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THE
WORLD displayed;
OR, A
CURIOUS COLLECTION
OF
VOYAGES and TRAVELS,

Selected from
The WRITERS of all NATIONS.
In which the
CONJECTURES and INTERPOLATIONS

OF
Several vain *Editors* and *Translators* are
expunged,

Every Relation is made concise and plain,

AND
The DIVISIONS of *Countries* and *Kingdoms* are
clearly and distinctly noted.

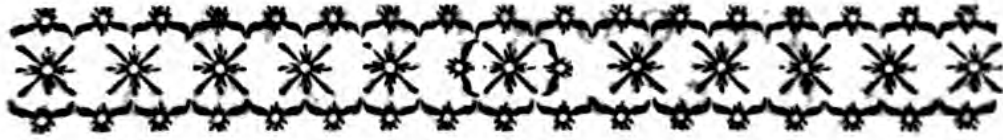
Illustrated and Embellished
With Variety of MAPS and PRINTS
By the best HANDS.

V O L. XIII.

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THE



THE
T R A V E L S

OF

RICHARD POCOCKE, LL.D. F.R.S.



C H A P. IX.

Dr. Pococke returns from the Cataract down to Grand Cairo. An Account of the rise of the Nile; of the Fish in that River, and a Description of the Crocodile.

WE left *Affouan* on the 27th of *January*, but a cold and contrary wind obliged us to lie by about a league below the town. There is such a scarcity of fuel in these parts, that the natives are obliged to burn either the reeds of *Indian* wheat, or cow dung dried; the latter is the fuel generally used by the poor throughout *Egypt*. On the 8th of *February* we arrived at *Kept*, where I staid two days to view the antiquities. One of the *Mahometans*, to whom I had a letter to deliver, came to me the last day, and took me to see some things I had not yet observed. On our return, he conducted me to the boat, and having earnestly
VOL. XIII. B entreated

entreated me not to depart till I had heard farther from him, some time after very kindly sent me a present of a kid, and two baskets of bread.

On the 11th we arrived at the port of *Badjoura*, and went to the convent of *Furshout*, after which I waited on the great Sheik, whom I found sitting with a *Mahometan* Priest, and eating beans boiled in the shells. I delivered him my letter from the Sheik of *Etfou*, and he asked me, smiling, whether the people attempted to detain us, and if they tore my book; adding "they thought you were in search of treasures."

On the 12th we arrived at *Girge*, and went to the convent. The Bey was encamped to the south of the city; but when I went to the camp, he was at his harem in town with his ladies; but he soon came on horseback, attended by about eight slaves, and on his arrival, the music played in the camp, for about a quarter of an hour. I went to his magnificent tent, and found him sitting on a sofa in the corner, on the right hand as one enters. He was a person of a fine countenance with a graceful smile; but when he pleased he could assume a stern and majestic look, and I thought his manner, more nearly resembled that of our great men in *Europe*, than any I had seen in this part of the world. I delivered him a letter from *Osman* Bey, and my servant placed my present before him, consisting of a dozen boxes of *French* prunellas, and a fine covered glass vase for sherbet. He gave me a very civil reception, desired me to sit, and ordered coffee. On my requesting

requesting the favour of some letters to the governors under him, he enquired where we had been, and smiling asked, if I had found any treasures. I then went to the Secretary's tent, where the letters being written, I returned with them to the Bey, and he put his seal to them.

We then proceeded to *El-Berbi*, where, as I have already said, was a temple, and this place I suppose to have been the ancient *Aby-dus*. On my returning to the boat, in order to depart, I was informed they had taken away the oars, demanding a duty of about fifteen shillings: but on my sending to the Governor, I found they had asked for three times as much as their due. On the 14th we arrived at *Akmim*, where I went to the convent, and afterwards waited on the Prince, who gave me some letters I wanted on the way to *Cairo*; and on the 17th landed at *Raigny*, where the religious Sheik of the famous serpent *Heredy* was at the side of the river to receive us. I carried the Prince of *Akmim's* letter to the Sheik of the village, who entertained us with a grand collation, and went with us to the grotto of the serpent. We ascended between the rocky mountains for about half a mile, and coming to a place where the valley opens wider, saw a building like a Sheik's burial place, in which is a large cleft in the rock, out of which the serpent is said to come*.

* See a particular account of this serpent in Chap. vi.

4 Dr. POCOCKE'S TRAVELS

On the 20th we came to *Meloui*, where I waited on the Sardar with a present of *English* cutlery ware, and some other things. He gave me a very obliging reception, and said he would either go with me himself to see the temple of *Archemounain*, to have half the treasures I found, or he would send his Secretary. The next day I went to the town, when the cavalcade of the Sardar going towards *Archemounain*, with the Caia, attended by a great number of people, with kettle-drums and other music, I followed, riding on a very indifferent ass. Having viewed the temple in company with the Secretary, I returned to the Caia, whose carpet and cushions were laid on an eminence, on which he sat, with the standard by him, that is carried before him when he goes out in this manner. I sat down by his side, and coffee was brought. After this refreshment, I returned to the boat.

On the 24th we proceeded forwards, and the next day approached two villages, *Sheik Faddle* on the east, and *Benimsar* on the west. These villages had a dispute about an island situated between them, and applying to a great Bey, to decide the difference, he not being willing to disoblige either of them, bid them fight it out. This happening to be the day of battle, we heard the firing of guns, and after that a noise and shouting, as if for a victory. Soon we perceived people throwing themselves into the water from many parts of the island, and swimming to the east, while others followed, firing at them or pelting them with stones. We plainly saw that we were now in the midst of a battle,

a battle, and that it was too late to retire; we therefore prepared our arms to defend ourselves, in case we should be attacked. Observing that the chief fire was from the eastern side, the battle being on the west, where they were engaged, we were determined to go on the east, under the cover of their fire. Great numbers we observed swimming over to the east with their clothes and pikes in their hands; and one of them laying hold on our boat, to rest himself, we were afraid the people on the west side would fire on us, for protecting their enemies; for the western people had gained the victory, and most of them having retired from the island, displayed their standard on the other side. The women on the east now came to the bank of the river to look for their husbands, clapping their hands, and beating their breasts. Mean while the village of *Sheik Faddle* on the east, manned a boat, put it out into the river, and firing at the other side, the fire was returned. We were in great danger in passing by this boat. But we were no sooner below the village, than we judged we were safe, however, going out to see what passed, I perceived a ball, which was doubtless fired at us, fall into the water, only three or four yards from the boat. Thus I saw this engagement, which perhaps was not much inferior to some of the little battles of the *Greeks*, described by *Thucydides* with such pomp and elegance.

On the 26th I went ashore at *Benesuief*, and afterwards passed by *Bouche*, which I suppose to be *Ptolemais*. To this place people usually

come in order to go to the monasteries of *St. Anthony* and *St. Paul*, in the deserts near the *Red Sea*; the former being the founder of the monastic, and the latter of the hermits life. They were cotemporaries, and some say lived in the time of the Emperor *Philip*, and others in that of *Decius*. The convent of *St. Anthony* is a large enclosure, the entrance of which is by a window, as at mount *Sinai*; there are a great number of palm, olive and other trees within the enclosure, and the Monks have every thing within themselves, and particularly a tower for a storehouse defended by a bridge, as a security in case the *Arabs* should break in upon them. The convent has also three springs of water that run into it, but the water is a little saltish. In the convent of *St. Paul* there are 25 Monks in all, who are not permitted either to smoke or eat meat in that building; but the Monks do not think they break their rule, if they do it without the convent, which is what they commonly practise. Their usual diet is olives, cheese brought from *Faiume*, and salt fish, with which they are supplied from the *Red Sea*; but they are said to eat only once a day, except on *Saturdays* and *Sundays*. It is probable that in these convents are the only bells used in all *Egypt*.

On my leaving *Bouche*, we still proceeded down the river, and on the 27th of *February* reached *Old Cairo*, having spent exactly three months in going above the cataract, and down again.

The river *Nile* on which I spent so much time, in search of other curiosities, may itself be considered

sidered as one of the greatest curiosities in *Egypt*. The north winds beginning to blow about the latter end of *May*, drive the clouds formed by the vapours of the *Mediterranean* southward as far as the mountains of *Ethiopia*, which stopping their course, they condense, and fall in violent rains. The same wind also drives in the water from the sea, and keeps back that in the river in such a manner as to raise the waters above. The *Egyptians*, and especially the *Coptis*, are fond of an opinion that the *Nile* begins to rise every year on the same day, and indeed it generally begins on the 18th or 19th of *June*. By accounts of its rise for three years, I find it rose the six first days from two to five inches every day; for the twelve next days, from five to ten inches, and thus continues rising till towards the time it arrives at the height of sixteen pikes, or cubits, when the canal of *Cairo* is cut: after this it continues rising six weeks longer; but then the rise is only from three to five inches a day; for spreading over the land, and entering the canals, though more water may descend than before, yet its rise is not so great; for after that canal is opened, the others are also opened at fixed times, and those that water the lower grounds, the last. These canals are carried along the highest parts of the country, that the water may from them be conveyed to all the lower parts. It is remarkable that all other rivers, being supplied from rivulets, the ground is lowest near the banks: but as no water falls into the *Nile* in its passage through

through this country; and as it is necessary that this river should overflow the land, it appears that the country of *Egypt* is lower at a distance from the *Nile*, than it is near it; and in most parts it appears to have a gradual descent from the *Nile* to the foot of the hills, that may be said to begin at those sandy parts, a mile or two distant from them, which being gentle ascents, they are never overflowed.

The plentiful rising of the *Nile* is the blessing of *Egypt*. When it begins to rise, the plague begins to stop; and the benefit of the inundation is in proportion to the height to which the water rises. Eighteen pikes or cubits is esteemed but an indifferent *Nile*, twenty is middling, and twenty-two is a good *Nile*, beyond which it seldom rises.

[The authors who have given descriptions of *Egypt*, contented with saying that the fertility of the country is solely derived from the annual inundation of the *Nile*, have by their silence given occasion to think, that *Egypt* is a paradise on earth, where they have no need of plowing the ground, or sowing it, all being produced, as it were, spontaneously after the draining of the waters: but they are greatly mistaken; and I dare assert from what I have seen, that there is scarce a country where the land has greater need of culture than in *Egypt*.]

Where the land lies higher than the inundation rises, the people are forced by necessity to have various methods of raising the water. At *Rosetta* and *Damiata*, where the *Nile* is not much below the surface of the earth, this is done
by

by making a hole, and fixing in it a wheel made with boxes round its circumference, which receive the water, and, as the wheel goes round, the boxes empty at the top into a trough made for that purpose. Where the water is too deep to be raised in this manner, they put a cord round the wheel, which reaches down to the water; to it they tie earthen jars, which fill with water, as it goes round, and empty themselves at the top in the same manner, being turned by oxen. Where the banks are high, the most common way is to make a basin in the side of them, and fixing a pole in the ground forked at the top, they place another pole by an axle to the top of it; to one end of this last pole they tie a heavy stone, and at the other end, a cord and a leathern bucket. Two men draw down the bucket into the water, and the weight brings it up, the men directing it, and turning the water into the basin; from this basin it frequently runs into another, whence it is raised with the same labour; thus in the upper part of *Egypt*, I have seen five, one higher than the other.

There are no shell-fish in the *Nile*, except a kind of muscle in the canal near *Faiume*, nor perhaps any sort of fish that are in the rivers of *Europe*, except eels and mullets, which last, with some others, at certain seasons come from the sea. Of those that are most esteemed, are the ray, which resembles a carp, but it is said, is sometimes 200 pounds weight; the most delicate fish is the kisher, which is only caught towards *Upper Egypt*; it has a long narrow snout, and
so

so small a mouth, that one would imagine it can only live by sucking the juice out of the weeds, or the ground. In *Upper Egypt* is a small fish called gurgur, about a foot long; its head is armed with a strong bone; the fin on the back, and those on each side under the gills are likewise armed with bone; the inhabitants believe that this fish kills the crocodile. It is probably what *Pliny* erroneously calls the dolphin, which, he says, has a sharp point on the back, with which getting under the crocodile's belly, it wounds him. The hippopotamus, is said to have been seen about *Damiata*; but it seems to be a native of *Ethiopia* in the upper parts of the *Nile*, and seldom comes down into *Egypt*.

It is generally observed, that the crocodile has no tongue; but he has a fleshy substance resembling one, fixed all along to the lower jaw, which may serve to turn his meat. He has two long teeth at the end of his lower jaw, answering to which are two holes above to receive them. The upper jaw is only moveable. These animals are very quick sighted; for on my making a circuit to come behind them, I always observed they began to move gently into the water, as soon as I came in sight of them. There being a kind of channel in the head behind each eye, by which the view of objects are conveyed to them from behind. They make a hole about two feet deep in the sand, above the water, in which they lay their eggs and cover them over, often going to the place, and taking care of their young, which, when hatched,

hatched, immediately run into the water. They lay about fifty eggs, nearly of the size of those of a goose, which are twenty five or thirty days in hatching. The people search for the eggs with an iron pike, in order to destroy them : but I could get no account in *Upper Egypt* of the ichneumon's destroying them, or of his entering by the mouth of the crocodile into his bowels, and killing him. When the crocodile is on land he is always seen on the low banks of sandy islands near the water, with his head towards it, and if he is disturbed, he walks slowly in, and disappears by degrees. The people say they cannot take a man swimming in the water ; but if a man or beast stands by the river, they at once jump out of the water, and seize him with their fore paws : but if the distance be too great, they make a spring, and beat down their pray with their tails. The most common way of killing them is, I believe, by shooting them in their bellies, where their skin is soft, and not like their backs, armed with scales. The natives say, that they make some animal cry at a distance, and when a crocodile comes out, they thrust a spear to which a rope is tied, into his body ; then letting him retire into the water to spend himself, they afterwards drag him out, run a pole into his mouth, and leaping upon his back, tie his jaws together.



C H A P. X.

Of the Climate, Vegetables, Beasts, Birds and Reptiles of Egypt; with the Customs and Manners of the Inhabitants.

EGYPT extending on both the banks of the *Nile* is but of a small breadth, tho' it is 560 miles in length, without reckoning the windings of the river. The climate is very hot in summer, from the sandy soil, and its situation between two ranges of mountains; and even in winter the sun shines with great heat in the middle of the day, tho' the nights and mornings are very cold. The sharpest time is about the beginning of *February*. Near the sea are sometimes great rains from *November* to *March*; but about *Cairo*, they have seldom any rain but in *December*, *January* and *February*, and those but small showers for a quarter or half an hour. In *Upper Egypt* they have sometimes a little rain; but I was informed that it had been known to rain but twice very hard for about half an hour in eight years; though it rained much towards *Akmim* when I was in those parts. The west and the north-west winds are those that bring the rain. The south-east wind is sometimes so excessively hot as to resemble the air of an oven; and people are forced to retire from it into their vaults, where

where the best defence against it, is to shut themselves close up. This wind generally begins about the middle of *March*, and continues till *May*. The north, anciently called the *Etesian* wind, begins to blow in *May*, refreshes the air, and renders the heats of summer supportable, bringing with it health and happiness.

Egypt naturally produces few vegetables, the heat and inundations destroying most of the tender plants; but where the *Nile* has overflowed, and the land is plowed and sown, it yields a great increase. *Egypt*, which was formerly the granary of the *Roman* Empire, still produces considerable quantities of corn, as wheat, rice, barley, beans, and other kinds of pulse; with which the neighbouring countries are supplied; besides sugar-canes, of which some sugar is made; and likewise figs, dates, melons, cucumbers, and other vegetables, which the people eat much in the hot weather, as a cooling food. *Upper Egypt* supplies most part of *Europe* with senna, and in the sandy grounds coloquintida grows wild. But as *Egypt* has no grass, they supply its place by sowing the land with clover, without plowing.

Egypt seems to have few or no trees that have not been transplanted from other countries. Those in the gardens are doubtless exotics, as the cassia, oranges, lemons, apricots, pomegranates, a delicate fruit called the moseh, and the cous or cream-tree; the cotton-tree also flourishes here. The following trees are most common in *Egypt*: The sount, which bears a key or pod, used instead of bark, in tanning

of leather; the tamarisk; *Pbaraob's* fig, which is the fycamore of the ancients; the palm or date-tree, and another species of the palm, called the dome-tree.

There are no great variety of four-footed beasts in *Egypt*. The cows are very large and red, with short horns; the natives make use of their oxen to turn the wheels with which they draw water, and to plow the land. They have also large buffaloes, which are so impatient of heat, that they will stand in the water, with only their noses out to breathe; and when they have not this convenience, will lie all day, like swine, wallowing in mud and water. As to the beasts of burthen, it has been often observed how surprizingly the camel is fitted for travelling in hot countries, where they will go eight days without water. Of this I have been a witness. They can live on such little shrubs as these desarts produce, without grafs, and are satisfied with very little corn, which travellers commonly carry ground into meal, and tempering it with water, cram them with large balls. They travel about two miles, or two miles and a half in an hour, and I have rode on them sixteen hours without stopping. A smaller sort, called hayjin, pace and gallop very swiftly, and it is said they will carry a person a hundred miles in a day. The fleshy foot of the camel is admirably fitted for travelling on the hot sands, which would destroy the hoof. The *Arabs* do not kill the camel for food; but the *Turks* eat the flesh of the young ones as a most delicate

cate dish : but will not permit it to be eaten by *Christians*, probably that the breed may not be destroyed.

The horses, especially those of *Upper Egypt*, are very fine, but their necks are too short. They walk well, never trot, and gallop with great speed, turn short, stop in a moment, and are extremely tractable : but are only fit to walk in travelling, and cannot perform long journies. In the heat of summer, when there is no grass, they are fed with chopped straw. When they go in procession, their trappings are exceeding fine, and ornamented with silver, or silver gilt. In *Cairo*, all but the great ride on asses ; these are a fine large breed, and there are said to be 40,000 of them in that city.

Antelopes are common about *Alexandria*, and in other places ; they have longer horns, and are more beautiful than in other countries. The foxes and hares are of a light colour ; but the latter are not very common : the tyger, and the dabbler, or hyæna, are very rare ; however, there are some near *Alexandria*.

Among the winged tribe the ostrich, deserves the preference. It is called in Arabic *Ter Gimel*, or the camel bird ; because in its head, neck, and walk, it resembles a camel. This bird is common on the mountains south-west of *Alexandria* : its fat is sold by the *Arabs*, and used as an ointment for all cold tumours, the palsy and the rheumatism. There is here a kind of large domestic hawk of a brown colour, with a very fine eye : these frequent the tops of houses, and one may see the pigeons and these hawks

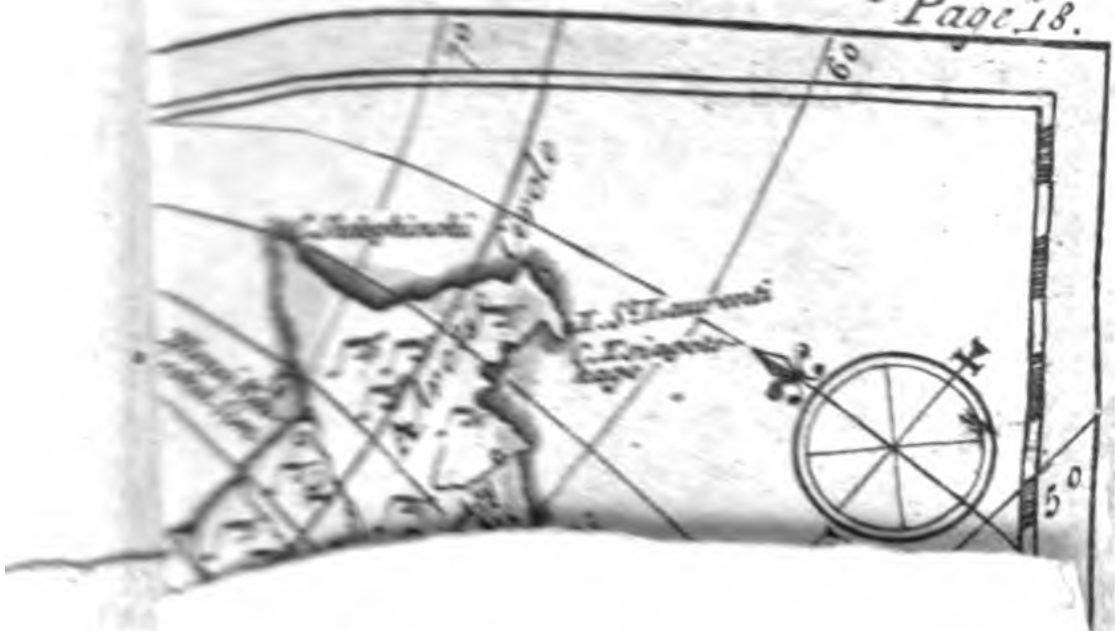
taken from among them and their descendants. These are the most covetous of money, and most desirous of power: they distinguish themselves from the others by what is strictly the *Turkish* dress.

Many of the children in the country go naked, all the year round, as almost all of them do in summer. The most simple dress in *Egypt* probably resembles the primitive manner of cloathing, and has something like that of the ancient *Egyptians*, who were clad in linen with a woollen garment over it. They wear a long shirt with wide sleeves, commonly tied about the middle. Over this the common people have a brown woollen shirt, and those of superior rank, a long cloth coat, and then a long blue shirt: but in the dress of ceremony they wear instead of a blue, a white shirt, which in *Upper Egypt* they put on upon festival days, and to pay great visits; in the lower parts they use a garment of the same form of black woollen, which is sometimes left open before, and persons of rank have them of cloth and furred. Most of them wear under all a pair of linen drawers; but do not put the shirt into them.

