. The Merchant and two Dogs.
5. The Old Man and the Mule.
- \*6. The History of the Hunters.
7. } The History of King Yoonan, and the Philosopher
8. } Dooban.

- \*9. History of King Sinbad and Elbaz.
- \*10. History of the Porter.
- \*11. History of Karāndulī.
- 12. Story of the Mirror.
- 13. Story of the three Apples.
- \*14. Of Shemseddin Mohammed and his Brother Nooreddin.
- \*15. Of the Taylor, Little Hunchback, the Jew, and the Christian.
- 16. The History of Nooreddin Ali.
- 17. Ditto of Ghanem Ayoob, &c.
- \*18. The History of King Omar, el-nôman, and his Children.  
—(This Tale is extremely long, and occupies much of the manuscript.)
- \*19. Of the Lover and the Beloved.
- 20. Story of the Peacock, the Goose, the Ass, the Horse, &c.
- 21. Of the Pious Man.
- 22. Of the Pious Shepherd.
- 23. Of the Bird and the Turtle.
- 24. Of the Fox, the Hawk, &c.
- 25. Of the Lord of the Beasts.
- \*26. Of the Mouse and the Partridge.
- 27. Of the Raven and the Cat.
- 28. Of the Raven, the Fox, the Mouse, the Flea, &c. &c.
- 29. Story of the Thief.
- \*30. Of Aul Hassan, and the Slave Shemso'd-dehr.
- \*31. Of Kamro'z-zaman, &c.
- 32. Of Naam and Nameto la.
- \*33. Of Aladin Aboo Shamat.
- \*34. Of Hatim Tai.
- 35. Story of Maân ibn Zaïda.
- 36. History of the Town Lebta.
- 37. Story of Hassan Abdulmelic.
- 38. Of Ibrahim Elmehdi, Brother of Haroon al Rasheed.
- \*39. History of the famous Garden Irem (Paradise).

40. Of Isaac of Mossul.
41. Of Hashāsh.
42. Of Mohammed ibn Ali.
43. Of Ali the Persian.
44. History of Rasheed and his Judge.
45. Of Khalid ibn Abdullah.
46. Of Jafaar the Barmakī (or Bermecide).
47. Of Abo Mohammed Kuslan.
48. Of Haroon al Rasheed, and Sala.
49. History of Mamoon.
50. Of Ali Shar and the Slave Zoomrood.
51. Of the Lady Bedoor (*literally, Mrs. Moon-face*) and Mr. Victorious.
52. Of Mamoon, and Mohammed of Bassora.
53. Of Haroon al Rasheed, and his Slave.
54. Of the Merchant in Debt.
55. Of Husam-ed-deer, the Governor of Alexandria.
56. Of King Nassir, and his three Children,—the Governor of Caïro, the Governor of Bulac, and the Governor of old Caïro.
57. History of the Banker and the Thief.
58. Of Aladin, Governor of Constantinople (Koos).
59. Of Mamoon and Ibrahim.
60. Of a certain King.
61. Of a Pious Man
62. Of Abul Hassan Ez-ziyādī.
63. Of a Merchant.
64. Of a Man of Bagdad.
65. Of Motawakkil.
- \*66. Of Wardan, in the time of Hakim Beēmri'llah. (*N: B. He built the Mosque in going from Caïro to Heliopolis*).
67. Of a Slaye and an Ape.
- \*68. Story of the Horse of Ebony.
- \*69. Of Insilwujood.
70. Of Abro Nawās.



71. Of an Inhabitant of Bassora.
72. History of a Man of the Tribe of Arabs of Beni Âdhra.
73. History of Bedreddin, Visir of Yemen.
74. Of a Boy and a Girl.
75. Of Multaneis.
76. Of Haroon al Rasheed and the Lady Zobeïda.
77. Of Mosâb ibni Zobeir.
78. Of the Black Father.
79. Of Haroon al Rasheed.
80. Story of an Ass Keeper.
81. Of Haroon al Rasheed and Eboo Yussuf.
82. Of Hakim, Builder of the Mosque.
83. Of Melikel Horrais.
84. Of a Gilder, and his Wife.
85. Of Khosrow Brweez, &c.
86. Of Yahya, &c. the Barmakide.
87. Of Musa, &c.
88. Of Said, &c.
89. Of the Whore and the Good Woman.
90. Of Rasheed, and Jafer his favourite.
91. Of Sherif Hussein.
92. Of Mamoon, Son of Haroon al Rasheed.
93. Of the repenting Thief.
94. Of Haroon al Rasheed.
95. Of a Divine, &c.
96. Another Story of a Divine.
97. The Story of the Neighbours.
98. Of Kings.
99. Of Abdoo Rahman.
100. Of Hind, daughter of Nomoôn.
101. Of Dâbal.
102. Of Isaac, Son of Abraham.
103. Of a Boy and a Girl.
104. Story of Kasim ibni Âdi.
105. Of Abul Abass.

106. Of Ebubeker Ben Mohammed.
107. Of Aboo Isa.
108. Of Emeen, brother of Mamoon.
109. Of Six Scheiks of Bagdad.
110. Of an Old Woman.
111. Of a Wild Girl.
112. Of Hassan Eljowheri of Bagdad.
113. Of certain Kings.
114. Of a King of Israel.
115. Of Alexander.
116. Of King Nooshirvan.
117. Of a Judge and his Wife.
118. Of an Emir.
119. Of Malek Ibni dinar.
120. Of a Devout Man of the Children of Israel.
121. Of Hejae ibni Yussuf.
122. Of a Blacksmith.
123. Of a Devout Man.
124. Of Omar Ibnil chatab.
125. Of Ibrahim Elkhawas.
126. Of a Prophet.
127. Of a Pious Man.
128. Of a Man of the Children of Israel.
129. Of Abul Hassan Duraje.
130. Of the Queen of the Serpents.
- \*131. Of the Philosopher Daniel.
- \*132. Of Belukia.
- \*133. The Travels of Sinbad—certain seven voyages, &c.
134. Of the Town of Copper.
135. Of the Seven Vezirs, the Slave, and the King's Son.
- \*136. Story of Judar.
137. The Wonderful History.
138. Of Abdullah Ibni Moammer.
139. Of Hind Ibni Noôman.
140. Of Khazimé Immi Basher.