It is almost a general custom of the native *Arabs* and *Mahometans* to wear a white or brown blanket, and in summer a blue and white cotton sheet: this the *Christians* also constantly use in the country, wrapping it round their bodies, over the left shoulder, and under the right arm, which is left free. I particularly observed that about *Faiume*, young people, and the poorer sort wore no other covering.

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The most simple *Turkish* dress is linen drawers, over which the better sort wear a pair of others of red cloth down to the ankles, to which are sewed stockings of yellow leather, that come no higher than the small of the leg, and on their feet they have yellow slippers: the *Christians* of the country, with the Janizaries, the *Arabs* and *Egyptians* wear slippers of red leather, while those of the *Jews* are blue. Within doors the *Turks* and *Christians* in the city, out of frugality, wear a kind of wooden clogs, some of which are made very fine. In these countries people are very much distinguished by the dress of their head and their feet; they are fined if they do not follow the custom; and none but foreign *Christians* are allowed to wear yellow slippers. The other *Turkish* garments are a linen or dimity shirt without sleeves; a short vest with sleeves, and over that a long garment of the same kind: and in summer they wear the long garment, and drawers of the finest white callico. A girdle or sash goes round all but the two outer garments, and in this they stick a knife in a sheath. The dress for the head is either the turban, which is here a cap, with a long piece of white muslin wrapped round it, or a red woollen cap that fits close to the head, which is worn by the ordinary people among the *Arabs* and *Coptis*. Green is a colour worn by none but the relations of *Mahomet*.

The dress of the women is not much unlike that of the men, only their drawers and most of their other garments are of silk; all but their outer dress are shorter than the mens, and
their

their sleeves hang down very low. They have a white woollen skull cap; their heads are besides dressed with an embroidered handkerchief, and their hair platted round it. They have a large black veil that comes over all, and something of gauze that covers the face; for as it is esteemed a great indecency to shew the whole face, they generally cover the mouth and one eye, if not the whole. The ordinary women wear a large blue linen or cotten garment, like a surplice; and before their faces hang a kind of bib, joined to their head-dress, by a tape over the nose; the space between being only for the eyes: this gives them a very odd appearance. The women among the vulgar, especially the blacks, also wear rings in their noses, ornamented with glass beads; they have large ear-rings, three inches in diameter, that come round the ear, and are adorned with stones. They also wear stone rings on their fingers; those of the ordinary people are of lead; but the better sort have them of gold. Their bracelets are commonly of wire; but some are of gold finely jointed; but there are some of plain iron or brass. The vulgar women paint their lips, and the tip of their chin with blue; and those of superior rank paint their nails and feet yellow, and their eye-lids black.

The *Egyptians* are but an ill-looking people; many of them are fair when young; but the sun afterwards renders them swarthy. They are very dirty and slovenly, especially the *Copis*; and as table linen is seldom or never used by
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the *Egyptians* the *Arabs*, and the *Coptis*, I have observed the latter, after washing their hands when they have eaten, wipe them with the great sleeves of their shirts. Both the *Turks* and *Egyptians* are very frugal in their manner of living; the latter seldom eat meat, and the tables of the great men are of little expence to them, considering the number of their attendants, in which they are very extravagant; for it is common for them to have fifty or sixty slaves, and a great number of other servants and dependants, the cloathing of their slaves is however a great expence, as is also their keeping many horses, it being common for them to have from 50 to 200. These are well managed, and do not seem to know their own strength: they feed them with clover when it is in season, and at other times with chopped straw; but they give them barley all the year. They walk finely, never trot, but gallop swiftly, turning suddenly, and stopping in a moment when on full speed.

None but people of the middle rank resort to coffee-houses: some of these have music at certain hours of the day; and in others a man tells some history or a sort of *Arabian* tale, with a very good grace. Tradesmen often send to have their provisions brought to coffee-houses, and those who have nothing to do pass whole days in them.

As to the religion of *Egypt*, the *Coptic* is that of the native *Christians* of the country. The *Greeks* are very numerous at *Cairo* and in *Dalmatia*; but there are not many in *Rosetto*, *Alexandria*,

andria, and the other parts of *Egypt*, except a few merchants in the principal towns. There are but very few *Armenians* at *Cairo*, though they have a church in that city.

The *Christian* religion would be still at a lower ebb, did not the people find it convenient to have *Copti* stewards of their estates, who are well acquainted with all affairs, and are very expert at keeping accounts, which they do in a sort of *Coptic* characters understood by nobody else. These are the protectors of the *Christians* in every village. The *Coptis* however, seem to be the most irreverent and careless in their devotions of all the Easterns. They spend the night before *Sundays* and *Festivals* in their churches, and pass their *Holydays* in sauntering about; sitting under their walls in winter, and under shady trees in summer. They seem to think that all religion consists in repeating their long services, and in strictly observing their numerous fasts. Both the *Priests* and people are extremely ignorant: the former perform the service in the *Coptic* language by rote, of which they generally understand very little; but they have books of their liturgy, with the *Arabic* interpretation. The *Coptis* are said to fast seven months in the year. The children are espoused at seven or eight years of age, and consummate at eleven or twelve, and some time before that they are circumcised. They easily procure divorces on account of adultery, long sickness, or disagreement; and at the parties desire, the *Patriarch*, or a *Bishop* gives them leave to marry again; but
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if this is refused, they go to the Cadi, who will do it readily, and this is practised by the *Christians* all over *Turky*. The holy oil is consecrated only once in thirty years by the Patriarch, when a whole day is spent in performing the ceremony. At baptism they plunge the child three times into the water, and the Priest then gives it the sacrament, that is the wine, by dipping the end of his finger in it and putting it to the child's mouth. But if the child happens to be sick before it is baptized, it is brought to the church; (for they cannot baptize out of it) the infant is laid on a cloth near the font, and the Priest dipping his hands in the water, rubs it all over. If the child is too ill to be brought to church, they then only anoint it, which they say is good baptism. They give absolution at extreme unction, and also anoint all the people present, that the evil spirit may not enter into them: but their confessions are only general. They use the liturgies of *St. Basil*, *St. Gregory*, and *St. Cyril*; but the first being the shortest, is ofteneft read. They administer the sacrament in both kinds on *Sundays*, *Wednesdays*, *Fridays*, on all their numerous *Holidays*, and every day in *Lent*. They abstain from blood and things strangled; pray for the dead, and prostrate themselves before pictures; but have no images except a crucifix.

The *Coptis* bear an implacable hatred to the *Greeks*, and have generally as little regard for the *Europeans*, which in a great measure proceeds from the endeavours of those of the *Romish*

mish church to make converts of them ; they rarely distinguish between those of different religions, but include all under the name of *Franks*.

As the *Jews* were in times of *Paganism* afraid of drinking wine offered to idols, they still have here all they drink made up by their own people, sealed up, and sent to them ; this custom they observe throughout all the east. They have 36 synagogues in *Cairo*, and one in *Old Cairo*. There is a particular sect among them who live by themselves, and have a separate synagogue. These are the ancient *Essenes*, and have now the name of *Charaims* ; they are distinguished by the regard they pay to the five books of *Moses*, which they strictly observe according to the letter, not receiving any written traditions.

Education in *Egypt* consists in little more than learning to read and write, which the *Coptis* generally learn, together with book-keeping ; but few of the *Arabs* and native *Mahometans* can read, except those bred to the law, or some employ. The slaves have the best education, for they understand *Arabic* and *Turkish*, and often write both : they are also well skilled in riding, shooting, and throwing the dart, which are esteemed great accomplishments. The *Turks* in particular are deeply tinctured with the doctrine of predestination, which not only inspires them with courage, but makes them shew great magnanimity when thrown from the height of power into the most miserable condition ; indeed they
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behave better in adversity than in prosperity; though when in high stations they assume a becoming gravity, and confer a favour with a very gracious countenance; but they are greedy of money, and nothing is to be done with them without a bribe. They fancy that the greatest villainies are expiated as soon as they have washed their hands and feet. This is their preparation for prayer. The outward appearance of religion is in fashion among them; they pray in the most public places, and when on a visit will call for water, to wash their hands and feet, and then perform their devotions; and yet their words pass for nothing, either in relations, promises, or professions of friendship. Opium is not so much used by them as formerly, instead of which they drink spirituous liquors very plentifully at their meals. But these are chiefly the great men and the soldiers; for drinking strong liquors would be reckoned scandalous in people of business. The *Arabs* indeed very rarely drink; and the common people pound the leaves of green hemp, make a ball of it, and swallow it, to render them chearful. They have a high opinion of the magic art, and think there is much virtue in charms and talismans.

The poorest *Mahometan* thinks himself superior to any *Christian*: yet the *Arabs* and people of the country, behave with civility, they come and sit about you, and grow troublesome by being too observing, curious, and inquisitive. The *Turks* also will be very civil, either to get presents, or to discover your de-

signs, in which they are very artful. They behave with the greatest decorum and respect to their superiors, and one of great dignity, readily holds the stirrup of another who is still greater. The way of saluting as they pass is stretching out the right hand, bringing it to the breast, a little inclining the head. The extraordinary salute is kissing the hand, and putting it to the head; when they visit a superior they kiss his hand; but if he is greatly superior, they kiss the hem of his garment. When they take any thing from a superior, or that is sent by a superior, they kiss it, and put it to their foreheads, and when they promise to serve or protect you, they put their hands up to the turbans, as much as to say, Be it on our heads.

The entertainments of the *Turks* and *Arabs* have been often mentioned, and I shall only add here, that an *Arab* Prince will often dine in the street before his door and call to all that pass, and even to beggars, crying in the usual manner, In the name of God; upon which they sit down, and when they have done, retire, saying, God be praised. With such generosity and hospitality they maintain their interest; yet the middling people and the *Coptis* live but meanly.

It has been already observed, that the *Mahometans* have an extraordinary veneration for ideots, whom they suppose to be actuated by a divine spirit, and consider them as a kind of Saints; hence they receive all possible marks of respect, and are received into all houses, and

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at all tables. In *Cairo* they have a large mosque, with buildings adjoining to it, and great revenues for their support. As these are recommended by their want of reason, so are the dervises by their want of money ; poverty being esteemed by a *Turk* as a great degree of perfection in every one but himself.





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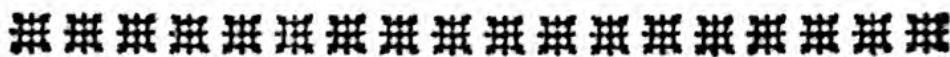
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I N T R O D U C T I O N.

THE following is an abstract from the *French* edition of the ingenious and learned Mr. *Robert Wood's* pompous work on the antiquities of *Palmyra*. A work which will be a lasting proof of the genius and abilities of the admirable author, and the two learned gentlemen his companions in his travels. What an idea must we form of three men of birth and fortune engaging in so noble a party of pleasure, and for the improvment of learning, producing works which not only do honour to themselves, but to their country, and to human nature! We have already given an abstract of Mr. *Wood's* description of *Balbec**,

* See Vol. XII.

but

but neither that nor the present performance can give the reader a full conception of the elegant, the entertaining, the pompous works from which they are taken; adorned with a vast number of the most beautiful plates, from drawings taken on the spot, and enriched with every thing that can render them curious and instructive. But from such works it is impossible to abridge without giving both instruction and entertainment. Mr. *Wood's* is a grand and noble piece; which is here represented in miniature; and in this small view, its principal beauties cannot fail to strike the eye and delight the reader.





C H A P. I.

The Manner in which these Travels were undertaken. The Author with other ingenious and learned Gentlemen set out from Naples, and after visiting the Islands of the Archipelago, land at Byroot, and from thence proceed to Palmyra, which is described.



W O gentlemen *, says our author, who more than once had been led by curiosity to travel into *Italy*, were persuaded that a voyage properly made to the most remarkable places in antiquity, on the coast of the *Mediterranean*, might be of advantage to the public, at the same time that it would afford knowledge and entertainment to themselves. As I had already seen most of the places they proposed to visit, they did me the honour to communicate their design to me, and I with pleasure accepted their invitation to be one of such an agreeable party. The advantageous idea I had formed of these gentlemen, whom I had several times met in *France* and *Italy*, flattered me with all the success that could be hoped for from such a voyage. Their intimate friendship, their love of antiquities and the fine

* These learned and ingenious gentlemen were Mr. *Darwkins*, and Mr. *Bouverie*.

arts, and their being accustomed to travelling, were circumstances essential to our project: circumstances that seldom meet in two persons, who join to a taste and leisure for such researches, the necessary means of making them, and who have sufficient health and courage to support the fatigue of doing it.

We agreed that we could not do without a fourth person who was in *Italy*, and whose abilities were known to us with respect to his skill in architecture and drawing. We therefore wrote to him, and engaged him to be one of the party.

We chose *Rome* for the place of our rendezvous; and there spent the winter together, employing the greatest part of our time in refreshing our memories by reading ancient history, and in perfecting ourselves in the geography of the country we proposed to visit.

The following spring we repaired to *Naples*, where we found a vessel we had hired at *London*, furnished with every thing we had thought would be of service to us. We had there a choice collection of the *Greek* poets and historians, books of antiquities, and accounts of the best voyages and travels. There were also on board such mathematical instruments as we might have occasion for, and presents fit for the *Turks* of distinction and others, to whom we might be obliged to address ourselves in the course of our travels.

In this vessel we set sail, and visited most of the islands of the *Archipelago*, a part of *Greece* in *Europe*, the *European* and *Asiatic* coasts
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of the *Hellepont*, the *Propontis* and the *Bosphorus* as far as the *Black Sea*. We penetrated into *Asia Minor*, *Syria*, *Phœnicia*, *Palestine* and *Egypt*, and visited the most remarkable places in each.

The different countries through which we passed are known to abound in things of various kinds that merit the attention of the curious traveller; however, it was less the present than the ancient state of these countries that attracted our regard; though each of us was able to gratify his peculiar taste. It is impossible to consider with indifference the countries where polite literature and the arts had their birth; where the Captains, the Orators, the Philosophers, the Poets and the Artists have so bravely and so happily, suffered their genius to soar, and done honour to human nature.

Circumstances of climate and situation, otherwise trivial, become interesting from their connection with the great men who have celebrated them, and with the illustrious actions, which history and poetry represent as being there performed. The life of *Miltiades* or *Leonidas* can no where be read with such pleasure as in the plains of *Marathon*, or at the streights of *Thermopylæ*: the *Iliad* has new beauties on the banks of the *Scamander*; and the *Odyseea* has fresh charms in the country where *Ulysses* travelled, and *Homer* sung.

No part of a tour through the east is so difficult as a journey to *Palmyra*: for it is necessary to go far from the common road, and where the Grand Signior's protection can be of

no service. *Aleppo* and *Damascus* seemed to be the places where we might best provide for our convenience and safety in this enterprize; but having endeavoured in vain to make the first of these cities, we anchored at *Byroct* on the coast of *Syria*, and crossed over mount *Libanus*, in order to go to *Damascus*.

The Bassa of that city declared that he could not promise us, that either his name or his power would be of any service to us at the place to which we were going. From what he said, and from all that we could learn from others, we found that we must be obliged to go to *Hassia*, a village four days journey to the north of *Damascus*, and the residence of an Aga, whose jurisdiction extends to *Palmyra*. This little village is in the great road by which the caravan of *Damascus* passes to *Aleppo*: it is situated near *Anti-Libanus*, at a few hours distance from the river *Orontes*. The Aga received us with the hospitality so common in this country among the people of all ranks; and though extremely surprized at our curiosity, he gave us, as well as he was able, the necessary instructions for gratifying it.

We left *Hassia* on the 10th of *March*, 1751, with an escort of the best *Arab* horsemen belonging to the Aga, armed with guns and long pikes; and having crossed a barren plain which scarcely produces vegetables sufficient to feed the antilopes we saw there, we arrived at *Sudud*. This is a small village inhabited by *Maronite Christians*: the houses are built of bricks dried in the sun; and the inhabitants cultivate

as much land around the village as is barely sufficient for their subsistence; they also make tolerable good wine. We bought some manuscripts of their Priest, and after dinner continued our journey to the south-east through the same sort of country, and in three hours more arrived at *Howareen* where we took up our lodging.

Howareen has the same appearance of poverty as *Sudud*; but we found some ruins there, that are a proof of its being once a more considerable place. A square tower with projecting battlements seems to have been built three or four hundred years ago, and two churches in ruins may be of the same age: in these buildings there are materials that are much more ancient; but employed without judgment. We observed in the walls some *Corinthian* capitals, and many *Attic* bases of white marble. These fragments of antiquity, and some others we found scattered about, have belonged to works erected with more expence than taste. We had observed a neighbouring village entirely abandoned by its inhabitants; which frequently happens in this country; for when the produce of the earth is not answerable to the cultivation, the inhabitants often quit their habitations to avoid oppression.

The next day we left *Howareen*, and continuing to travel in the same direction, in three hours reached *Carieteen*; a village a little larger than the last; that has also some fragments of marble which belonged to ancient edifices, as the shafts of columns, some *Corinthian* capitals,

capitals, a *Doric* base, and two imperfect *Greek* inscriptions. We thought proper to stay here the remainder of the day, as well to wait for the rest of the escort the Aga had ordered to accompany us, as to prepare our retinue and our cattle, for the fatigue they were to suffer during the rest of our journey: for though we could not perform it in less than twenty-four hours; we were obliged to travel so long without repose, there being no water in that part of the desert.

We left *Carieteen* on the 13th at ten in the morning, which was much too late; but our company became more difficult to govern in proportion as they became more numerous. This bad conduct occasioned our being exposed to the heat of two days, before our beasts could obtain either rest or water; and though it was at the beginning of the season, the sand reflected the heat of the sun with great violence, while we had neither the slightest breeze to refresh us, nor the least shade to shelter us from its beams.

Our company was then much increased, by its being joined by some merchants, so that it consisted of about 200 persons, and nearly the same number of beasts of burthen, which formed a grotesque mixture of horses, camels, mules and asses. Our guide told us, that we were in the most dangerous part of our journey, and desired us to submit entirely to his orders, which were, that the domestics should keep with the baggage, immediately behind our guard of *Arabs*, from which was frequently dispatched one, two, or more horsemen on the
discovery,

discovery, to all the eminences before us, where they stayed till we came up with them. These horsemen always quitted the caravan on a full gallop, after the manner of the *Tartars* and *Hussars*. It is hard to say whether this precaution arose from a real apprehension of danger, or whether it did not proceed from an ostentatious shew of vigilance, to make us conceive an high opinion of their activity and use.

The road here from *Carieteen* to *Palmyra* was north and by east, through a level sandy plain about ten miles broad, bounded to the right and left by a chain of barren mountains, that seemed to join within two miles of *Palmyra*. In all this course there is neither a tree nor a drop of water: but to take off our attention from the fatigue we endured, our *Arab* horsemen diverted us from time to time by engaging in mock fights. It is surprizing to see with what firmness they keep their saddles, and the dexterity with which they manage their horses. At night they usually sat in a circle, to drink coffee and smoke a pipe: this was their greatest regale. In the meanwhile one of the company diverted the rest by singing a song, or relating a piece of history, on the subject of love or war, or with an extempore tale.

When we had proceed nine hours from *Carieteen*, we arrived at a ruined tower, on which we observed the cross of *Malta* in two or three places. Near this tower are the ruins of a superb building; but a magnificent door-case of white marble, is the only part that remains standing,

standing, and that is not covered with sand. At midnight we stopt two hours to take some repose, and on the 14th at noon arrived at the end of the plain, where the mountains to the right and left appear to meet. Between these mountains is a valley, where are still seen the ruins of an aqueduct, that formerly conveyed water to *Palmyra*.

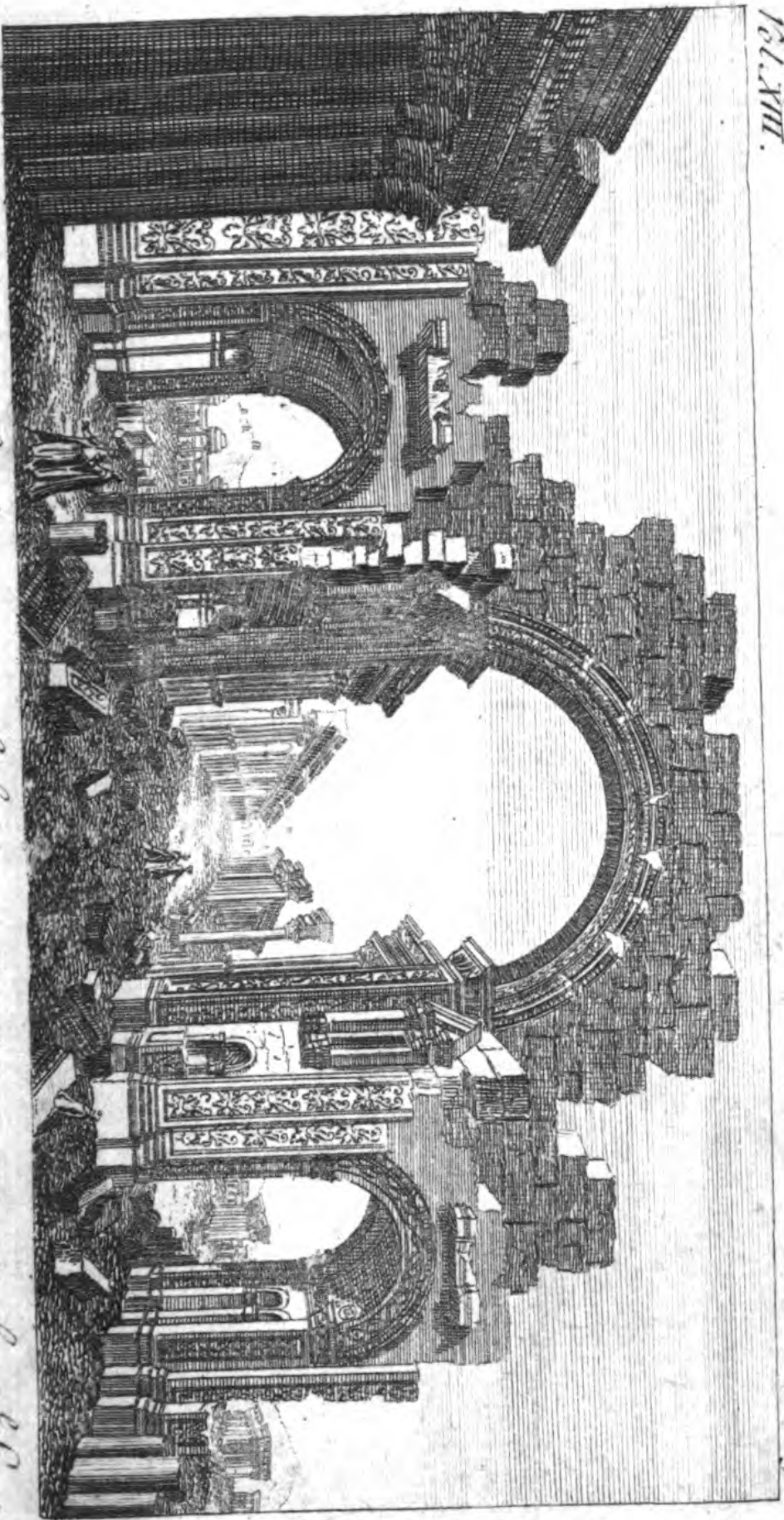
On each side of this valley are many square towers of a considerable height; and on approaching them we found that they were the ancient sepulchres of the inhabitants of *Palmyra*. Scarce had we passed these venerable monuments, when the mountains opening on each side, we suddenly discovered the greatest quantity of ruins, all of white marble, we had ever seen; and behind those ruins, towards the *Euphrates*, a level country extending as far as the eye could reach, without the least animated object. It is almost impossible to imagine any thing more astonishing than this view. No prospect can be conceived more striking and romantic, than such a vast multitude of *Corinthian* columns, with few intervening walls and solid buildings.