- 141. Of Jonas the Secretary.
- 142. Of Haroon al Rasheed.
- 143. Of ditto.
- 144. Of Eboo Isaac Ibrahim.
- 145. Of Haroon al Rasheed, Misroor, and the Poet.
- 146. Of the Caliph Moawia.
- 147. Of Haroon al Rasheed.
- 148. Of Isaac Ibni Ibrahim.
- 149. Of Ebwi Amér.
- \*150. Of Ahmed Ezenef, &c. and the old Female Pimp.
- 151. Of the Three Brothers.
- 152. Of Erdeshir, and Hayat, of Julnar El Baharia.
- 153. Of Mahomet, &c.
- \*154. Ditto.
- \*155. Story of Seifo'Imolook.
- \*156. Of Hassan, &c.
- \*157. Of Caliph the Hunter.
- \*158. Of Mesroor and his Mistress.
- 159. Of Nooreddin and Mary.
- 160. Of a Bedouin and a Frank.
- 161. Of a Man of Bagdad, and his Female Slave.
- 162. Of a King, his Son, and the Vizir Shemas.
- \*163. Of a Merchant and the Thieves.
- \*164. Of Aboosaïr and Abookaïr.
- \*165. Abdullah El Berri and Abdullah El Bahri.
- \*166. Of Haroon al Rasheed.
- 167. Of the Merchant Abul Hassan al Omani.
- 168. Of Ibnil Khateeb.
- 169. Of Motedid Billah.
- \*170. Of Kamar-ez-Zeman.
- \*171. Of Abdul'ah Ibni Fasil.
- \*172. The Story of Maroof.

No. V.

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Owing to some unaccountable oversight, the List of Plants collected in the Island of RHODES, has been omitted in every preceding Edition of this work. It may be hereafter inserted in p. 278. of this Volume, as a Note. We found, upon this island, a species of *Snap-dragon*, the *Linaria latifolia triphylla sicula* of *Boccones Icones et Descriptiones Rariorum Plantarum*, p. 45. tab. 22. taken by *Linnæus* for a variety of the *Antirrhinum triphyllum* (Linn.) or three-leaved *Spanish Snap-dragon*, described and figured by *Clusius*, and more recently by the late Professor *Cavanilles*, in his *Icones Plantarum*; but from which, however, it is very distinct; in the leaves being of an inversely ovate form, and broader in proportion to their length, than in that species, where they are also pubescent; whereas here they are always glaucous and naked, with the stems and calyxes also smooth, and the plant generally more spreading

and branched from the root. We have called it  
**ANTIRRHINUM NEGLECTUM.**

*Antirrhinum* glabrum, foliis ternis obovatis glaucis; spicis terminalibus oblongo-ovatis ovatisve; calcaribus corollâ brevioribus, subulatis.

*A. triphyllum.* *Lin. Hort. Cliff.*

*Linaria latifolia triphylla sicula.* *Bocc. Ic. supra citata.*

Among the other plants, of which we collected specimens in *Rhodes*, were the following:

|                               |                                       |
|-------------------------------|---------------------------------------|
| Ivy-leaved Snap-dragon . . .  | <i>Antirrhinum Cymbalaria</i> , Lin.  |
| Cretan Viper's-bugloss . . .  | <i>Echium Creticum</i> , Lin.         |
| Purple Grape-Hyacinth . . .   | <i>Hyacinthus comosus</i> , Lin.      |
| Flat-podded Medic . . . . .   | <i>Medicago orbicularis</i> , Lin.    |
| Andalusian Milk-vetch . . .   | <i>Astragalus Boeticus</i> , Lin.     |
| Wave-leaved Bugloss . . . .   | <i>Anchusa undulata</i> , Lin.        |
| Wave-leaved Dyers' Weed . .   | <i>Reseda undata</i> , Lin.           |
| Silvery Knot-grass . . . . .  | <i>Illecebrum Paronychia</i> , Lin.   |
| Prickly-seeded Dock . . . . . | <i>Rumex aculeatus</i> , Lin.         |
| Buckshorn Plantain . . . . .  | <i>Plantago Coronopus</i> , Lin.      |
| Bird's-foot . . . . .         | <i>Lotus ornithopodioides</i> , Lin.  |
| Balearic Nettle . . . . .     | <i>Urtica Balearica</i> , Lin.        |
| Horned Fenugreck . . . . .    | <i>Trigonella corniculata</i> , Lin.  |
| Mongrel Vetch . . . . .       | <i>Vicia Hybrida</i> , Lin.           |
| Field Speedwell . . . . .     | <i>Veronica agrestis</i> , Lin.       |
| Hundred-leaved Rose . . . .   | <i>Rosa Centifolia</i> , Lin.         |
| Golden Henbane . . . . .      | <i>Hyoscyamus aureus</i> , Lin.       |
| Cretan Anacyclus . . . . .    | <i>Anacyclus Creticus</i> , Lin.      |
| Four-leaved Polycarpon . . .  | <i>Polycarpon tetraphyllum</i> , Lin. |

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 END OF VOLUME THE THIRD.