But to be more particular: * on the left hand you behold a wall which belonged to the court of the temple of the sun, and tho' part is broken down, it is of a considerable length. A row

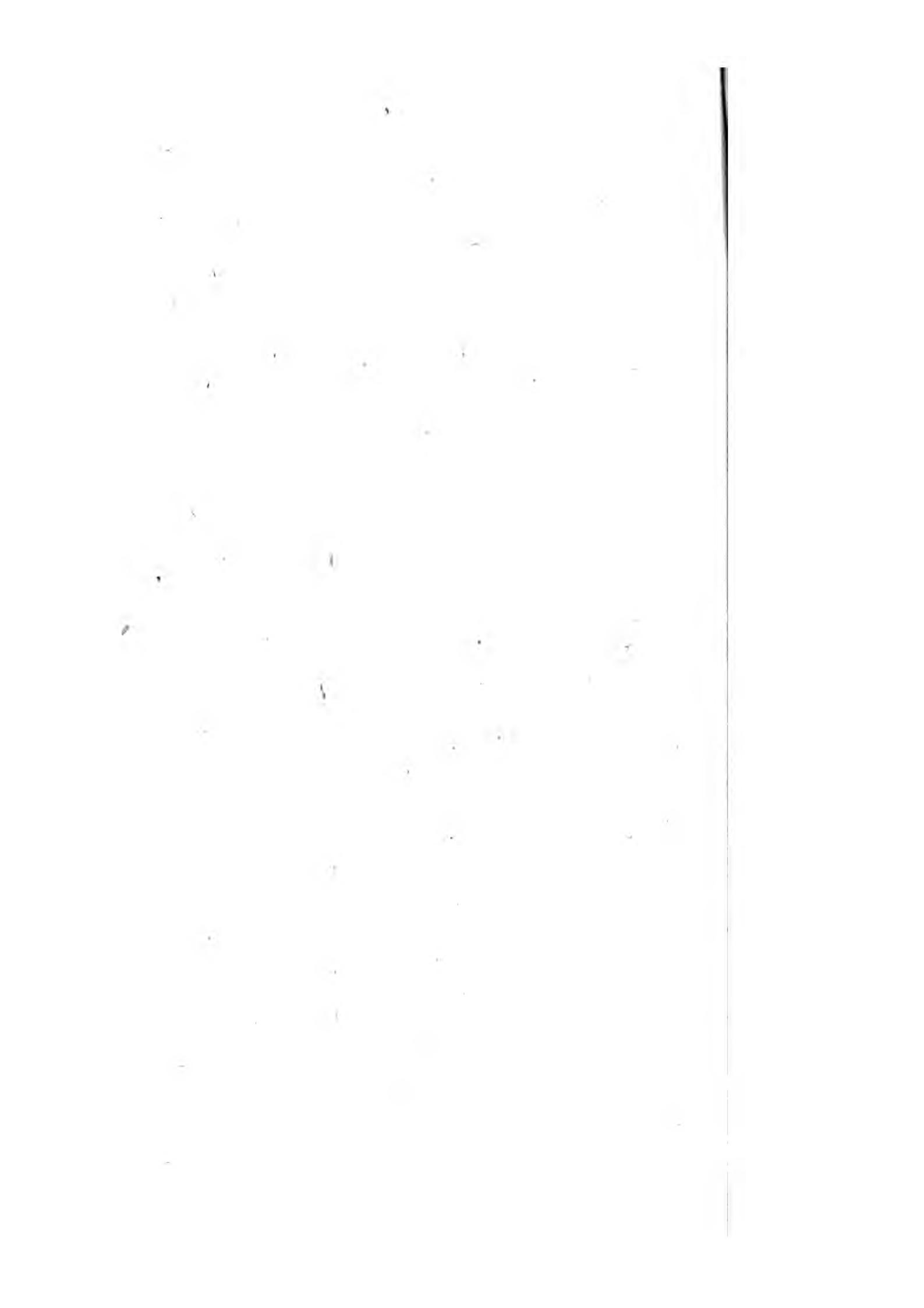
* This description is taken from three large sheet plates, which added together afford a nobler view of these magnificent remains of antiquity, as they thus suddenly appear, than any words can possibly give.

of twelve noble windows are still standing together, and farther to the left are two others; between each is a pilaster of the *Corinthian* order supporting the entablature; through the space that is broken down the view is terminated by distant rows of columns, and over the part of the wall which is still standing rise the ruins of the temple itself. At the end, where stood the portico, is a square ruinous tower built by the *Turks*. Before these buildings are inclosures of corn and olive-trees planted by the *Arabs*, and separated by mud walls, while on all sides lie around them magnificent ruins.

Before the *Turkish* tower is a piece of a very large column standing on its base; but the greatest part, with its capital and entablature, has fallen down. The stones that are around it shew that there was a grand edifice in this place. The diameter of this column near the base is five feet and a half. A little to the right of the tower, tho' at a greater distance, are the ruins of a *Turkish* mosque with its minaret: and before it is a grand column, that rises to a great height, and is of the same dimensions as that which is broken down. A little farther to the right is a noble arch, with a postern richly ornamented on each side, from which a colonade extends four thousand feet in length, terminated by a superb mausoleum. Many of these columns are fallen down, and open a view to the other ruins, while in other parts the remains of magnificent structures are seen through the intercolumniations. At some distance nearer before this magnificent colonade stands a small temple, adorned with a noble portico; and still farther



The Entrance into the TEMPLE of the ISIS in PHILAE from the East.





MIRSA seen from the West.

farther to the right is another temple, with its peristyle, seen thro' the intercolumniation. Still farther to the right is a range of columns that appear to have belonged to a portico. At some distance nearer seem to be the ruins of a *Christian* church, and still nearer, and farther to the right, are four lofty columns with their superb entablature, the only remains of some grand edifice. A little to the right of these, tho' at a greater distance, are a number of columns which still support a considerable part of their entablature, and are so disposed, that they resemble the peristyle of a small temple, that has been wholly destroyed; and nearer still, and more to the right, is an elegant mausoleum.

Besides these we see a vast number of scattered columns covering the plain, some with, and some without their entablatures, while the ground is on all sides covered with broken columns, capitals, rich entablatures, and stones of prodigious magnitude. Towards the right the distant prospect is terminated by a range of hills and mountains, on one of which are the ruins of a *Turkish* fortification, and on another is a castle.

These were the amazing ruins which suddenly struck our sight, and appeared at one view in the distant prospect. After having considered them for some time, we were conducted to a hut belonging to the *Arabs*, of which there are about thirty in the court of the great temple. The magnificence of that edifice, and the meanness of our habitation, formed a contrast that was quite astonishing.

The inhabitants both men and women are well shaped; the complexions of the latter are swarthy, but their features good: they were veiled, but they were not so scrupulous about shewing their faces, as the women of the East generally are. They hang rings of either gold or brass in their ears and noses; they colour their lips blue, their eyes and eye-brows black, and the tips of their fingers red. Both sexes appear to be very healthy, being almost strangers to diseases. It seldom rains there except at the time of the equinoxes, and we enjoyed a serene sky all the while we staid, but one afternoon, when we had a little shower preceded by a whirlwind, which raised such a quantity of sand as entirely darkened the air, and gave us an idea of the terrible storms that are sometimes fatal to whole caravans. We continued there fifteen days, during which the *Arab* inhabitants supplied us pretty well with mutton and goats-flesh; but had we staid much longer, they would have been unable to furnish us with provisions.



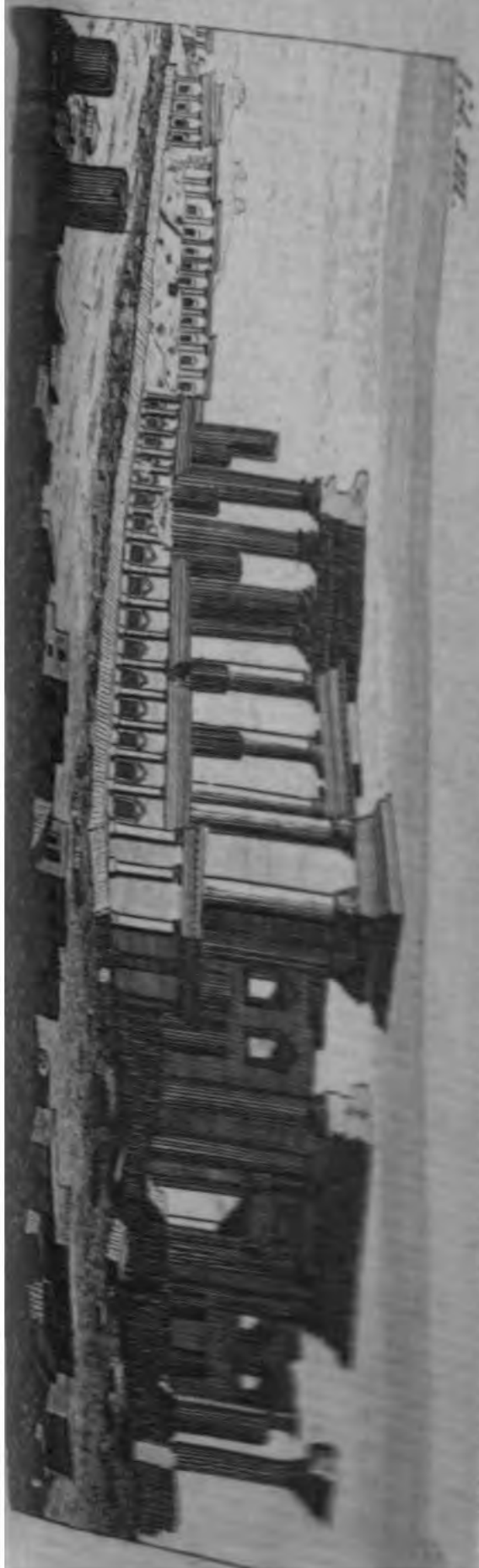
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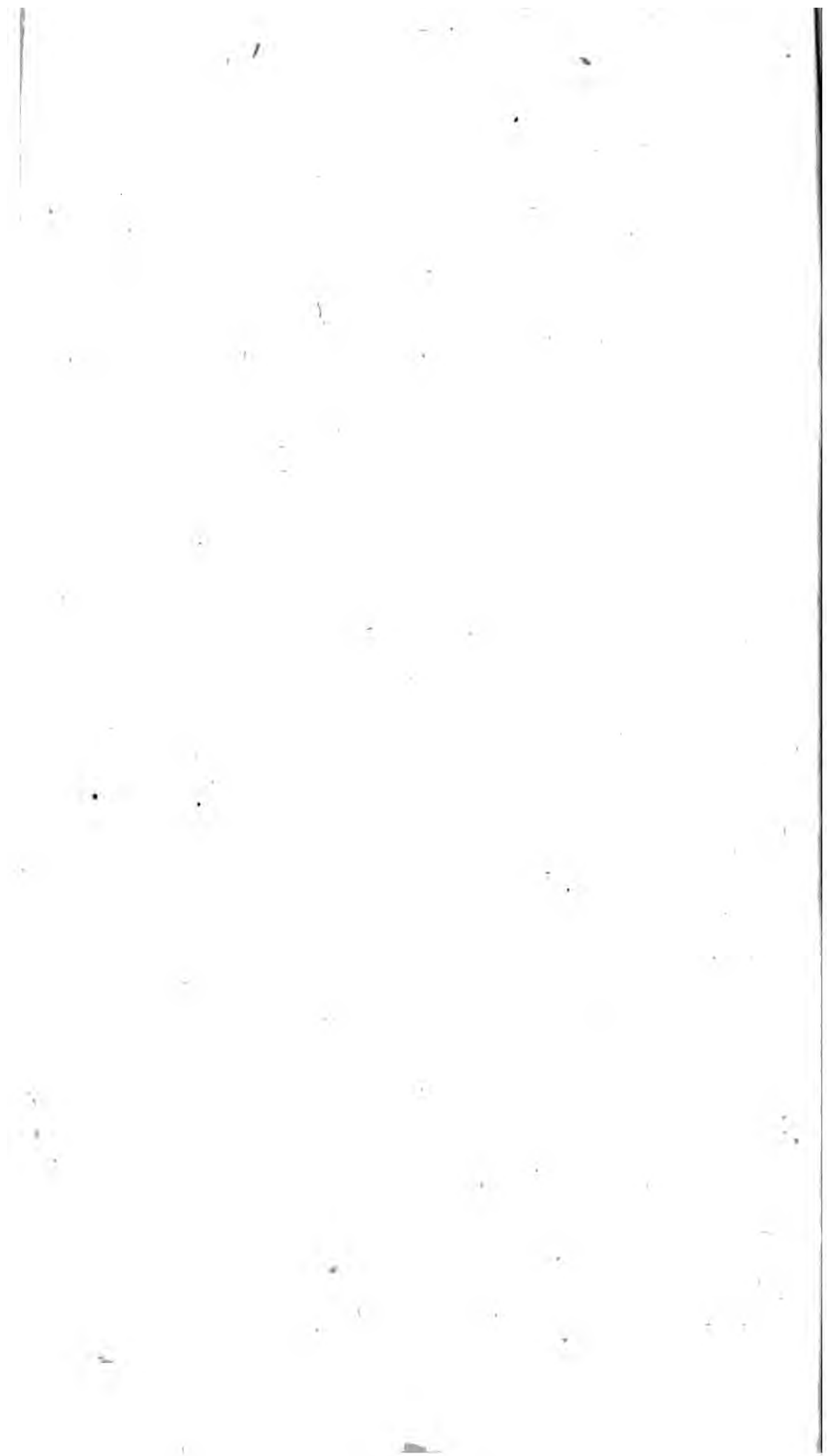
Of the Country about Palmyra. Researches into the Origin of that City, and its present Ruins.

AS we found it would be troublesome to carry a quadrant so far by land, this prevented our taking the latitude of the city; but according to *Ptolemy* it is in 34° latitude, and is six days journey from *Aleppo*, as many
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from *Damascus* by the safest road, and about 20 leagues to the east of the *Euphrates*. Some geographers place it in *Syria*, others in *Arabia*, and others in *Phœnicia*. The city walls were flanked with square towers, but in many parts they are intirely levelled, and cannot now be distinguished from the other ruins ; particularly none of them can be perceived to the south-east ; however, from what we discovered, there is great reason to believe that they inclosed the great temple ; and therefore must have been at least three miles in compass.

The *Arabs* shewed us by the present ruins a tract of land that may be about ten miles in circumference, and is a little raised above the level of the desert, observing that this was the extent of the ancient city, and that ruins were discovered there by digging. Indeed there seems better reasons in favour of this opinion, than their authority. A circuit of three miles was very little for *Palmyra* in its prosperity ; especially if we consider that the greatest part of that space is filled by public edifices, which from their extraordinary magnificence, and the great number of superb sepulchres, are evident proofs of the grandeur of the city. From thence it may be concluded, that the walls already mentioned inclosed only that part of the city, which contained the public edifices in its most flourishing state ; and that after it was ruined, its situation rendering it the most proper place for putting a stop to the incursions of the *Saracens*, *Justinian* fortified it, as we learn from *Procopius*, and very probably contracted its

bounds. *Palmyra* was not then, as it formerly had been, a rich and trading city, in which it was necessary to have a regard to the interest and convenience of individuals; but a frontier town, that only required strength. Besides, in building the wall to the north-west, advantage was taken of two or three sepulchres, which being of a convenient form, they converted them into towers; and as there is no doubt that the wall was built after the sepulchres, it may justly be concluded that they were erected since the abolition of the pagan religion, the *Greeks* and *Romans* having too great a veneration for their sepulchres to apply them to any other use; and it was contrary to the most express laws of both, to bury the dead within the walls of a city.

It has been observed, that on the top of one of the highest of these mountains is a castle. The ascent to it is extremely difficult and ragged. It is surrounded by a deep ditch, cut in the rock; or rather they have taken the stones from it as from a quarry. As the draw-bridge is broken, we found a good deal of difficulty in passing it. This castle is however so ill built, that it is evident, it was erected not only after the time of *Justinian*, to whom it is attributed; but is even unworthy of the *Mamalukes*. This mountain affords an extensive view to the south, where the desert resembles a sea; and to the west we may see the top of *Libanus*, and distinctly perceive several parts of *Anti-Libanus*.

The barren tract in which the city stands, might be made a delightful spot, by means of

two rivers, that are entirely neglected. The water of both is hot and mixed with sulphur; but the inhabitants esteem it wholesome and agreeable. The most considerable of these streams rises to the west, at the foot of the mountains, in a fine grotto, almost high enough in the middle for a man to stand upright in it. The whole bottom is a basin of clear water, about two feet deep; and the heat being thus concentrated renders it an excellent bath, for which purpose it is used by the *Arabs*: from it runs a pretty rapid current above three feet broad and one foot deep. This water is for some space confined within a paved channel formerly made for it; but after a short course, it is imbibed by the sand to the east of the ruins. An inscription upon an altar near it, dedicated to *Jupiter*, informs us, that it was called *Ephea*, and that the care of it was intrusted to persons elected to that office.

The other stream, the source of which we could not discover, contains near the same quantity of water, and after running for some time through the ruins, in an antient subterranean aqueduct, joins the first, and is lost with it in the sands. The *Arabs* speak of a third stream that has been for some time lost among the ruins. Some have been much embarrassed to account for the loss of a river mentioned by *Ptolemy*, and therefore attribute it to an earthquake: however, with respect to those of *Palmyra*, no other change seems to have happened, than what is the effect of negligence; but if these currents are thought too inconsiderable to deserve

44 A JOURNEY to PALMYRA.

serve the name of rivers, that honour should for the same reason be refused to the *Pactolus*, the *Meles*, and many other rivers of *Greece*, that have not so much water, except immediately after rain.

Besides these, was the subterranean aqueduct before-mentioned, which brought good water to the city, and was solidly built, with openings at proper distances, to keep it clean: *Procopius* observes, that *Justinian* conveyed water to *Palmyra*, for the use of the garrison he left there: but we imagine that for this purpose he repaired the aqueduct, which appears to have been much more ancient, and built at an immense expence. *Palmyra* in its prosperity certainly could not fail to procure such a convenience, and, indeed, in more than one part of this aqueduct, we have observed inscriptions in *Palmyrene* characters, which are now not legible; but have found none in any other language.

Three or four miles to the south-east of the ruins in the desert, is the *Valley of Salt*, where *David* probably smote the *Syrians*, 2 *Sam.* viii. 13. and which still supplies *Damascus* and the neighbouring towns with great quantities of that commodity, the earth being impregnated with it to a considerable depth. They hollow the ground upwards of a foot deep, and from the rain water, which lodges in these cavities, rises a fine white salt, that is gathered after the water is dried up, or exhaled by the sun.

These noble remains of *Palmyra* are too striking and magnificent not to excite our curiosity with respect to its condition in ancient times. It

is natural to enquire, how a spot like this, divided from the rest of the world by an inhospitable desert, came to be chosen for its situation; who was its founder, and from what quarter it drew the riches necessary to its support? But it is remarkable that history scarcely makes any mention of *Balbec* and *Palmyra*, and we have little knowledge of them but what is supplied by inscriptions. Is not even this silence of history instructive? Does it not inform us, that there are periods in history that are entirely concealed from us?

By the natural and ordinary course, the memory of cities is preserved longer than their ruins. It is only from history that we have any knowledge of *Troy*, *Babylon*, and *Memphis*: there does not at present remain a single stone of these cities, to shew where they were situated: but here are two examples of considerable cities that have subsisted longer than any other known to us; and yet it is rather what we see, than what we read, that excites our curiosity concerning them; and the remains of *Balbec* and *Palmyra* still subsist, to relate, if we may use the expression, their own history. Can the loss of books be the cause, or did the ancients set less value on these edifices, than we do at present? If this last be the case, their silence with respect to *Balbec* will justify what they advance about *Babylon*; and their not mentioning *Palmyra* be a kind of proof of the magnificence of *Greece* and *Egypt*, on which they have bestowed such encomiums.

All the authorities of the ancients with respect to this city, may be reduced to these. In the *Arabic* translation of the second book of *Chronicles*, chap. viii. *Palmyra* is mentioned as subsisting before the time of *Solomon*: but *John of Antioch* says, that it was built by that Monarch on the the very spot where *David* slew the *Philistine* Chief, in honour of that memorable action. But the *Arabian* histories on this subject appear so extremely fabulous and extravagant as to be unworthy of notice.

The *Old Testament* informs us,* that *Solomon* erected a city in the wilderness, and called it *Tedmor*; and we are told by *Josepbus*, that the *Greeks* and *Romans* afterwards gave it the name of *Palmyra*, but that its first name was retained by the *Syrians*; and this is confirmed by *St. Jerom*, who says that *Tedmor* and *Palmyra* are the *Syrian* and *Greek* names of the same place: even at present the *Arabs* of the country still call it *Tedmor*. They pretend that these ruins were the work of *Solomon*, and among other things shew the seraglio of that King, his haram, and the tomb of one of his favourite concubines. “*Solomon*, the son of *David*, say they, performed these wonders by the assistance of Spirits.”

But the structures erected by *Solomon* were doubtless entirely demolished by *Nebuchadnezzar*, who, we are assured by *John of Antioch*, destroyed that city, before he besieged *Jerusalem*. It cannot be reasonably supposed, that

* 1 *Kings* ix. and 2 *Chron.* viii.

edifices in the elegant style of those of *Palmyra* were prior to the establishment of the *Greeks* in *Syria*; and taking this for granted, we shall not be surprized that *Xenophon* takes no notice of this city in his retreat of *Cyrus* the Younger, though he is very exact in describing the desert: nor shall we wonder at its not being mentioned in the history of *Alexander* the Great; who might have reaped great advantages from the situation of that city, when he crossed this desert. No mention is made of it even when *Pompey* reduced *Syria* to a *Roman* province; tho' at that time a taste for the polite arts began to prevail, and architecture, painting, and sculpture, were esteemed not unworthy of the attention of a *Roman* General. One would have imagined that *Palmyra* would not have escaped the avidity and avarice of the *Romans*; and yet we do not find that their history makes any mention of that city before the time of *Mark Antony*, who would have plundered it, had not the inhabitants secured themselves by transporting their most valuable effects beyond the *Euphrates*, and defended the passage of that river by their archers. At that time the inhabitants of *Palmyra* were merchants, and sold to the *Romans* the merchandizes of *India* and *Arabia*. We may conclude that they were a rich and free people: but how long they had enjoyed these advantages is uncertain. Their riches and trade were probably of some standing; for it appears from inscriptions, that in less than forty years after, their expences and their luxuries were excessive.

At

At length, when the affairs of the *Romans* in the East were in a deplorable situation, *Odenathus* of *Palmyra* took such advantage of the situation of his country between the two great rival Empires of *Rome* and *Persia*, that he rendered himself master of the balance of power, and declared for the one or the other, according as the face of affairs changed, and his interest required. He entered into an alliance with the Emperor *Gallienus*, collected the poor remains of the *Roman* army, and by his valour, activity, and remarkable patience in enduring fatigue, vanquished *Sapor* King of *Persia* in several engagements, advancing with his victorious troops as far as *Ctesiphon*, the capital of his Empire. On his return from this expedition, with the greatest applause, and with considerable treasures, *Gallienus* declared him *Augustus*, and his associate in the government of the Empire. *Odenathus* afterwards defeated *Balista*, who aspired to the Empire, and at length drove out the *Goths*, who had committed the greatest ravages. This was his last exploit, and it is thought that in this expedition he was treacherously murdered by his kinsman *Mæonius*; his son *Herodes* soon after suffered the same fate. *Mæonius* was then saluted Emperor, but in a short time after was cut to pieces by his own soldiers.

Odenathus left behind him his wife Queen *Zenobia* and two sons he had by her, who boasted her being descended from *Ptolomy*, and reckoned *Cleopatra* among her ancestors. She had many great and amiable qualities. After
the

the death of *Odenathus*, she assumed the reins of government, in the name of her children, and renouncing the alliance with *Rome*, attacked and entirely defeated *Heracianus*, the *Roman* General. This victory left her in the possession of *Syria* and *Mesopotamia*. She then by means of *Zabdas*, one of her Generals, conquered *Egypt*, and afterwards added to her dominions the greatest part of *Asia Minor*. How strange, how unaccountable are the vicissitudes of fortune! A small territory in the midst of a desert extends its conquests over many rich countries! The powerful kingdoms of the *Ptolomies*, and the *Seleucidae*, form a part of the dominions of a single city, whose name is sought for in vain in their history; and *Zenobia*, surrounded by the barren sands of *Palmyra*, includes *Egypt* within her dominions to the south, and extends them to the north as far as the *Black Sea* and the *Bosphorus*. But the reign of this Empire was of very short continuance; the Emperor *Aurelian* a few years after recovered the eastern provinces, and forced *Zenobia* to shelter herself within the walls of *Palmyra*. He laid siege to that city, the Queen rejected all negotiations with contempt; but after a brave defence, she resolved in person to solicit the assistance of the *Persians*: she set out on a dromedary; but was taken prisoner as she was about to cross the *Euphrates*, by a party of horse sent after her by *Aurelian*. The inhabitants of *Palmyra* now surrendered to the Emperor's mercy; on which he spared their lives, and marched to *Emissa* with *Zenobia*, carrying

rying with him a great part of the riches of the city, and leaving there a garrison of 600 archers.

At *Emiffa* the Emperor enquired into *Zenobia's* motives for resisting him with such resolution, and upon this occasion she stained her glory, by purchasing a dishonourable life, at the expence of her friends whom she meanly betrayed: she mentioned those who had been her advisers; on which *Aurelian* had the cruelty and injustice to sacrifice them to his resentment, while she was reserved to adorn his triumph. Among those who suffered was *Longinus*, who wrote upon the Sublime, and had dictated a haughty letter his mistress had wrote to the Emperor; but the intrepid courage with which he submitted to his fate, shews that his bravery was equal to his learning.

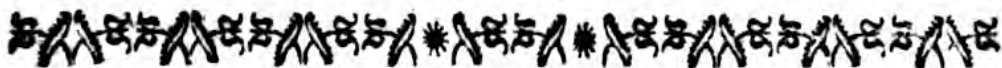
The misfortunes of *Palmyra* were not yet ended: when a free people are from the height of glory suddenly reduced to slavery, they generally take some desperate measures for their deliverance. The *Palmyrenes* cut off the Roman garrison, and *Aurelian* hearing this news as he was returning to *Rome*, speedily turned back, and taking the city destroyed it, causing almost all the inhabitants to be massacred, without regard to age or sex. We are informed of the particulars of this cruelty by the Emperor himself, who in the letter he wrote to *Basilius* to order him to repair the temple of the sun, which had been much damaged by the soldiers, appropriates to that use 300 pounds weight of gold found in *Zenobia's* coffers, with

1800 pounds weight of silver, which belonged to the people, besides the crown jewels.

Palmyra having thus lost its liberty, continued subject to a *Roman* Governor; and from the only *Latin* inscription now found there, we are informed that *Hierocles* was for the fifth time President of the province, when *Dioclesian* erected some magnificent buildings there. In the year of *Christ* 400, the first *Illyrian* legion was quartered at *Palmyra*; but *Procopius* gives us reason to think that the city was so little regarded as to be sometimes without a *Roman* garrison: for he says that *Justinian* repaired and supplied it with water, after its having been for some time almost deserted. This is the last time that *Palmyra* is mentioned in the *Roman* history. The civil revolutions of this city afford a proof that *Christianity* could not be long established there, so that it is not surprizing that ecclesiastical history furnishes nothing worth the pains of repeating; and there is no means of knowing what has happened to it, since the destruction of the eastern Empire by the *Mabometans*.

Among the several inscriptions found there, none are more ancient than the birth of *Christ*, and none so late as the destruction of the city by *Aurelian*, except the *Latin* inscription which makes mention of *Dioclesian*. The æra of these inscriptions is that of the *Seleucidæ*. Some of them are found in the *Palmyrene*, and others in *Greek* characters. Two of the mausoleums, which are almost entire, have on their fronts inscriptions that are very legible; one of them informs

us that *Jamblichus*, the son of *Mocimus*, caused that monument to be built, to serve as a sepulchre for him and his family, in the year 314, which answers to the third year of the *Christian æra*; and the other, that *Elabelus Manaius* caused it to be erected in the year 414, the 103d year of the *Christian æra*. The ornaments of these two mausoleums are much in the same taste; but the last is the most elegant, and finished with the greatest care: though both are so much in the taste and the manner of the other public edifices in general, that we may reasonably suppose them not to be the works of very different ages.



C H A P. III.

*The Author and his Companions leave Palmyra : the Particulars of their Journey from that City to Balbec. The Behaviour of Emir-Hassein Governor of that City. Reflections on the Hospitality and Avarice of the People of the East. With some Observations on the Origin of that Species of Idolatry which prevailed in these Cities *.*

BEFORE we had compleated our business at *Palmyra*, our *Arabian* escort began to grow impatient and to solicit our departure ; alledging that our safety in returning was much more precarious than in our journey thither, as they had then only accidental dangers to apprehend, while they were now to provide against a premeditated surprize from the King of the *Bedouins* or wandering *Arabs*, who, on his having intelligence of us, might think us a prize worth looking after. We had likewise our own reasons for more than ordinary solicitude ; for we were much more anxious about preserving the treasure we brought from *Palmyra*, than that which we carried thither. By their advice we concealed both our intended

* This chapter is extracted from the same author's admirable work on the antiquities of *Balbec*.

road back, and the time we proposed to set out, and on the 27th of *March* left *Palmyra*; where its few miserable inhabitants expressed the utmost astonishment, at a visit, the reason of which they could not comprehend.

We returned as far as *Sudud*, by the same tiresome road through the desert, which we have already described, in our journey to *Palmyra*. But before we arrived at *Carieteen* we discovered at a distance a party of *Arabian* horsemen, to which, had they been superior in number, we must have fallen an easy prey, in the languid state to which both our men and horses were reduced, after a march of about twenty hours over the burning sands; but on our nearer approach they retired with precipitation, abandoning some cattle, which were seized by our friends, as a matter of course, laughing at our remonstrances against their injustice.

Being arrived at *Sudud*, we left our former road on the right hand, and in five hours more, proceeding still through the same desert, reached *Cara*, where we took leave of the greatest part of our caravan. The manuscripts and marbles we had collected, we sent on camels to our ship at *Tripoly*; the merchants who had joined us for protection, returned to *Damascus* with the salt they went to gather at *Palmyra*; and our *Arabian* horsemen, who were now no longer of use, having demanded a certificate of their fidelity and vigilance, which they justly deserved, returned to their master, the Aga of *Hassia*.

We

We had passed through *Cara* before in going from *Damascus* to *Hassia*; from the last it is about six hours distant, and is under the government of the same Aga. This village is pleasantly situated in the great caravan road from *Damascus* to *Aleppo*, and, we were informed, contains near a thousand souls, amongst whom are about twenty *Christian* families. There is one ruined church to be seen there, and another converted into a mosque: upon the wall of the latter is a line of *Greek* capitals in a bad character, turned upside down, in which we could read the words *Atbanasios Episcopus*. The common mud formed into the shape of bricks and dried in the sun, of which the houses are built, has at some distance the appearance of white stone. The short duration of such materials is not the only objection to them, for they render the streets dusty when there is wind, and dirty when there is rain: inconveniencies that are also felt at *Damascus* itself, which is mostly built in the same manner.

After suffering almost a month's constant fatigue in the desert, particularly at *Palmyra*, where every hour was precious, we here indulged ourselves with a day of rest, and by this short interval of security and repose, prepared ourselves for new fatigues.

We then set out, and arrived at *Ersale* in seven hours, proceeding the greatest part of the way across the barren ridge of hills called *Anti-Libanus*. This village, which consists of thirty poor houses, was the only one we passed through

through in our way from *Cara* to *Balbec*. We found nothing there worth notice, except a melancholy instance of the unhappy government of these countries: the houses were all open, every thing carried off, and not a living creature to be seen. We were informed that the Governor of *Balbec's* brother was then in open rebellion, ravaging the country with a party of his desperate followers; and it seems that when we passed through *Ersale*, he was encamped in its neighbourhood, on which the inhabitants chose to abandon their dwellings, rather than expose themselves to such unmerciful contributions as he had raised in other places.

Impatient to leave a place of such danger, we set out early the next morning, and in five hours and a half arrived at *Balbec*. This city, which was formerly under the government of *Damascus*, and some years since the residence of a *Bassa*, is at present commanded by a person of no higher rank than that of *Aga*, who preferring the more honourable title of *Emir*, which he had by his birth, to that of his station, was called *Emir Hassein*: for the *Arabs* have hereditary nobility and family connections, contrary to the policy of the *Porte*, which is desirous of suppressing all influence that the *Grand Signior* cannot give and take away at pleasure.

This Governor annually paid the *Grand Signior* fifty purses for the taxes of the district under his command: he also paid fifty purses yearly for lands, granted as rewards for military

ary service, and farmed by him. Those lands, we were told, were much more profitable to him, than to the persons for whose benefit the grant was originally intended, on account of the difficulty and danger of any man's pretending to the same farm against so powerful a competitor. He ought also to have paid something to the Bassa of *Damascus*, for lands he held under him; but he had for some time evaded it, being skreened by the Kislar Aga, or the Black Eunuch, who has the care of the Grand Signior's women, to whom he was said to be under private contribution.

We took our lodgings of a *Greek* to whom we were recommended, and then waited on the Emir, whom we found in a chiosque in his garden, reclined on a sofa near a fountain, and indolently enjoying his pipe. On our presenting him with our firman from the Grand Signior, and a letter from the Bassa of *Tripoly*, we were most courteously received. A pipe, coffee, sweetmeats and perfume, were, according to custom, successively presented. He applied the firman respectfully to his forehead, then kissed it, and declared himself the Sultan's slave's slave: told us that the land he commanded, and all in it was ours; that we were his welcome guests as long as we would stay, and under his friendly protection might securely pursue our business.

In no instance do the oriental manners shew these people in so amiable a light, as in their discharge of the duties of hospitality: the severities of eastern despotism have indeed been
always

always softened by this virtue, which so happily flourishes most, where it is most wanted. The great forget the insolence of power to the stranger under their roof, and only preserve a dignity so tempered by humanity, that it solely commands that grateful respect, which is otherwise scarce known in a country where inferiors are oftener taught to fear than to love.

Notwithstanding the Emir's obliging professions, we had been advised to distrust him; for he had an infamous character, and we had soon reason to see the justice of this friendly caution. Though, according to the custom of the country, we had sent our presents, yet new demands were daily made, which we for some time thought it adviseable to satisfy; but they were so frequently, and at length so insolently repeated, that we were obliged to give a peremptory refusal.

Avarice is as much an eastern vice, as hospitality is an eastern virtue. The most fordid instances of the former we found among the great, and those in public employments, while we experienced extraordinary instances of generosity in private life. We would therefore be cautious of charging to the character of a people, what this government seems to require. For amidst the uninterrupted series of shameless venality, which regulates the discharge of every public duty, from the Prime Vizier downwards, and which, in the true spirit of despotism, stops only at the wretch who is too low to make reprisals, every subaltern in power must submit to that portion of the common prosti-

prostitution which belongs to his rank, and which therefore seems rather the vice of the office than of the man.

The frequent negotiations produced by this quarrel, in which the Emir in vain exerted all his art and villainy, ended in his openly declaring, that we should be attacked and cut to pieces in our way from *Balbec*: but on his hearing that these menaces had not the effect he expected, and that we were preparing to set out with about twenty armed servants, he civilly sent to desire that we might interchange presents and part friends, requesting that we would allow his people to guard us as far as mount *Libanus*. To this we agreed. Soon after he was assassinated by an emissary of his rebellious brother, who succeeded him in the government.

Thus far we have followed our ingenious author. Of the ruins of *Balbec* we have already given a description in Vol. XI. and shall only add here, as a supplement to all that has been said of the temples of *Egypt*, *Balbec*, and *Palmyra*, some curious remarks from the same masterly pen, on the nature of the idolatry which prevailed in the two last-mentioned cities, as arising from the situation of the country, the aspect of the heavens and the earth, and the manner in which the inhabitants have always lived.

It is certain that the structure of the temples of *Palmyra* and *Balbec* differs in some particulars from that of all others we have seen, and we imagined we could discover in many
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of the deviations from the true object of worship, something in the climate, soil, or situation of each country, which had a considerable influence in establishing its particular mode of superstition.

If this observation be applied to the country and religion of *Syria*, and we examine the worship of the sun, moon and stars, called in Scripture *Baal*, *Astaroth* and the *Host of Heaven*, we shall perhaps not only see how that early superstition, which misled the inhabitants of a level country, was naturally produced; but we may observe something of its origin and progress resulting from a connection between those objects of worship considered physically, and their characters as divinities. Thus the magnificence with which the sun was worshipped in *Syria* and *Chaldea*, the name of *Baal*, which in the eastern language signifies Lord, and the human victims sacrificed to his honour, seem to point out an awful reverence paid rather to his power than his benignity, in a country where the violence of his heat is not only in many respects troublesome to the inhabitants, but destructive to vegetation. On the other hand, the deification of the inferior Gods of the firmament seems to have taken its rise from different principles, in which love appears to have been more predominant than fear.

The extensive plains and unclouded sky not only point this out; but it appears that the inhabitants way of life, which is as uniform as their soil or their climate, has contributed to direct their attention to these heavenly bodies.

It was always a custom with them to pass the summer nights on the tops of their houses, which for this purpose were made flat, and divided from each other by walls. This way of sleeping we found extremely agreeable, as we by that means enjoyed the cool air above the reach of gnats and vapours, with no other covering but the canopy of heaven, which in different pleasing forms unavoidably presents itself, upon every interruption of rest, when the mind is strongly disposed to contemplation by solitude and silence.

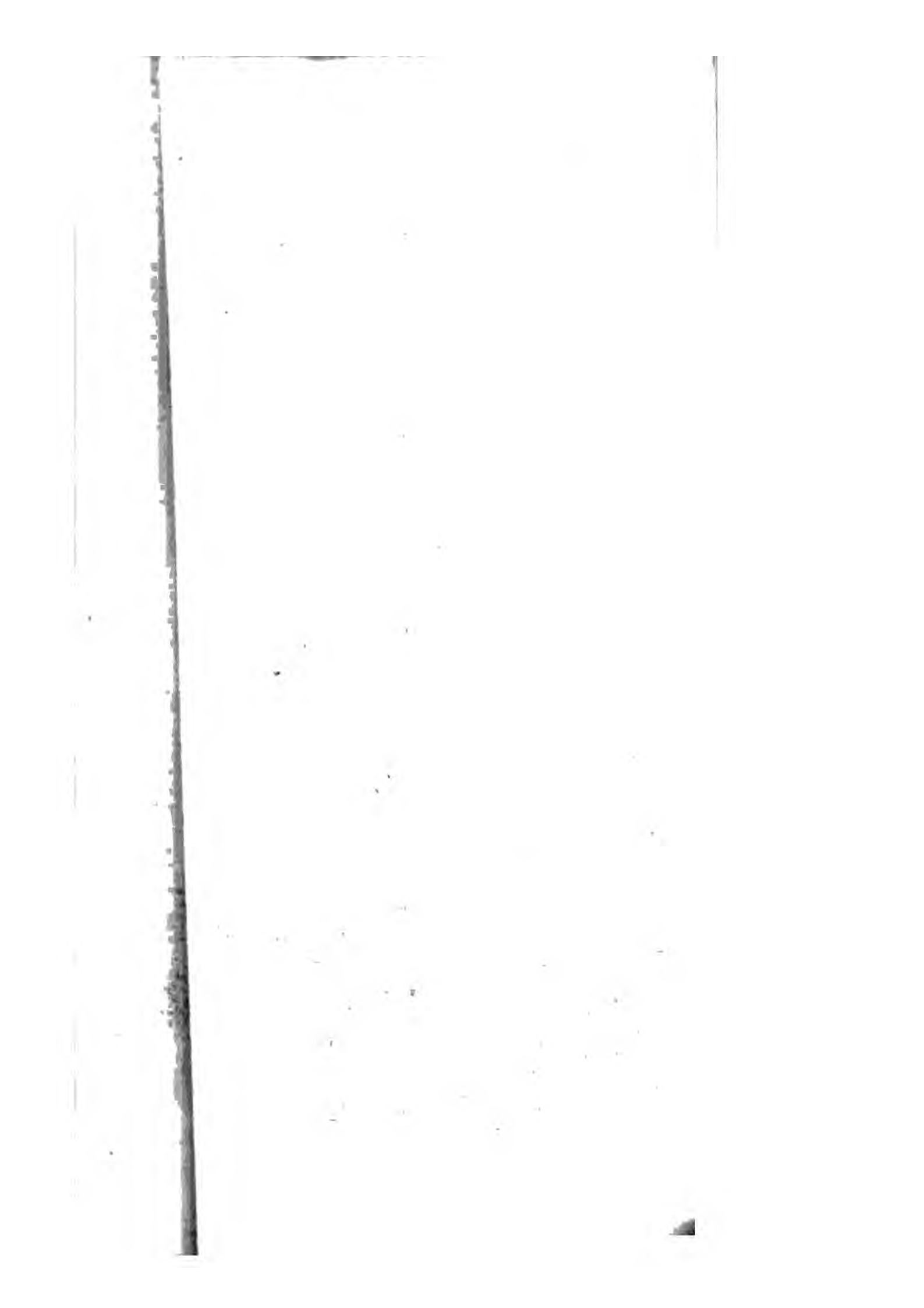
We could no where discover more beauties in the face of the heavens, nor fewer on the earth, than in our travels in the night through the desarts of *Arabia*, where it is impossible to avoid being struck with the contrast, in which a boundless dreary waste, without mountain or valley, tree or water, or the least variety of colours, offers a tedious sameness to the weary traveller, while he is agreeably relieved by beholding that chearful moving picture which measures his time, directs his course, and lights his way. The warm fancy of the *Arab* soon felt the transition from wild admiration to superstitious respect, and the passions were engaged before the judgment was consulted. Hence the *Jews* frequently caught the bewitching enthusiasm; and an ancient pious native of the country, seems to acknowledge the danger of contemplating such beauties, while he disowns his having yielded to the temptation,

* *If I beheld the sun when he shined, or the moon*

* *Job. xxxi. 26.*

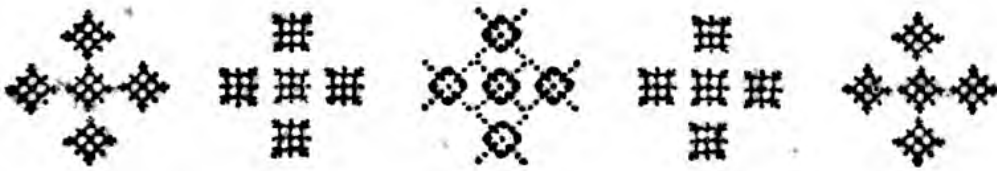
walking in her brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this were an iniquity, &c.

Even *Egypt* had some objects of divine worship so peculiarly the growth of that country, that they could never be transplanted. As superstition travelled from thence northward, she changed her garb, and from the picturesque mixture of the hills, vales, groves and water in *Greece*, arose the Orades, Dryades, and Naiades, with all the varieties of that fanciful mythology, which none but such a poet as *Homer*, in such a country as *Greece*, could have connected into that form which has ever since been adopted by the poets.





ALPPO.



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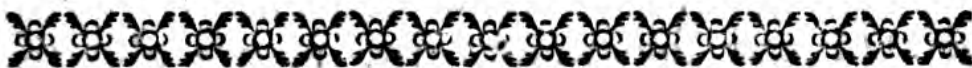
DESCRIPTION

OF

ALEPPO, and the adjacent Parts,

BY

ALEXANDER RUSSEL, M. D.



CHAP. I.

The City described; with a general View of the Face of the Country in the rest of Syria, and an Account of the Climate.

HALEB, or, as it is called by the *English*, Aleppo, is, according to the observations of an eminent *French* mathematician, in $36^{\circ} 12'$ north latitude, and is said to be in $37^{\circ} 40'$ east longitude from the meridian of *London*. This city, the present metropolis of *Syria*, is situated about 60 miles from the sea, and with respect to its buildings is inferior to none in the *Turkish* Empire.

Aleppo with its suburbs is built on eight small hills, none of them of a considerable height,

64 *Dr. RUSSEL'S DESCRIPTION*

except one in the middle, on which the castle is erected. This is of a conic form, and appears to have been in part raised with the earth thrown up in forming a broad deep ditch with which it is surrounded. The city is encompassed by a wall now much decayed, and a broad ditch, in most places converted into gardens. It is three miles round; but, including the suburbs, the whole is about seven miles in circumference.

The houses are built of stone, and, like those of *Cairo*, surround a square court. They consist of a ground floor, which is generally arched, and an upper story, with a flat roof, either covered with a terrace of hard plaster, or with stone. Their ceilings are of wood painted and sometimes gilt, as are also the pannels of some of their rooms, their window-shutters and cupboard-doors, which have a handsome appearance. On the inside of those of the *Turks* are inscribed over the doors and windows sentences out of the Koran, or verses, either of their own composing, or of their most celebrated poets: while the inscriptions in the houses of the *Christians* are generally borrowed from the sacred Scriptures.

The court, which is always neatly paved, has mostly a jet d'eau in the centre; and on one side of it, at least, is a small spot left unpaved for a kind of garden, which is frequently no more than a yard or two square, but it is encompassed with a few flower-pots. Most of the houses belonging to persons of fortune have within this court an arched alcove opposite to
the

the fountain, and between them the pavement is generally laid out in Mosaic work, with marble of various colours; as is also the floor of a large hall, which has a cupola roof, and generally a fountain in the middle. Above stairs is a colonade, if not round the whole court, at least fronting the west. Beyond this court is another, in which are the womens apartments, built much in the same manner as the others; and a few of them have tolerable gardens.

In *Aleppo* are a considerable number of mosques, a few of which are magnificent structures. Each of them has a square area in the front, in the midst of which is a fountain for the appointed ablutions, and behind some of the larger mosques is a small garden.

There are also many large kanes, or, as they are generally called by travellers, caravanferas. Each consists of a spacious square court, on all sides of which are erected, on the ground floor, a number of rooms, that are occasionally used for stables, chambers, or warehouses. Above stairs is a colonade on each of the four sides, to which open several small rooms, wherein the merchants, as well natives as strangers, transact most of their business.

The streets are generally narrow; and as the houses have no windows that look into them, except a few in the upper rooms, nothing is to be seen but dead walls, which give them a disagreeable appearance: they are well paved, however, and kept remarkably clean.

The bazars, or market-places, are here long, narrow, covered streets, with small shops on each side, just sufficient to hold the tradesman, and perhaps one or two more, with all his commodities about him, the buyer being obliged to stand without. A particular bazar is allotted for each branch of business. Both these and the streets are locked up an hour and a half after sun-set, and many of them earlier: but tho' their doors are mostly cased with iron, their locks are of wood.

For common buildings the natives make use of a white gritty stone, that is every where in plenty about the city: it is easily cut, but grows hard by being exposed to the air. But in the gates, pillars, and pavements of their best buildings they employ a yellow marble, capable of a tolerable polish. This is also the produce of the country, and is often intermixed, by way of ornament, with red, white, and coarse black marble, brought from other places: but when they are in want of the red, they give their own yellow marble that colour, by rubbing it over with oil, and then putting it into a moderately hot oven, in which it continues for several hours.

Several springs, at about five miles distance, supply the city with good water, by means of an aqueduct, which is said to have been built by the Empress *Helena*. This water is sufficient for the necessary purposes of drinking and cookery. Almost every house has also a well; but that water being brackish, is only employed for washing their court-yards, and supply-
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ing their reservoirs for their fountains. The river *Coic*, the ancient *Singas*, which is only about six or eight yards wide, passes by the western part of the city, within a few yards of the walls, and barely serves to water a narrow slip of gardens on its banks, that extend from about five miles north, to about three miles south of the town. Besides these gardens, there are a few more near *Bab Allab*, a village about two miles to the north-west, which are supplied by the aqueduct. The rising grounds above the gardens, to which the water cannot be conveyed, are in some places laid out in vineyards, interspersed with olive, fig, and pistachio trees, as are also many spots to the eastward, where there are no gardens. But inconsiderable as this river and these gardens may appear, they contain almost the only water, and all the trees that are to be met with for twenty or thirty miles round; for the villages have no trees, and most of them are only supplied with the water the inhabitants save in their cisterns.

The fuel used in the houses of *Aleppo* is wood and charcoal; but for heating their bagnios they burn the dung of animals, the parings of fruit, the leaves of plants, &c. all which people are employed to gather and dry for that purpose. In the city are a number of public bagnios, which are frequented by people of all sects and conditions, except those of high rank, who generally have them in their own houses.

The first entrance into a public bagnio is a large lofty room, in the midst of which is a fountain, with a basin, that serves for washing the
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the linen that hangs upon lines at a considerable height all over the room. In this apartment are broad benches, where they dress and undress. The air here is not at all influenced by the heat of the bath, except at the door, by which you pass into a small room that is pretty warm, and from thence into a larger that is very hot. On the sides of these two rooms are placed round stone basins, about two feet and a half in diameter, with two cocks, one of hot, and the other of cold water, so that you may temper it according to your pleasure; and there are copper bowls for you to lave it upon your body. In the corners of the inner room are small retiring places; in one of which is frequently a cistern of warm water, about four feet deep, and large enough for bathing the whole body. All these rooms are covered with cupolas, and the inner receive their light from small openings in their domes, which are glazed. The outer room receives its light not only from the lanthorn of its dome, but also from windows. A few of the bagnios are solely for the use of the men, and others are appropriated to the women; but the generality of them admit both sexes, though at different times; the men in the morning, and the women in the afternoon.

On entering the hot room, they first apply the *dewa*, or medicine for taking off the hair from the pubis and armpits. This medicine is composed of 720 drachms of quick lime, and 40 of orpiment powdered. This they moisten a little at the time of using, and suffer it

to remain on the skin till the hair is quite loose, when it must be immediately washed off with great care. Then one of the servants of the bagnio begins with chafing, or kneading violently, first the tops of the shoulders, and by degrees the whole body. When he comes to the hand, he pulls the joints of the fingers, so as to make each crack separately: then laying the person on his back, with his arms across his breast, he raises him forcibly by the back part of the neck, so as to make the greatest part of the vertebræ crack. He then chafes the back a little more, and throwing a quantity of warm water over the whole body, rubs him hard for some time with a coarse cloth, which is drawn over the servant's hand. He is next rubbed over with a soap-lather; which being washed clean off, he puts one towel round his middle, another round his head, and perhaps a third over his shoulders; in which manner he goes out to the great room, where he generally smokes a pipe, drinks coffee, and perhaps eats some fruit before he dresses.

As the women have the additional trouble of combing and washing, as well as unplaiting and plaiting their hair, besides very frequently that of having a number of children to wash, they generally remain a considerable time in the hot room; however, they refresh themselves at intervals, by going out into the other rooms, where they smoke, converse and drink coffee, with some of the various parties that are commonly there. Every company of two or three is attended by an old woman, whose business is
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to rub and wash them ; but their joints are not chafed and cracked, and the cloth with which they are rubbed is finer than that applied to the men : however, they also use the *derwa*.

Generally speaking, each company of women have their collation, which they eat in the middle room before dressing ; and the bagnio being the principal place where they have an opportunity of shewing their fine cloaths, of seeing company, and enjoying a free conversation even with their own sex, it is not to be wondered that they are very fond of it.

Besides, the first time a woman of the country, whether *Christian, Jew, or Turk*, goes to the bagnio after bearing a child, she must have what is called the *shdood*, that is, she is set down in one of the washing places of the inner room, where the midwife rubs her over with a composition of nutmegs, ginger, pepper, and other spices, made into a sort of electuary with honey. In this manner she sits for some time, the other women, in the mean while singing and warbling with their voices in a particular tone, which in this country is their usual way of rejoicing. After this the lady is washed clean, and the ceremony finished. This, they imagine, strengthens them, and prevents many disorders that would otherwise ensue after delivery. They also use it after a recovery from a very severe fit of illness.

In a part of the suburbs, on the opposite side of the river to the westward, is a glass-house, where a coarse kind of white glass is made. In the suburbs to the eastward, are the slaughter

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ter houses placed in an airy situation, with a large open field before them. The tanners have a *skane* where they work, in the south-west part of the town, near the river. Just without the walls to the southward, are the lime kilns, and a little farther is a small village where the people make ropes, and spin cat-gut, which last manufacture is, at some seasons, extremely offensive.

For four or five miles at least round *Aleppo*, the ground is very stony and uneven, with a number of small eminences, most of which are as high as any part of the city. From the west-south-west to the north-west by west, this uneven country extends at least twenty miles; but interspersed with a number of small fertile plains.

With respect to the face of the country of *Asia* in general, the coast is bordered by very high mountains, except near *Seleucia*, and from mount *Pieria* to mount *Cassius*, which is ten or fifteen miles, where it is quite level, opening passage for the river *Orontes* to discharge itself into the *Mediterranean*. These mountains are covered with trees, shrubs, and a number of plants, which do not, like those in the plains, lose their verdure during the heat of summer. As they abound with springs, these form small rivulets, and in a few places on the plain next the sea unite into rivers, and refresh the plains between them and the sea shore. Behind them, on the land side, are generally extensive plains, that receive great benefit from the streams that descend from the mountains, near

near which they are covered with myrtle, oleander, and other shrubs. The opposite boundaries of these plains are mostly low, rocky, barren hills; but behind them are other large plains, which, though they are only watered by the rains that fall in the winter, are exceeding fertile. This intermixture of rocky eminences and plains extends within land about 60 or 70 miles, after which the country, called *Arabia Deserta*, is generally level as far as *Basora*.

The *Orontes* is the only river in all *Syria*, which rising on the land side of the above mountains, finds its way to the sea; the rest, which indeed are few and inconsiderable, being soon absorbed by the thirsty plains through which they pass: and even the *Orontes*, though it is supplied by many small rivulets from the lofty mountains behind which it runs, and also from the lake of *Antioch*, seems as considerable many miles above that city, as where it discharges itself into the *Mediterranean*.

The seasons are here generally exceeding regular, and at *Aleppo* the air is so pure and free from damps, that all the inhabitants, of what rank soever, sup and sleep exposed to the open air, from the end of *May*, to the beginning of *September*, in their court-yards, or upon the house-tops, without suffering the least inconvenience. The natives reckon the severity of the winter to last only forty days, beginning from the 12th of *December*, and ending on the 20th of *January*; and indeed this computation comes near the truth. However, during this
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time the air is extremely piercing, particularly to strangers, even though they are but just come from a cold climate. Yet during the 13 years Mr. *Ruffel* resided there, the ice was not above three times of sufficient strength to bear a man, and that with caution, and only in a situation where the sun-beams never reached it. The snow, in ten years of this time, never remained on the ground above a day; and even in the depth of winter, when the sun shines out and there is no wind, the weather is warm, and sometimes almost hot. Hence narcissuses are in flower during all this season, and violets appear at the latest before it is quite over.

As *February* advances, the fields, which were before partly green, by the springing up of the latter grain become entirely covered with an agreeable verdure; and though the trees in general continue without leaves till about the beginning of *March*, yet the almond, when latest, being in blossom before the middle of *February*, and quickly succeeded by the apricot, peach, &c. the gardens make an agreeable appearance. The spring now becomes extremely pleasant; but it is of short duration. For as *March* brings it on with rapidity, so *April* with equal haste advances towards summer; and the gay livery worn by the fields during these two months, and indeed through most of the winter, fades before the middle of *May*; and about the close of that month the whole country assumes so parched and barren an aspect, that you would scarce think it capable of producing any thing besides the few hardy plants that still

are able to resist the extreme heat. From this time not one refreshing shower falls, and scarce a friendly cloud ever appears to shelter you from the rays of the sun, till about the middle of *September*, when there generally falls a little rain either at *Aleppo* or in its neighbourhood, which greatly refreshes the air. From these first rains till the second, is an interval of between 20 and 30 days, during which the weather is temperate, serene, and extremely delightful; when if the rains have been plentiful, though but of a few hours duration, the country speedily assumes a new face. After the second rains the weather becomes variable, and winter approaches by such slow degrees, that the greatest part of the trees retain their leaves till the middle of *November*.

Aleppo is seldom troubled with very hard gales of wind; the coldest in the winter are those that blow between the east and north-west, and the nearer they are to the former point, the colder they are during that season, and part of the spring; but from the beginning of *May* to the end of *September*, those very winds resemble the hot air issuing out of the mouth of an oven. The only remedy against them is to shut all the doors and windows; for though they are not fatal, they are extremely troublesome, by causing in most people a painful languor, and difficulty of breathing. However, many summers pass without them, and during our Author's stay, in no summer there were more than four or five days of them; for though the easterly and northerly winds reign most in the winter,

winter, yet providence has wisely ordered it, that those that are westerly are most frequent in the summer; without which, considering the intense heat of the sun's rays, with their reflection from a bare rocky tract of ground, and the white stone walls of the houses, the country would be scarcely habitable.



C H A P. II.

Of the Inhabitants of Aleppo, with an Account of their Manners and Customs.

THE inhabitants of the city and suburbs of *Aleppo* are computed at about 235,000, of whom 200,000 are *Turks*, 30,000 are *Christians*, and the remaining 5000 *Jews*. But tho' they are of such different religions, they seem to be nearly the same people, nor are the *Christians* much superior to their neighbours in virtue. The greatest number of them are *Greeks*, the most numerous next to them are the *Armenians*, next to them the *Syrians*, and then the *Maronites*; each of whom have a church in a part of the suburbs, where most of them reside. The vulgar language is *Arabic*; but the *Turks* of rank use the *Turkish*: most of the *Armenians* can speak *Armenian*; many of the *Jews* understand *Hebrew*; but few *Syrians* can speak *Syriac*; and scarce one of the *Greeks* understand a word of either ancient or modern *Greek*.

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The people are generally of a middle stature, indifferently well made, and rather lean than fat; but are neither vigorous nor active. Those of the city are of a fair complexion; but the peasants, and such as are obliged to be much abroad in the sun, are swarthy. Their hair is usually black, or of a dark chesnut colour; and it is very rare to see any but black eyes among them. Both sexes when young are tolerably handsome; but as the women arrive early at maturity, they soon fade, and in general look old at thirty. The greatest part of them are married between the age of fourteen and eighteen, and often sooner: but the tender passion of love can have little share in these marriages, the young people never seeing each other till the ceremony is performed. A slender waist is so far from being admired, that it is considered as a deformity; so that they do all they can to make themselves plump and lusty.

While the men are girt round very tight with a sash, the girdles of the women are both slight, narrow, and loosely put on; which, with the warmth of the climate, and the frequent use of the bagnio, may be one principal reason why their labours are much easier than those of the women in *England*; the most delicate being seldom confined above ten or twelve days, and those in the villages are generally able to go about their employments the next day. Women of all conditions suckle their own children, and seldom wean them till
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either the mother is again with child, or the infant is three or four years of age.

If an allowance be made for the superiority which the *Mahometans* assume over all who are of another faith, the people of distinction in *Aleppo* may justly be esteemed courteous and polite. The opinion of this superiority is observed to increase in proportion to the people's vicinity to *Mecca*: hence the natives of *Aleppo* have a greater share of it than those of *Smyrna* or *Constantinople*; though, even here, it is much declined within these few years; and several *Bassas* have conferred public honours on *Europeans*, that would formerly have caused great popular discontent. The common people have an affected gravity, with some share of dissimulation; and are so apt to be quarrelsome, that one can seldom pass a few yards in the streets without being witness to some noisy broil; and yet in many years you may never see a blow struck, except the person who gives it be well assured that it will not be returned. But notwithstanding their being prone to anger on the most trifling occasions, no people in the world can be more calm when their interest requires it. However, though this be in general a true representation, our Author observes, that gratitude and justice require him to add, that there are persons among them of all religions, whom he found by experience to be possessed of the utmost honour and integrity.

Some of the old men dye their beards, and the old women their hair, of a red colour, with henna, which gives them a very whimsical ap-

pearance; and many of the men dye their beards black, to conceal their age. However, few of the women paint, except among the *Jews*, and the common prostitutes; but they usually black their eye-brows, or make artificial ones. It is also become a general practice among the women of *Aleppo*, to black the inside of their eye-lids with the powder of lead ore. In doing this they take a cylindrical piece of silver, steel, or ivory, made very smooth, and of the thickness of a common probe. This they wet with water, in order that the powder may stick to it, and introducing it under the eye-lid, draw it along between that and the eye; by which means the inside of the eye-lid is blacked, and a narrow black rim is formed all round the edge. This is sometimes practised by the men; but then it is considered as foppish.

The women have another singular method of adorning themselves, the practice of which is general among those of all ranks and religions. This is dying the tips of the fingers and toes, with a few spots on the hands and feet, of a dirty yellow with henna, great quantities of which are brought from *Egypt* for that purpose. This looks very disagreeable to an *European*. The more polite manner is to have the greatest part of the hands and feet stained in the form of roses and other figures, and the dye made of a dark green, by afterwards applying sal ammoniac and a little quick lime. But after some days this begins to change, and at last looks as nasty as the other.

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The women in some of the villages, and all the *Arabs* and *Chinganas* in this country, wear a large silver or gold ring through the external cartilage of their right nostril, some of which our Author has seen an inch and a half in diameter. It is also usual for these people by way of ornament to mark their under lip, and likewise their breast and arms, with a blue colour, by pricking the part with a needle, and rubbing it with a certain powder, which leaves an indelible mark, like that sometimes made by gunpowder in the same manner, on the arms of sailors, &c. in *England*.

These *Chinganas* are a race of people that are esteemed the plague of *Aleppo*. They nearly resemble the *Arabs*, and, like some tribes of them, live in tents; but are not acknowledged by them. They are extremely poor: a few of them, who are encamped round the skirts of the city, hire themselves for labourers, and other menial offices; but the greatest number come thither from all parts in the spring, to assist in reaping the corn.

Tobacco is smoked to excess by all the men, and many of the women of *Aleppo*. Their pipes are made of the twig of a rose-bush, cherry-tree, &c. bored for that purpose. Those used by persons of distinction are five or six feet long, and adorned with silver. The bowl is of clay, and often changed; but the pipes themselves last for years.

The people have no notion of the benefit of exercise, either for the preservation of health, or the cure of diseases; and it is with reluctance
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that they use much of it either for business or pleasure. The people of condition and their dependants must in some measure be excepted, they being commonly active on horseback and in sporting, and very dexterous in throwing the jareed, a kind of javelin or small stick, about two feet and a half long. This is done in their mock fights; in which it is surprizing to see with what dexterity they manage their horses, so as to avoid running against each other, when numbers are galloping seemingly in the greatest disorder. This however happens but seldom, and hardly compensates for the hours they spend in indolently lolling on their divans, in which the generality pass much the greatest part of their time.

As they have no coaches, persons of rank ride on horseback in the city, with a number of servants walking before them, in proportion to their station; which, though not so convenient in bad weather, has certainly a more manly, if not a grander look than our coaches. The ladies, even of the greatest distinction, are obliged to walk on foot, both in the city, and when they go to a garden at a moderate distance. In longer journeys the women of rank are carried by mules in a litter, close covered up; and those of an inferior station are on these occasions commonly stowed on each side of a mule, in a kind of covered cradles.

Most of the natives go to bed in good time, and rise early in the morning, sleeping in their drawers, and at least in one or two waistcoats: some in winter have on their furs. They lie

on a mattress laid on the floor; over which is a sheet, and in winter a carpet, or some other woollen covering, the other sheet being sewed to the quilt. When the time for repose draws nigh, they sit on this mattress, and smoke their pipe, till they find themselves sleepy; then lay themselves down, and leave their women to cover them when they are asleep. Many of the people of fashion are lulled to rest by soft music, or *Arabian* tales, which their women are taught to repeat. If they happen to awake in the night, they sit up, fill their pipe, have a dish of coffee made, and sometimes, especially in the long winter nights, eat some of their sweet pastry, and thus sit till they drop asleep again.

The coffee-houses of *Aleppo* are frequented by none but the vulgar, who are there entertained by a concert of music, a story-teller, an obscene kind of puppet-show, and sometimes by jugglers and tumblers. These are their only public entertainments.

Within doors their entertainments are playing at chess, draughts, mankala, tabuduk, and the play of the ring. With this last the great men often amuse themselves in the winter evenings. Several on each side are engaged in it; it consists in guessing under what coffee-cup, out of a number placed on a large salver, the ring is hid. Several on each side are engaged in this play, and those who win have the privilege of blacking the faces of their antagonists, putting fool's caps on their heads, and making them stand before them while they sing an

an extempore song in their own praise, and in derision of the losers. But none but their servants or ordinary people are treated in this manner. Among the *Turks* gaming is only used for amusement; but sometimes they will go so far as to play for a treat.

Dancing is not here esteemed an accomplishment, it being only practised by those who make a trade of it, whose dexterity chiefly consists in the motion of their arms and bodies, and putting themselves in different attitudes, many of which, particularly of the women, are not the most decent. At their festivals they have also wrestlers, who resemble the *athletæ* of the ancients, in anointing their naked bodies; for they have nothing on but a pair of breeches. They strut and vaunt at their entrance, so as to raise our expectations; but they make a poor figure in the performance. It must also be added, that buffoons are the constant attendants at all merrymakings, without whom the mirth and conversation of the people would soon languish.

The music of the country is of two sorts; one for the field, and the other for the chamber. The martial music consists of trumpets, cymbals, a kind of short hautboy shriller than ours, large drums, the upper head of which is beat upon with a heavy drumstick, and the lower with a slender stick; and small drums, beat after the manner of our kettle-drums.

For their chamber music, they have the guittar, the dulcimer, the dervises flute, the *Arab* fiddle, a couple of small drums, and the
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diff, which is principally used to beat time to the voice, the most disagreeable of all their music; for they bellow most hideously. The diff is a hoop, over which a piece of parchment is extended, and sometimes pieces of brass are fixed in it to make a jingling: it is beat with the fingers, and is the true tympanum of the ancients. They have also a kind of flute like the ancient syrinx, but few of them can play upon it; and a sort of bagpipe, which numbers of idle fellows play upon round the skirts of the town, in order to get money from the passengers. Tho' the people here have names for the different measures in music, they are unacquainted with musical notes, with the bass and other parts of music: they play by the ear, and keep time exactly, every instrument playing the same tune.

The people are in general extremely illiterate; for many Bassas, farmers of the customs, and considerable merchants, can neither read nor write. However, of late years their youth are better taught than formerly, though their education seldom extends farther than being just able to read a little of the Koran, and to write a common letter. They are entirely ignorant of the use of chemistry in medicine, and their physicians, who pretend to discover all diseases by the pulse, make no scruple to quote the authority of *Hippocrates*, *Galen* and *Ebensina*, in support of the most absurd and ridiculous opinions. Their poets are much more worthy of notice; for a poetical genius sometimes appears

pears among them, and produces pieces that are justly esteemed.

In the fast of Ramadan they neither eat, drink, nor smoke from the dawn of the day till sun-set; but the sun is no sooner down, than they eat a hearty meal; and those who can afford to sleep in the day, eat and drink the greatest part of the night, living so luxuriously, that they generally spend as much money in that one month, as in any two months in the year: but those who are obliged to be abroad in the day, suffer a great deal during this fast.

Wine and spirits are only drank by the licentious and irreligious *Turks*; but the number of these is greater than one would imagine; for these liquors being prohibited by their religion, they chiefly drink in secret at their gardens, or privately in the night, and when they once begin, generally drink to great excess.

They are obliged by their religion to wash before their prayers, which are five times in the twenty-four hours, and whenever they ease nature. As they take up their meat with their fingers, they are also under the necessity of washing after every meal, and the more cleanly likewise always wash before they eat. Besides, whenever they cohabit with the women they are obliged to bathe before they can say their prayers; so that they are almost all day dabbling in the water.

Though the Koran expressly allows them four women, whether wives or concubines, yet as they are obliged to pay money for their wives,

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few of any rank have more than two; while the poorer sort have seldom more than one, and hardly ever keep a mistress: those of middling circumstances have, however, sometimes three or four mistresses, and I have known those of greater opulence who have kept forty, besides the women employed in the menial offices of the family; for notwithstanding the law of *Mahomet*, the people here believe this to be lawful. It may appear strange that such a number should agree tolerably together: But it must be considered, that they are accustomed from their infancy to a servile obedience; that the husband can divorce his wife at pleasure without assigning any cause, and sell those slaves by whom he has had no children. Besides, the wife has also a check upon the husband; for his divorcing her is attended with expence, as he must not only lose the money she at first cost him; but there is generally a sum equal to it, to be paid in case he should divorce her.

Marriages are in this country commonly brought about by the ladies, the mothers introducing themselves into company where they expect to see girls who are disengaged; and when they have found one they think agreeable, they propose the match to her mother. Afterwards, if the affair is likely to be determined, she is demanded in form of her parents by the young man's father, the price is fixed that he is to pay for her, and a licence is procured from the Cady. Each of the young folks then appoint a proxy, who with several of the

male relations go to the Imam, or priest, who on finding that they are regularly appointed, asks the one if he is willing to buy the bride for such a sum? and the other, if he be satisfied with it? and being answered in the affirmative, he joins their hands, and the money being paid, the bargain is concluded with a prayer out of the Koran.

After this the bridegroom may take her home, whenever he thinks proper; and the day being fixed, he sends a message to her family to let them know it. The sum with which he purchased her is laid out in furniture for one chamber, with cloaths, and ornaments for the bride, whose father makes some addition according to his circumstances, which are carried with great pomp to the bridegroom's house. He at the same time invites his friends and acquaintance, all of whom send presents, whether they think proper to go or not. On the day appointed the women go from the bridegroom's to the bride's house, and bring her home to his, accompanied by her mother, and other female relations, where each sex make merry in separate apartments till night. The men then dress the bridegroom, after which he is introduced into the women's apartment, where he is met by his own female relations, who dance and sing before him to the stairs foot of the bride's chamber, who is brought half way down stairs to receive him, veiled with a piece of red gauze, and sometimes her forehead and cheeks are covered with leaf gold,
cut

cut in various forms. He then conducts her up stairs, and they are left together.

The *Turks* at *Aleppo* being much addicted to jealousy, they confine their women as much as possible, and seldom allow them to visit even their own sex. The husband is however obliged to suffer them to go often to the bagnio; and *Mondays* and *Thursdays* are a sort of licensed days, in which they are permitted to visit the tombs of their deceased relations and the Saints; which giving them an opportunity of walking abroad in the fields and gardens, they have contrived that almost every *Thursday* in the spring bears the name of a particular Sheik, whose tomb they must visit. When they go abroad, they wear white veils, so managed that nothing appears but their eyes, and a small part of the nose. They are usually in large companies, and have always either an old woman or a young lad for a guard.

On the death of a *Turk*, the women immediately set up a shriek, which is continued till the body is interred; but this is soon dispatched, for the corpse is kept no longer than is necessary to acquaint the relations who live in the town. They first wash the body, and then stop up all the natural passages with cotton, to prevent any moisture from oozing out, which would render the body unclean; then wrapping it up in a clean cotton cloth, they lay it in a kind of coffin, nearly resembling ours; only the lid rises with a ledge in the middle, and at the head is a wooden battoon about a foot long, on which the man's head-dress is placed;

placed; but if it be a woman, there is a head-dress flat on the top like a trencher, over which is thrown an handkerchief. In the middle of the pall is a small piece of the old covering of the holy house of *Mecca*, the rest being of no particular colour or stuff. Upon the pall lies some of the best cloaths belonging to the deceased.

The corpse being carried out, a number of Sheiks with their tattered banners walk first, then come the male friends, and after them the corpse, carried on a bier upon men's shoulders, with the head foremost; and as every passenger thinks it meritorious to lend some little help on these solemn occasions, the bearers are often relieved. The nearest male relations immediately follow, and the women with dreadful shrieks close the procession, while the men all the way sing prayers out of the *Koran*. Thus they proceed to a mosque, where the bier is set down in the court-yard, and a service said by the Imam: after which it is carried, in the same order as before, to the burying place, of which there is only one public in the city, all the others being in the fields. The graves, which lie east and west, are lined with stone. The corpse is taken out, and put on the right side, in a posture between sitting and lying, with the head to the westward, so that the face may be to the south, towards *Mecca*: a little earth being put behind the body to keep it steady, the grave is covered with long stones that go across, and prevent the earth they put over them from falling in upon
the

the corpse. The Imam throws on the first handful of earth, saying a prayer for the soul of the deceased, and exhorting such as hear him to be mindful of their end. After him, every one present throws on a handful of earth, saying, "God be merciful to the deceased." The nearest relations pray at the grave on the third, seventh, and fortieth days, as also the day twelve-month after the person's decease; and every *Monday* or *Thursday* the women strew the grave with leaves and flowers. The men wear no mourning, but the women lay aside their ornaments, and wear their graveit coloured cloaths.

We shall now take a view of the customs and manners of the *Christians*, who compose so considerable a part of the city. In keeping their fasts they are generally very rigorous: but if a physician declares their life to be in danger, the *Greeks*, *Syrians*, and *Maronites*, will often break their fast; but the *Armenians* are generally so very strict in this particular, that not even the preservation of life can prevail on them to interrupt it for a single day.

The *Christian* women, when they go abroad, are as closely veiled as those of the *Turks*; but they are seldom permitted to go any where but to church, to the bagnio, to their physicians, or now and then to visit a relation. A few of them allow their wives two or three times a year to go to the gardens; but others, though they are not a mile from their houses, never saw one in their lives.

They are generally contracted while children by their parents; and there being no material difference in the marriage ceremonies of the different sects, a description of those of the *Maronites* may serve as a specimen of all the rest. The bride having been demanded, the bridegroom's relations are invited to an entertainment at the house of the bride's father, to fix the wedding day; the parties themselves not being consulted. On the afternoon of the day appointed, they again go to the bride's house, and after supper return to that of the bridegroom, who has not yet appeared; for he is by custom obliged to hide himself, and is not to be found, till they have made a seemingly strict search for him. This is done, and he being brought and dressed in his worst cloaths, great noise and rejoicings are made. He and the brideman are now led several times about the court in a noisy procession, and then conducted into a room, where their wedding cloaths are laid out in form: a Priest then says a long prayer over them; and being dressed, they are led back into the court, with the same ceremony as before. At midnight, or a few hours after, the relations, accompanied by all of both sexes who have been invited to the wedding, again return in procession to the house where the bride is, music playing before them, and each holding a candle. On their coming to the door it is shut against them; and on their knocking and demanding the bride, they are refused admittance. Upon which a mock fight ensues; but the bridegroom's party are
 always

always conquerors. The women then lead the bride out of the chamber, covered all over with a veil, and she is carried in procession to the bridegroom's, accompanied only by one or two of her sisters, or nearest female relations. Being seated among the women at the upper-end of the room, she continues covered with a veil of red gauze, and, like a statue, must neither speak nor move, except rising to every person who comes into the room, which is notified to her by one of the women who sits by her; for she must not open her eyes. The remainder of the night is passed in noisy mirth, by each sex in their separate apartments, there being no want of sweetmeats, fruit, wine and arrack; for now few retire to rest.

At about nine the next morning the Bishop or Priest comes to perform the ceremony. All the women are veiled: the bride stands entirely covered, supported by two women, the bridemaids standing by to keep the veil well adjusted. The bridegroom, dressed in a gaudy robe, going in with the Bishop, is placed on the bride's left hand, with his brideman by him; and a short service being performed, the Bishop puts a crown first on the bridegroom's head, and then on the heads of the bride, the brideman and bridemaids. Afterwards joining the hands of the bridegroom and bride, he continues the service, and after some time puts a ring on the bridegroom's finger, and delivers another to the bridemaids to be put on that of the bride. Near the conclusion of the service, he ties a piece of tape or ribbon round the
bride-

groom's neck, and in the afternoon a Priest comes to take it off. The ceremony being concluded, the bridegroom, and all the men, retire again to their own apartment, where they drink coffee, and sit very gravely while the Bishop stays, which is not long; for dinner being immediately served up for him and a few others, he soon dines and takes his leave; on which they instantly resume their noisy mirth. Great quantities of provisions are dressed, and several tables covered, both for dinner and supper; and there is usually plenty of wine, arrack, coffee, and tobacco.

At about eleven or twelve at night, the bridegroom is led in procession to the bride's chamber, where presenting her a glass of wine, she drinks to him, and he having returned the compliment, is conducted back with the same ceremony. The music during the whole time continues playing, buffoons and other of their diversions are going forwards, and the house is usually full of company, till the next day in the afternoon, when they all retire, except a few intimate friends, who sup with the bridegroom, and about midnight leave him heartily fatigued, to retire to the bride's chamber.

All who have been invited to the wedding send presents, and for several days after the marriage is consummated, flowers are sent to the bride by all her female acquaintance. On that day seven-night after the celebration of the marriage, the bride's relations come to visit her, and an entertainment is provided for them. But in this country it is not decent
for

for a bride to speak to any person for at least a month, except a few words to her husband; and this the *Armenians* are so unreasonable as to extend to a year. The old women generally give them a strict charge about this, particularly not to talk to the husband too soon.

The *Europeans* or *Franks* residing in *Aleppo* are chiefly *English* and *French*. Of the former are the Consul, the chaplain, chancellor, physician, ten merchants, and the *cheaux*, an officer of ceremony, the same with one among the *Turks* of that name, who walks before the Consul with a staff tipped with silver: he also takes care of the letters, and is employed as a messenger. The *French* have a Consul, and the other officers, with druggomen of their own nation, and double the number of merchants and clerks. Under the protection of the *French* are likewise three convents in the city, and a college of *Jesuits*. The *Dutch* have a Consul residing here, but no other person of that country. There are also a few *Venetian* merchants and *Italian Jews*. The greatest part of the *European* merchants live in *kanes*, in the principal quarter of the city; in which the ground floor serves for their warehouses, and the upper story is fitted up for their dwellings, by buildings between the pillars of the colonade, forming a long corridore, opening on which are a number of rooms, so that they much resemble cloysters; and as these merchants are unmarried, and their communication with the people of the country is almost solely on account of trade, their way of life not a little

little resembles the monastic. They formerly wore the *Turkish* habit, retaining only the hat and wig by way of distinction; but of late years the far greater part of them have continued in their proper dress.



C H A P. III.

Of the Beasts, Birds, Insects, and Vegetables in Syria, and particularly near Aleppo.

THE few black cattle near the city are chiefly used for the plough, or in drawing water for the gardens. Most of those employed for that purpose are very large, with remarkable long legs, and great bellies. The other cattle of this species are small, and all in general have very short horns. As the *Turks* seldom eat beef, what is killed is chiefly for the *Europeans*, who have it good at all seasons, particularly in summer; the natives still allowing the cattle employed to tread out the corn, to eat what they please.

There are abundance of buffaloes in some parts of *Syria*, but near *Aleppo* very few, and those chiefly kept for their milk. Mutton is plentiful, fat and good, throughout the whole year; and lamb is to be had in every season. They have here two sorts of sheep; the one resembling the larger kinds in *Britain*, only their tails are somewhat longer and thicker: the others are the most numerous, and are those
often

often mentioned by travellers on account of their extraordinary tails, which are very broad and large, terminating in a small appendage that turns back upon it, and is of a substance between fat and marrow, usually weighing upwards of fifteen pounds; but such as are of the largest breed, and have been fattened, have tails that sometimes weigh fifty pounds. As incredible as this may seem, it is strictly true. Those in *Aleppo* being kept up in yards, are in no danger of injuring their tails; but in some other places, where they feed in the fields, the shepherds are obliged to fix a piece of thin board to the under part of the tail, to prevent its being torn by bushes, thistles, and rocks, as it is not covered underneath with thick wool like the upper part; and some have small wheels to facilitate the dragging of this board after them: whence they have been said by travellers to have carts to carry their tails.

They have likewise two kinds of goats, one resembling those in *Britain*, and the other as remarkable for the length of their ears, as the above-mentioned sheep for the largeness of their tails. These goats are somewhat bigger than ours; but their ears are often a foot long, and of a proportionable breadth. They are chiefly kept for their milk, which is sweet and well tasted. About the beginning of *April* great numbers are brought to the city, which are every morning drove through the streets, and their milk sold as they pass, till *September*. The butter and cheese are bad, and made in-
discr-

discriminately of the milk of cows, buffaloes, sheep and goats.

The country abounds with two sorts of antelopes, of which that of the mountains is the most beautiful: its back and neck are of a dark brown, and the antelope of the plain is neither so swift nor so well made; yet both sorts are so extremely fleet, that the greyhounds, though very good, can seldom take them, unless in soft deep ground.

There are also plenty of hares; but the natives are not fond of them, except the *Arabs*, who have a very extraordinary method of dressing them. They dig a hole in the earth, which they fill with light brush-wood, and set it on fire: when thoroughly lighted, the hare, with the skin and entrails, just as it was taken, is thrown into it; and after the flame has ceased, they cover up the hole with the loose earth dug out of it, which at first had been laid round the edge so as to grow hot. Thus it is left till they judge it to be sufficiently roasted; and then, throwing a handful of salt over it, they eat it without any farther dressing.

In the city are kept a few tame rabbits, chiefly for the tables of the *Europeans*; and a wild hog is sometimes brought from abroad, which is esteemed by the *English* as a great rarity. The country likewise affords a few porcupines, that are not often tasted by the *Europeans*; and there are land turtle and frogs in great abundance, which are eaten by those of the *Romish* religion.

Of the beasts of burden are horses, asses, mules, and three several sorts of camels.

Among the rocky hills are hyænas, but they are not so large as those found in the mountains. Some writers have reported, that this animal will imitate the human voice, and even learn some of the shepherds names, so as to call them out and devour them. But this is not true; for they are fonder of the flocks than of the shepherd, and will not attack men but in their own defence, or through excess of hunger: yet they still retain the character of robbing the sepulchres, whenever they have an opportunity of doing it.

Wolves and foxes are found in the plains, but they are smaller than those in *Europe*; and jackals are in such plenty about the gardens, that every evening they pass in full cry like a pack of hounds, not only giving disturbance by their noise, but making free with the poultry and other provisions.

Though mount *Taurus* affords shelter to the ounce, and a few tygers are found in most of the high mountains; tho' the lion ranges on the banks of the *Euphrates* between *Bagdad* and *Busforab*, and the jerboa in the desert, and perhaps many other animals in the same places; yet our Author proposing only to comprehend the parts round *Aleppo*, thought it unnecessary to treat of them here.

Of domestic fowls, the markets of *Aleppo* are furnished with the dunghill cock and hen; the *Bagdad* fowl, which is of a large breed; the rumkin, or cock and hen without rumps; the

turkey, goose, and duck. Of game, there are in the river, in winter, wild geese, plenty of common wild ducks and mallards, several kinds of widgeon, the water-hen, water-rail, coot, spoonbill, woodcock, and various sorts of teal, with which the tables of the *Europeans* are supplied. In autumn the becca-figos and witwall are both in season, and the former is esteemed a great delicacy. There are here also many other sorts of wild fowl in the other seasons, among which are pigeons, and particularly the carrier, formerly used by the *Europeans* for expeditiously conveying the news of a ship's arrival at *Scandaroon*; but this has been disused for many years.

The pigeon thus employed was one that had young at *Aleppo*. Upon enquiring into the method of training them, Mr. *Russel* was told, that they were sent down to *Scandaroon* in an open cage, and as soon as let go they would fly directly to *Aleppo*; but others said, that the bird was brought to this by letting it return from shorter distances on the *Scandaroon* road. All agree, that if the pigeon had been a fortnight at *Scandaroon*, it was not afterwards to be trusted to fly back, lest it should have forgot its young, and consequently not be so eager to get home. A small piece of paper, with the ship's name, day of arrival, and the most material circumstances, contained in a narrow compass, was fixed under the wing, to prevent its being destroyed by wet. They also bathed the pigeon's feet in vinegar, in order to keep them cool, that it might not settle to
drink

drink or wash itself, which would have destroyed the paper. An *English* gentleman, who remembered this practice, said that he had known one of them arrive in two hours and a half.

The falcons bred to the taking of hares and antelopes are of two kinds, and both large; but, though caught wild, they train them in a few days to fly at their prey. For antelope hunting, they chuse such as are fierce: these are taught to fix upon the cheek of the animal, which retards its motion till the greyhounds come up. But for hunting the hare they prefer such falcons as are not disposed to fix upon her, but by repeated buffetting on the head, rising in the air between each blow, retard the hare till an ordinary greyhound can seize her.

They have here a small hawk of the size of a pigeon, but so fierce that it will fly at any thing, and will often take the largest eagles, of which there are plenty in this country. They were formerly trained to seize the eagle under the wing, by which means depriving him of the use of it, they would both fall to the ground together: but their present method is to seize him on the back between the two wings, which has the same effect; but bringing him down more slowly, gives the falconer time to come in to the hawk's assistance; in which if he is not very expeditious, the hawk is in either case speedily torn to pieces.

Besides the birds for food and sport, the country also produces the black vulture, a few pelicans, the stork, the owl, a kind of jay, whose

feathers are beautifully variegated with blue, green, and brown; two sorts of the crane, one a fine bird, which the natives often tame in their houses and court-yards; the heron, the flamingo, the cormorant, the black-cap, a sort of gull, which are in great numbers about the city all the winter, and so tame that the women call them from the terraces, throwing up pieces of bread, which they catch in the air; and many others, besides a variety of singing birds.

Of the reptiles and insects, the country abounds with serpents of various kinds, many of them of the most venomous nature; but as they all fly from man, and the barrenness of the fields in summer, the only season in which they are abroad, there is but little danger of treading upon them by accident. However, in the houses are often found large white snakes; but our Author never knew any one bit by them. The scolopendra and scorpion indeed often sting the natives in their houses, which causes pain for several hours, attended with no other bad consequences. Various kinds of lizards are found over the whole country, and in the gardens are tree-frogs. But toads are scarcely ever seen at *Aleppo*, though they are common upon the coast.

The locusts-sometimes appear in such incredible multitudes, as to destroy all the verdure wherever they pass: but though there are every spring and summer some of two or three different species to be met with about *Aleppo*, none of these destructive swarms happened while our

Author

Author was at that city. The *Arabs* eat these insects when fresh, and also salt them up as a delicacy.

Of the insects of use there are only the bees, which produce excellent honey, and the silkworm. There is indeed but little silk produced near *Aleppo*; but that being the market to which it is brought from all parts of *Syria*, great quantities are annually sent from thence to *Britain*.

With respect to the vegetables of this country, *Turky* wheat, barley, cotton, lentils, beans, cicers, *Turky* millet, a green kidney bean, musk-melons, water-melons, a small cucumber, bastard-saffron, hemp, and several others, they sow in the fields: but about *Aleppo* they sow no oats, their horses being all fed with barley.

The harvest commences with the barley about the beginning of *May*, and both that and the wheat are generally all reaped by the twentieth of that month. As soon as it is cut down, or rather plucked up, which is the more usual way, it is carried to a neighbouring spot of hard even ground, where it is separated from the husk by a machine like a sledge, which runs upon two or three rollers, drawn by horses, cows, or asses. In these rollers are fixed low iron wheels notched like the teeth of a saw, and pretty sharp, at once cutting the straw, and separating the grain. Their granaries are subterraneous caverns, the entry to which is by a small hole like a well, often in the highway; and as they are commonly left open when

empty, they render it not a little dangerous riding in the night near the villages.

Near the city tobacco is planted only in the gardens; but near the villages, at about ten or fifteen miles distance, a large quantity is planted in the fields, and all the hills from *Shogre* to *Latackia* produce such plenty of it, that this vegetable is no inconsiderable branch of trade, particularly with *Egypt*.

The olives produced about the city are little more than sufficient to serve the inhabitants for pickling. But at *Edlib*, about thirty miles to the south-west, and at the neighbouring villages, their large plantations afford abundance of oil, with which, and the ashes brought by the *Arabs* from the desert, a great quantity of soap is annually made both at *Aleppo* and *Edlib*.

The vineyards round the city produce pretty good grapes; but the wine made by the *Christians* and *Jews* is produced from grapes and also raisins brought from some distance. From the raisins also, when mixed with aniseeds, is drawn a strong spirit, to which they give the name of arrack; and of this the *Christians* and *Jews* drink pretty freely. The inspissated juice of the grape is brought to the city in skins, and sold in the public markets; it has the appearance of coarse honey, and is of a sweet taste.

Of the fruits of this country, there are only two or three sorts of apples, and those very bad. They have cherries, apricots, peaches; indifferent

indifferent good pears, quinces, pomegranates of three sorts, mulberries, oranges, lemons; figs of four kinds, walnuts, hazle-nuts, pistachio nuts, &c. These trees are all standards planted promiscuously, and little improved by culture.

The country also produces several kinds of forest trees, as the plane, the white poplar, the horn-beam, a very few oaks, the ash, the tamarisk, the turpentine tree, and many others.

There are here likewise a great variety of garden plants and flowers, which render the country extremely pleasant in spring, before the great heats have scorched them up, and after the succeeding rains have revived their beauties.





THE
TRAVELS
OF THE
AMBASSADORS from the Duke of *Holstein*,
INTO
MOSCOVY, TARTARY, and PERSIA.



CHAP. I.

The Ambassadors set out on their Travels; but being shipwrecked, escape to the Island of Hogland, and are afterwards set on shore on the Coast of Livonia. A Description of Livonia, and of the City of Revel, with the Ceremonies of Marriage used by the Livonians. They proceed to Narva, are met by the Moscovite Priest, who conducts them to Novogorod, which is described. Their Entrance into Moscow, and their Reception in that City. An Account of the annual Procession in which the Moscovites represent the Entrance of our Saviour into Jerusalem, and the Manner in which they celebrate Easter.

FREDERIC Duke of *Holstein*, after the building of the city of *Frederickstadt*, resolved to settle the silk trade there; and as silk was

was then brought by land from *Persia* by the way of *Moscow*, he, in the year 1633, appointed *Philip Crusius*, his Privy Counsellor, and *Otto Brugman* a merchant of *Hamburgh*, his Ambassadors to the Czar and the Sophi. As their first voyage to *Russia* is but little interesting or instructive, we shall here omit it, and proceed to the second, when they set sail from *Hamburgh*, with a numerous retinue, on the 21st of *October* 1635; but meeting with several storms, and at last finding it impossible to save the ship, the Ambassadors, with some of their retinue, were on the 8th of *November* carried ashore to the island of *Hogland*. However, all the men, the greatest part of the goods, and seven horses were saved; their chief loss being a clock valued at 1000 l. sterling, which was broken to pieces by the horses struggling to get loose.

They now sheltered themselves in some miserable cottages inhabited by *Livonians*, where they dried their cloaths; but their provisions being either lost or spoiled by the seawater, they were under the greatest apprehensions of being reduced to feed on the bark of trees, as had been the case of some who had been forced to winter in that island. They however supplied their present necessities with what little biscuit they had saved, which being soa' ed in salt water they boiled in fresh, and putting in some fennel and cummin seed they made it into pottage; and sometimes they had the happiness of catching a few fish.

The isle of *Hogland*, which is so named from its height, may be seen at a great distance at sea. It is about three leagues in length, and one in breadth, and is covered with rocks, fir-trees and thorns.

On the 17th the Ambassadors prevailed on two fishing-boats to transport them to the continent, with five attendants in each; but it being twelve leagues over, they had scarce failed five, when the wind turning against them, they with much difficulty persuaded the fishermen not to return back, but to land them on an island, which they reached before night, where they were obliged to sup upon a piece of *Milan* cheese: however, the next day, after suffering several squalls of wind, they landed in the province of *Estonia*. Four days after, two barks being forced into *Hogland* by stress of weather, those who had been left there took this opportunity of being carried with the remaining baggage and horses to the continent, where they safely arrived on the 24th, and after having staid some days to refresh themselves, proceeded from thence to *Revel*, which they reached on the second of *November*.

Revel is a port town of *Livonia*, and the capital of *Estonia* or East Land. It is situated in 24° east longitude, and in 59° north latitude, upon the south entrance of the Gulph of *Finland*. It is a large city, and, as it has one of the most commodious harbours in the *Baltic*, was for above 300 years a member of the *Hanseatic League*. The castle is built upon a rock, and is surrounded by precipices
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on all sides, except towards the city. The inhabitants profess the *Lutheran* religion, and their ecclesiastical affairs are managed by a Consistory and Superintendant. Their political constitution is democratical; the Magistrate being obliged in affairs of moment to take the advice of the chief men of all the Corporations.

Livonia is bounded by the Gulph of *Finland* on the north; by *Ingria* and *Great Novgorod* on the east; by *Lithuania* and *Courland* on the south; and by the *Baltic* on the west. It is about 160 miles long, and 120 broad; and is usually divided into *Estonia*, and *Lettenland* or *Lesticia*. Its chief towns are *Revel*, *Narva*, and *Riga*, which have all good harbours. *Livonia* abounds in all sorts of grain, and more particularly in wheat, the grounds having been much improved and fitted for tillage by setting the great forests on fire, the ashes of which have enriched the soil. They have also abundance of cattle and fowl, which are much cheaper here than in *Germany*; a hare being sold for four pence, and a heath-cock for six pence.

The inhabitants of *Livonia* were involved in the darkness of Paganism till the twelfth century, and most of them are still so addicted to their pagan superstitions, as scarce to deserve the name of *Christians*. The ordinary women of *Estonia* wear their petticoats without plaits, and on their backs have little brass chains, with counters of the same metal hanging at the ends. Those who have the ambi-
tion

tion to appear in a high rank have a necklace of plates of silver, of the size of crown or half-crown pieces, but no thicker than the back of a knife; and upon the breast hangs one as large as a trencher. Both men and women are cloathed either in coarse woollen stuff or linen, and their shoes are either of the bark of trees, or of raw leather. Maids wear nothing on their heads, but let their hair hang carelessly like men.

The ceremonies after marriage are peculiar to themselves; for if a country fellow marries one of another town or village, he goes thither on horseback, sets her behind him, and makes her clasp him round with her right arm, holding in his hand a stick cleft at the end with a piece of brass money in it, which he gives to him who opens a wicket, through which he is to pass. Before him rides a person playing on a bagpipe, and two of his friends with naked swords, who strike with them twice against the door of the house where the marriage is to be consummated. As soon as the bridegroom is seated, one of the swords is stuck in a beam over his head, to prevent the effects of charms, for which purpose the bride also scatters many little pieces of red cloth on the road, especially at the cross ways, and upon the graves of such children as have died without baptism, who are commonly buried in the highway. The bride sits at table with a veil over her face; and before the guests have been long seated, they both rise and go to bed, but return about two hours after, and sit down with the rest. The feast

feast is concluded with dancing and drinking, till they fall down upon the floor.

To this account of *Livonia* by the Secretary of the Embassy, let it be added, that dreadful were the calamities suffered by this fertile country in the beginning of the present century; for while the *Russians* and *Swedes* were contending for its dominion, the Czar *Peter* the Great, fearing that he should be unable to keep the possession of that part he had taken from the *Swedes*, suffered the *Calmucks* and other *Tartars* in his army to commit unparalleled barbarities: and afterwards, when he had conquered the whole country, observing that the natives were fonder of their old masters than of the *Russians*, he cruelly compelled the inhabitants to abandon the place of their nativity, driving multitudes of them in chains to the confines of the *Caspian* Sea. The Czarina *Catharine*, who was born in *Livonia*, afterwards prevailed on him to recal them; but most of them perished before the publication of the edict: and other *Russian* nations being introduced here, it remains in the possession of *Elizabeth* the present Czarina.

But to proceed: A Page who had been sent to *Gottorp* for new credentials, and one of the Interpreters who had been dispatched to *Moscow* with an account of the shipwreck of the Ambassadors, being returned, they sent their baggage in 31 sledges, and a few days after followed them. On the 5th of *March* they arrived at *Narva*, a large city and port of *Livonia*, situated in the district of *Allentaken*, upon

the river *Narva*, which rises out of the lake *Peipus*, and two leagues below the town falls into the Gulph of *Finland*. About half a league above this town is a cataract, the waters of which break with such violence upon the rocks, that a kind of dewy cloud rising up high into the air, affords, in a sunshiny day, the appearance of a rainbow. This river divides *Livonia* from *Russia*. There is a strong castle on the same side of the river as the town, and on the other side is the castle of *Juanogorod*, built by the *Moscovites* on a steep rock, which forms a kind of peninsula. Betwixt *Revel* and *Narva* are abundance of bears and wolves, which are very dangerous in winter, when the ground is covered with snow.

They left *Narva* on the 7th of *March*; and having received news on the 9th, while they were at *Orlin*, that the *Russian* Pristaff waited for them on the frontiers, they immediately set out to meet him, and, having travelled about a league, found him in a wood, attended by 24 *Strelitzers* and 90 sledges. The Pristaff no sooner perceived the Ambassadors alighting, but he came out of his sledge, cloathed in a vest of flowered velvet, with a gold chain across his breast, his upper garment being lined with fables. They advanced slowly to meet each other, till coming up together the Ambassadors pulled off their hats, when the Pristaff cried, *Ambassadors, be uncovered*; and being told that he saw they were so, he began to read his paper. “ *Knez Peter Alexiowitz Repuin, Way-*
“ *wode of Novogorod, has sent me an order from*
“ the

“ the Great Lord Czar, and Grand Duke, &c.
“ to receive the Ambassadors *Philip Crustus* and
“ *Otto Brugman*, and to accommodate you with
“ horses, carriages, provisions, and all other
“ necessaries for the continuation of your jour-
“ ney to *Novogorod*, and thence to *Moscow*.”

The Ambassadors returned him thanks, and he having given them the precedency, accompanied them to *Novogorod*, which is 40 German leagues from *Narva*. They arrived there on the 11th, when the Pristaff took the precedency of the Ambassadors, for which he had received express orders from the Waywode of *Novogorod*.

This city is situated in a spacious plain, upon the river *Wolcuff*, which rising from the lake of *Ilmen*, half a league above the city, and crossing the lake of *Ladoga*, is augmented by the river *Niowa*, and discharges itself into the Gulph of *Finland*. It abounds in all sorts of fish, but especially in bream. The city was formerly governed by its own Prince, who was independent of the Czar of *Moscovy*. Here the Hans Towns had their office; for the river being navigable from its source, and the country round about abounding in honey, flax, hemp, wheat, wax, and *Russia* leather, which is better dressed here than in any other part of *Moscovy*, this became the chief trading city of all the North; it being anciently a proverb, *Who can oppose God, and the great city of Novogorod?* Indeed from the number of its steeples, and the ruins of the walls, it sufficiently appears, that it was of much larger extent than at present,

and with great propriety obtained the name of *Novogorod Veliki*, or *Novogorod the Great*.

The castle, which is on the other side of the river, is the residence of the Governor, and is joined to the city by a bridge. Opposite to the castle is the monastery of *St. Anthony*, who the *Moscovites* pretend came from *Rome* down the *Tyber*, and then sailing over the seas upon a mill-stone came up their river to *Novogorod*. They also say, that meeting with some fishermen in this river, he agreed with them for the first draught they should take; which proving a chest of priest's vestments, books, and money, he bestowed the last in building a chapel, where he lies interred; and many miracles are said to be wrought there by his body. The pilgrims have been so liberal in their gifts to this chapel, that a great monastery has been erected near it. In the chapel they shew a mill-stone, said to be that upon which *St. Anthony* performed his voyage.

While they were at *Novogorod*, the Governor and others made them several presents of refreshments, in return for which the Ambassadors presented the Governor with a coach. Having staid in this city five days, they proceeded forward on the 16th of *March*, and on the 23d reached *Twer*, when the snow beginning to melt, they left their sledges, and travelled six leagues upon the *Volga* to *Gorodna*; and then the ice beginning to give way, they continued their journey by land, till they arrived at *NicolaDarebna*, within two leagues of *Moscow*, where they received the Czar's orders for their entry,

entry, which was made the next day in the following order.

In the front marched 24 *Cossacks*, who had hitherto been their guard; then the steward to the Ambassadors; next followed their officers and gentlemen, three abreast; then three trumpeters, with silver trumpets; then six carabineers, followed by the Ambassadors in two sledges, with six partizans on both sides. The sledges were followed by the pages; then came the rest of the train on horseback, and afterwards the baggage.

Being come within half a league of the city, they were met by several companies of *Moscovites*, *Tartars* and *Germans*, who having taken a view of them, returned to the city; and soon after several troops of *Moscovite* horse advancing, encompassed them on all sides, and proceeded with them towards *Moscow*. At the distance of about an *English* mile from the gates they were met by two Pristaffs followed by the Czar's Master of the Horse, with twenty white led horses, and a great number of attendants. They were no sooner come within twenty paces of the Ambassadors, but they let them know that they must alight and come to them, and would not leave their sledges, nor uncover themselves, till the Ambassadors had done both; for if the Pristaffs had neglected these punctilios, they would not only have been turned out of their places, but have been severely whipt or cudgelled. The Pristaffs then complimented the Ambassadors in the name of the Czar, and letting them know that he had granted them

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the favour of making their entry upon his own horses, the Czar's Master of the Horse presented two very fine white horses for the Ambassadors, and twelve more for the principal persons of their train. Upon which they were conducted through a double file of Strelitzers to a stone house near the castle, and having entered their lodgings, a variety of meats and drinks were immediately brought them from the Czar's kitchen and cellar. Afterwards their daily allowance was fixed, and the doors of their house guarded by a Corporal and nine Strelitzers, till they had their first audience.

On the 3d of *April* they were conducted to their first public audience through a body of Strelitzers, who made a lane from their house to the castle. After this audience, which only consisted in compliments of thanks to the Czar, they returned to their lodgings, and it being *Lent*, one of the Czar's carvers followed them with 40 dishes of fried and boiled fish, and twelves sorts of liquors for their drinking: in return the Ambassadors made the carver a present of a piece of gilt plate, and gave two crowns to each of the persons who carried the fish and liquors.

On the 9th of *April* they had a conference with the Czar's Commissioners, and the 10th, being *Palm Sunday*, they having expressed their desire of seeing the annual procession in which the *Moscovites* represent the entrance of our Saviour into *Jerusalem*, horses were sent to carry them and their retinue to a place near
the

the castle-gate, where two small theatres were erected for that purpose; one for them, and the other for the *Persian* Ambassador, who sat behind them.

After the service was performed in our Lady's church, the Czar and Patriarch came from thence out of the castle in the following order. First appeared a boarded chariot, which was very large, but low, drawing after it a tree, on which hung many apples, figs, and grapes, and within it four little boys with surplices singing Hosanna. Then came a considerable number of Priests in their surplices and copes, with banners, crosses, and pictures fastened to long poles; some of them singing, and others casting incense among the people. They were followed by the Czar's Factors, and these by the Diaken, Clerk, Secretaries, Knez, and Boyars, with branches of palm in their hands; after whom came the Czar himself, with a crown on his head, and most magnificently dressed; supported by his two principal Counsellors of state, and leading by the bridle the Patriarch's horse, which was covered with cloth, and dressed up like an ass. The Patriarch had a white round fatten cap adorned with pearls, and about it a very rich coronet; and in his right hand he carried a cross richly set with diamonds, with which he gave his benediction to the spectators. He was surrounded by some Metropolitans and Bishops, and followed by a great number of Priests with books and censers in their hands. Fifty boys were seen to leave their red cassocks on the ground,

ground, while others spread pieces of cloth of an ell square, along the way where the procession passed.

The Czar being come opposite the theatre where the two Ambassadors were placed, stopped and sent his interpreter to inquire after their health, and staid till their answer was brought him. The procession then proceeded to the church, and having continued there about half an hour, returned back to the castle. The Patriarch is obliged to present the Czar with a purse of 400 crowns, for the honour he does him on this occasion, in leading the horse on which he rides. This ceremony is observed on the same day throughout all *Moscovy*, the Governors of the provinces and the Metropolitans supplying the places of the Czar and Patriarch.

On the 17th of *April* the Ambassadors saw them celebrate *Easter Day* with great rejoicings, which chiefly consist in feasting and debauchery, the public houses being filled in the day, and the streets at night, with drunken people, as well ecclesiastics as laics of both sexes. On this day many sell painted eggs, which for fourteen days after the *Moscovites* send as presents to their friends, and if during this time they happen to meet, they kiss with this salutation, *Christes was chrest*, that is, *Christ is risen*: to which the others answer, *Wost in was chrest*, *Truly he is risen*: when he that kisses first, presents an egg to the other, which, as well as the kiss, no body, of what sex, age, or quality soever, dares to refuse. The Czar himself presents such eggs to his principal
Lords,

Lords, and on *Easter Day*, before he goes to church, he visits the prisons, and orders an egg and some sheep-skin fur to be given to each of the prisoners, telling them that this is a day of rejoicing, *since Christ who died for their sins is now risen again.*

The two Ambassadors had afterwards several conferences with the Czar's Commissioners. After which he went into the country, and on the 15th returned with the Czarina, attended by a great retinue of Lords and Ladies, among whom 36 Maids of honour rode astride on horseback cloathed in red, with white hats on their heads, scarves of the same colour about their necks, and their faces very indelicately painted.

On the 20th of *June* the Ambassadors received notice by the Pristaff, that they were at liberty to continue their journey into *Persia* whenever they pleased, and at their return they should have the honour of kissing his Majesty's hand, and of receiving an answer to their credentials. Accordingly they made all necessary preparations for their departure; provided themselves with boats to carry them to *Nisa*, and, with the Czar's permission, took three Lieutenants, four Serjeants, and twenty-three common soldiers, who were *Scots* and *Germans*, and belonged to his guards, into their service, to protect them against the *Tartars* upon the *Volga*: they also hired some *Moscovites* for their ordinary servants.



C H A P. II.

A particular Description of Moscow, and of the Climate, Produce, and Inhabitants of Moscovy; with an Account of their Dress, Manners and Customs. The Ceremonies of Baptism and Marriage, the Lord's Supper, and their Burials. The Orders of their Priests. Their Churches described, and the Manner in which the Moscovites behave in them.

MOSCOVY receives its name from the river *Mosca* or *Moscowa*, which arising in the province of *Twer*, divides the suburb called *Strelitza Slavoda* from the city, and, after joining the river *Occa* near *Columna*, falls into the *Volga*. It is situated in the very heart of *Moscovy*, and contains about 40,000 houses, all of which, except those belonging to the great Lords and rich merchants, are built of wood, and commonly covered with the bark of trees, upon which turf is sometimes laid. This manner of building renders them very subject to take fire, so that there scarce passes a month but some intire streets are reduced to ashes; but to remedy this inconvenience, they may buy new ones ready made at an easy rate.

The streets of *Moscow* are very broad; but the least rain renders them so extremely dirty, that they would be scarce passable, were it not
for

for large beams laid together, which form a kind of bridges.

In order to give a more perfect view of this city, it is proper to observe, that it is divided into four distinct quarters, the first of which is called *Cataygorod*, from its lying in the middle of the rest, and being divided from them by a brick wall. The river *Mosca* runs on the south side of this quarter, as the river *Neglina*, which flows into the other behind the castle, does on the north. The Great Duke's palace, which belongs to the castle, resembles a considerable city, and takes up one half of this quarter. It is fortified with three several walls, and a good ditch well provided with cannon. All the steeples within the castle are covered with gilt copper, among which there are two that stand just within the middle, one remarkable for its height, and the other for its great bell, which weighs 36,300 pounds, and is never tolled but upon extraordinary occasions, when twenty-four men are always employed to pull the rope below in the court, and several others above who labour in thrusting it forward. The royal palace, that of the Patriarch, and some others belonging to the chief Boyars, stand at the farther end of the castle. There is also a noble edifice built with stone after the *Gothic* manner, for the young Prince. The Czar, however, continues in his wooden palace on account of its being esteemed more healthy. The exchequer, the magazine of powder, and the store-house for provisions, are within the castle. There are here also two monasteries for men
and

and one for women, besides a great number of churches and chapels built of stone, among which those of the Blessed *Trinity*, of *St. Mary*, *St. Nicholas* and *St. Michael*, exceed all the rest; and in the last are contained the tombs of the Great Dukes, or Czars.

On the south side of the castle-gate without the walls is another church dedicated to the Blessed *Trinity*, and by some called *Jerusalem*, built by order of the Czar *John Basilowitz*, who had the cruelty to cause the eyes of the architect to be put out, to prevent his undertaking any thing like it for the future.

The chief market of the city is before the castle, where there appears a great concourse of people of all ranks, and many shops both there, and in all the streets leading to it. It is observable, that every trade has its peculiar station, there being not the least intermixture of those who sell different commodities.

The second quarter, which surrounds the former in the manner of an half-moon, is called the *City Royal*, and is encompassed by a wall. Here is the arsenal and the place for casting the Czar's great guns: some of the nobility have their houses in this quarter: here also are the Czar's stables, and the rest is filled up with country traders, corn-chandlers, meal shops, bakers, butchers, and abundance of houses where beer, mead, and strong waters are sold.

The third quarter, which surrounds the last-mentioned from the east to the west, has the river *Jagusa* running through it; and here, among other things, is the chief market for
wooden

wooden houses, which are no sooner purchased, than they are taken in pieces and removed to the places where they are wanted.

The fourth quarter, which lies to the south, on the opposite side of the river *Mosca*, is fortified with wooden ramparts and bastions, and is appointed for the habitations of the Strelitzers, or the Czar's guards; and here many of the poorer sort of the people live.

The air about *Moscow* is very healthy, so that the people scarce know what the plague or other epidemical diseases are; but the cold is so excessive, that many feel its effects, by the loss of their noses, hands, or feet; and our Author was an eye witness that spittle would freeze in falling to the ground: but notwithstanding this, he observed that the spring is not much more backward than in *Germany*; for the snow which covers the ground is very instrumental in promoting vegetation. The ice and snow render the ways so smooth, that the people find no inconvenience in travelling in their sledges, which being well lined with coarse cloth, and those within them cloathed with good furs, they are rather inclined to sweat than to feel the cold, even in the midst of winter. Their horses are also very fit for this exercise; for though they are low, they are swift and hardy, and will travel eight, ten or even twelve leagues without halting, so that a person may be conducted in this manner 50 leagues by a country fellow for three or four crowns.

The heat of summer is however as troublesome as the cold in winter; particularly from the vast multitudes of flies and gnats, which are very incommodious, especially to travellers. There are a great number of fens scattered over *Moscovy*, but the land in general is extremely fertile; for except about *Moscow*, where it is gravelly, the country produces more wheat and pasture than the inhabitants are able to consume. It is observable, that though the district of *Allentaken* in *Livonia*, and the ancient territories of *Moscovy*, are only divided by the river *Narva*, the difference of the soil is plainly perceivable, immediately upon passing that river. In *Moscovy*, *Carelia*, and the northern parts of *Livonia*, they do not sow till about three weeks before midsummer: but the sun remaining so long above the horizon, the corn soon puts forth and ripens, and the harvest is over in *August*. The *Livonians* are however forced to dry theirs after it is brought in, with ovens placed in their barns, which is attended with many inconveniences, while the *Moscovites* carry theirs in dry and ready to be thrashed.

The country about *Moscow* affords several sorts of fruit, as apples, cherries, plums and gooseberries; but these not being brought to perfection by a just degree of heat, will not keep so well as in more southern countries. The land about *Moscow* also produces great quantities of melons, gourds, asparagus, pulse, pot-herbs, cucumbers, onions, garlick, and roots.

Our Author was informed, that about the city of *Samara*, between the *Don* and the *Volga*,
grows

grows a kind of gourds which have some resemblance to a lamb, and is fastened to the ground with a stalk that represents the navel-string. It is pretended that it changes its place in growing, as far as the stalk will reach, and wherever it turns, the grass withers; which the *Moscovites* say is occasioned by its feeding. They also maintain, that when it ripens, the stalk decays, and the outward rind is covered with a kind of hair: some of these skins were shewn the Ambassadors, covered with a soft curling wool, not unlike that of a lamb newly yeaned, on which account they call this fruit *Boranex*, or a lamb.

Honey and wax are a principal produce of *Moscovy*, the woods abounding with them to such a degree, that besides the vast quantities consumed by the *Moscovites* in mead and wax-candles, they annually export above 20,000 quintals of wax, each quintal being 100 weight.

The extensive forests of this country furnish vast numbers of heathcocks, pheasants, partridges, wild geese and ducks: swans and herons are not much valued here; and as for quails, fieldfares, thrushes, larks and other small birds, they do not think them worth taking. Storks are not found either in *Moscovy* or *Livonia*; but they have many sorts of birds of prey, as falcons, tassels, &c. which in the more northern provinces are white. There are here many elks and wild boars: their hares are generally grey, but in some provinces they turn white in winter, as they do in *Livonia*; though in *Courland*, which is divided from it

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only by the river *Dwina*, the hares never change
their colour.

They have such plenty of tygers, lynxes,
bears, wolves, fables and martens, that their
skins make up the most considerable part of
the trade of the country.

The *Moscovites* are for the most part very
corpulent and well set; great beards with musta-
chios hanging over their lips are held in much
veneration*. They have wide and short shirts
without any gathering in the neck, but are
lined with a triangular piece from the shoulders
down to the reins, commonly sewed with crim-
son silk, and some have fringes of the same
colour in the seams and under the arm-pits.
The collar is about an inch broad, which, as
well as in other parts that are exposed to view,
the richer sort embroider with silk or gold, and
fasten the collar with two large pearls, or with
gold or silver buttons. Their breeches are
very large, and over these they wear a waist-
coat which reaches down to the knees, the
sleeves of which are so long that they fold them
into many plaits: the collar of this waistcoat,
being above half a quarter of an ell high, covers
part of the head behind, and is commonly lined
with plush or fatten. Over this they wear a
close-bodied coat which reaches down below
the mid-leg; both these are generally made of
callico, taffety, damask or fatten, according to

* *Peter* the Great obliged them to cut off their
beards, so that they now generally wear only
whiskers,

the quality of those who wear them. These coats have a kind of broad cape which falls down upon their shoulders, upon which the richer sort have gold and silver buttons with loops. Whenever they go abroad, they wear over this dress a kind of robe, which reaches down to their heels, of a violet or dark green cloth; but the Knez and Boyars have them of damask, sattin, and other rich silks. Instead of hats the *Moscovites* wear caps, which persons of quality upon public occasions have of fables, or the fur of black foxes, half an ell high; but those they use in common are velvet lined with furs, with narrow brims, trimmed with gold and silver loops, or embroidered and adorned with pearls: the common people are contented with a cap made of stuff, which they wear in summer, and in the winter they wear cloth ones lined with sheep-skins with the wool on. Their boots are made of *Russia* leather, and are short with peaked toes*.

Children of both sexes under ten years of age have their hair cut, except two locks over their temples, their sex being discovered only by the girls wearing in their ears brass or silver rings. The married women put their hair up under their caps, but the maids wear it in two tresses, which hang down behind with a crimson ribbon tied to the end. The habit of the *Moscovite* women principally differs in the large-

* *Peter* the Great caused several alterations to be made in the cloaths of his subjects, so that they now dress more like the rest of the *Europeans*.

nests of their coats, which are wider than those of the men. The ladies have them trimmed with rich gold, silver or silk lace, or with gold or silver loops. Their sleeves are so made, that they may either be put on, or suffered to hang by. They wear no waistcoat, nor the high collar the men are so proud of. Their smock-sleeves are four or five ells long, folded upon their arms. Their caps are generally of damask, or plain or flowered sattin, and sometimes embroidered with gold or silver, and lined with the fur of castors, the hair of which covers a great part of their foreheads; but the maids have their caps commonly lined with fox-skins.

As for the peasants of *Moscow*, they wear scarce any thing but coarse canvas, and shoes formed of the barks of trees, wrought like our basket-work, which they make themselves, every peasant being his own shoemaker.

The *Moscovites*, as well those in an higher as in a lower rank, are very sparing in their housekeeping. Their ordinary household-goods seldom exceed three or four pots, and as many wooden or earthen dishes. Some few of the richer sort have pewter; but scarce any silver, except some drinking-cups, and those so ill kept, that they look like lead. They sometimes hang their rooms with mats. Some persons of quality lie upon feather-beds, the rest upon quilts, and the common people upon chaff or straw, for want of which they make use of their cloaths, which, in the summer, they lay upon a bench or table, and in the winter upon their stoves, which

which are flat on the top; the whole family being squeezed together in the same room: and in the country, the hogs and poultry are also admitted.

They are strangers to the delicacies of the more southern nations: their common food is coarse meat, turnips, coleworts and cucumbers, both fresh and pickled; and their chief dainty is fish, which from its being ill salted smells very strong. They are sufficiently stocked with cows and sheep, and their forests furnish them with very fat swine; but as the greatest part of the year is taken up with fests, they are so accustomed to fish and pulse, that they neglect flesh, and like their fish, herbs and pulse much better. After hard drinking the *Moscovites* mix roasted veal with pickled cucumbers, pepper and vinegar, and eat it the next morning for their breakfast.

Their ordinary drink is a kind of small mead; besides which they generally take a dram of brandy, both before and after their meals; but persons in superior circumstances have several sorts of wine and strong *March* beer, which they keep in snow all the summer in the following manner. They first make a bed of ice and snow mixed together, upon which they place their barrels; upon these they lay another bed of ice and snow, and another row of barrels, which they cover with straw and planks, that serve instead of a vault, their cellars being uncovered.

They generally prefer a strong kind of methelin to wine. This liquor they prepare with

with cherries, strawberries, mulberries or raspberries, the last of which is most pleasant. They put the raspberries in water for two or three nights, till it has extracted all their taste and colour: into this infusion they put some of the finest honey, to each pound of which they add three or four pints of water, according as they would have it stronger or weaker, and to make it work, put into it a toast dipped in the dregs of beer, which they take out as soon as it begins to ferment, for fear of giving the liquor an ill taste. If they would keep it working a good while, they set it in a warm place; and if they would have it only for present use, they put it into a cool room. To add to the flavour, they sometimes put in a little bag filled with cinnamon, grains of paradise, and a few cloves.

Drunkenness is so common a vice in *Moscovy*, that scarce any body is exempt from it, for the brandy they take at their meals commonly introduces a debauch. Nay, the vulgar are so much addicted to this vice, that our Author frequently saw them come out of their tippling-houses quite naked, and without the least shame, covering the parts which in other countries people are taught to conceal, with only a handful of herbs. The women are no less addicted to this vice than the men, nothing being more common among them than to follow their husbands to the tippling-house, where they will be sure to make the cup go merrily round, and when their husbands are fallen asleep upon the floor, they even seat themselves upon them,
and

and continue drinking till they tumble down among them.

The *Moscovites* are extremely quarrelsome and abusive; but though they vent their passion with such noise, that a stranger would imagine it impossible for them to part without bloodshed, yet they seldom draw blood, unless it be with a switch or a blow with their fists; they generally satisfy their revenge with a kick or two on the belly. Indeed, if a quarrel happens between persons of distinction, they decide it on horseback, but not with sword and pistol; the greatest stretch of their resentment arising no higher than to fight it out with a good whip.

The base disposition of the *Moscovites*, the meanness of their education, and that state of slavery in which all from the highest to the lowest are born, have such an effect upon them, that nothing but the cudgel and whip can bring them to reason; and from this slavish chastisement, even the greatest Boyars are not exempted, who make no scruple of confessing that they are the Czar's slaves. As they have an utter aversion to the manners and customs of all foreigners, they are insensible of the liberty which other nations enjoy; and the profound reverence they pay to their superiors after they have received a good cudgelling, is an infallible demonstration of the slavishness of their dispositions.

As the Lords are absolute slaves to the Czar, so they keep a great number of slaves of their own, both in their country-houses and farms,
and

and in their service in the city, who in the night frequently commit great disorders in the streets of *Moscow*, and also make the roads about that city very unsafe for travellers, whom they rob and murder without remorse. These slaves are sold by their masters, in the same manner as we do our horses and cows. Nay, a father may dispose of his son for his own advantage; which, however, they seldom do, unless it be to satisfy their creditors.

The greatest pride of persons of quality in *Moscow* consists in their retinues, which however, put them to no great expence; for tho' they sometimes keep fifty or sixty slaves, have a good number of horses, and also plenty of provisions, beer, mead, and other liquors at their tables, yet they are furnished with every thing from their farms, which are cultivated by slaves, who stand them in very little ready money. Besides, most of the entertainments of the Boyars and Governors of places are only made for those who stand in need of their favour, and are obliged in return to make very considerable presents. When at these entertainments they intend to shew a more than ordinary respect to their friends, they permit them to see and salute their wives. Our Author having dined with Count *Leo Alexander de Slakow*, that nobleman introduced him into another room, where his Lady was richly dressed in her wedding cloaths, and attended by a gentlewoman with a bottle in her hand: the Lady bid her fill a silver cup, and taking it from her, put it to her lips, and desired him

to drink it off, which he having done three times, the Count desired him to kiss her, which he did, after which she presented him with a handkerchief, embroidered round the edges with gold, silver and silk, and adorned with a deep fringe.

There is scarce a *Moscowite*, of what quality soever, but has his afternoon's sleep, for which reason the shops are always shut up after dinner.

They are also extremely fond of bathing, though their public baths are but very indifferently fitted up. Our Author went incognito into one of them, that was only parted from that belonging to the other sex by a few deal boards, which not being well joined, he could easily see all that passed; and besides, there was only one door for the men and women to go in and out of the water. Some of both sexes who are most modest hide their nakedness with a handful of leaves soaked in water; but the rest appear naked without the least concern; nay, some of the women came in this manner to speak with their husbands in the men's bath. It is surprizing to see them come out of such an intense degree of heat, and suddenly run into the cold water, or have it poured upon them, or in the winter roll in the snow, and then return again into the stoves, which is also practised by the *Finlanders* who live in *Livonia*. This can only be ascribed to custom, which rendering it habitual, makes them not so sensible of the opposite qualities of heat and cold as other people; for our Author observed

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at Narva, that the *Moscowite* boys of eight,
nine, or ten years of age, stand for half an hour
together bare-footed upon the ice, without ever
complaining of the cold.

Their religious ceremonies ought next to be
considered. And here it is proper to be obser-
ved, that the *Moscovites* have the Bible printed
in the *Sclavonian* tongue, which much resembles
the *German*. They pay a particular regard to
the books of the Evangelists, and never touch
them without marks of respect and veneration.
But though they make the Holy Scriptures the
rule of their faith, they also adhere to the se-
ven first general Councils, and the *Greek Fa-*
thers, especially to the works of *Basil the*
Great, *Gregory of Nazianzen*, *John Chryso-
stom*, and *Ephraim the Syrian*; but the later Coun-
cils they consider as infected with heresy. A-
mong the doctors of their own church, they
set an extraordinary value on the writings of
one *Nicholas Sudatwitz*, whose memory is cele-
brated twice a year. They also receive the
Apostles, the *Nicene*, and *Athanasian* creeds.
When any point of religion is to be proved,
they first have recourse to the Scriptures, next
to the seven Councils, and lastly to the above
mentioned Fathers; but disputes are determin-
ed only by the Patriarch of *Moscovy*. Their
Priests read the New Testament and the Psalms
of *David* in their churches; but the rest of the
Old Testament they think contains many things
not fit to be known by the vulgar. They ne-
ver pretend to explain texts of Scripture, and
consequently allow of no preaching; it being
their

their opinion that public orations in the pulpit, being full of subtleties, create only misunderstandings and misinterpretations.

With respect to baptism, as they acknowledge themselves conceived and born in sin, they baptize their children immediately after they are born: if they are weak this is done at home, but if well in the church, the child being received at the church door by the Priest, who signing his forehead with the sign of the cross says, *The Lord preserve thy coming in and going out*; and then fastens nine wax candles given him by the godfathers ready lighted round the font. Having incensed the godfathers and consecrated the water, each of them takes a wax candle, and they all walk three times round the font, which always stands in the midst of the church, the clerk carrying the picture of St. *John* before them, and the Priest reading out of a book. The Priest then asks the godfathers the name of the child, which having given him in writing, he puts it upon a picture which he holds upon the child's breast, while he mutters certain prayers; and then asks whether the child believes in God the Father, the Son, and the Holy Ghost; and the godfathers having answered in the affirmative, they immediately turn their backs to the font, to shew their aversion to the three next questions, Whether the child forsakes the devil, his angels, and his works? The godfathers answer *Yes* to each question, and as often spit upon the ground, and then turn again to the font, where the Priest asks, whether they promise the child

shall be brought up in the true *Greek* religion; and laying his hands upon him says, *Get out of this child thou unclean spirit, and make room for the Holy Ghost.* He then blows upon the child three times to drive away the devil, by whom they suppose children are possessed before baptism. After this he cuts off a little of the child's hair, which he puts into a book; and having asked the godfathers whether they desire the child should be baptized, he takes him naked into his arms, and, dipping him three times into the water, makes use of the usual words: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.* He then puts a corn of salt into the child's mouth, and making the sign of the cross on his forehead, hands, breast, and back, with consecrated oil, puts him on a clean shirt, saying, *Thou art as clean from thy original sin as this shirt;* and hangs a small cross of gold, silver, or lead, according to every one's ability, about his neck, with a strict charge to wear it all his life-time: in which they are so exact, that if no such cross is found about a deceased person, they will not allow him Christian burial. He also assigns a peculiar Saint, whom the child is hereafter to reverence as his patron; and having kissed the child and his godfathers, he exhorts them to mutual love. If more children are to be baptized at the same time, the font is emptied, because they imagine the water to be defiled by the original sin of the preceding child.

Their profelytes who are of age are baptized in a river, and three times plunged over head
like

like the children, on mentioning the Father, Son, and Holy Ghost. Those who are inclined to change their religion for that of the *Moscovites* are instructed for six weeks in some convent, and at their baptism are to abjure their former religion, to detest it as heretical, and, as a sign of their abhorrence, to spit on the ground as often as it is named. After their baptism the Czar makes them a present of a rich *Moscovian* habit, and allows them a pension according to their quality, which induces many to embrace that religion.

The marriage ceremonies are performed in the following manner. As the young couple are not permitted to see, much less to discourse with each other, those who have marriageable children, especially daughters, pitch upon a person they like, and then address themselves to his parents; by whom if the match is approved of, and the young woman is handsome, leave is perhaps given for some female relation to see her; but this is not always granted. However, all things being agreed upon between the parents, if they are of quality, a woman called the *Suacha* is appointed by the bridegroom's friends, and another by those of the bride, to take joint care of the nuptials, who provide every thing fit for the chamber, where the new-married couple is to lie. The bed is made of forty sheaves of rye laid in good order, encompassed with several barrels of wheat, barley, and oats. When all things are ready, the bridegroom goes late in the evening from his house, accompanied by his

kindred; the Priest, who is to marry him, leading the van on horseback. They are received at the bride's door by her kindred, invited to come in, and to sit down at table; where only three dishes of meat are served up, and even these are not to be touched by any body present. At the upper end of the table a place is left for the bridegroom, which is taken up by a young lad appointed for that purpose, while the bridegroom is talking with the bride's friends: but at length he having prevailed on the youth by some presents to resign his place to him, takes his seat, and the bride richly dressed is brought in with a veil over her face, and placed next the bridegroom, two lads at the same time holding a piece of taffety between them, to prevent their seeing each other. The Suacha then comes in, and paints her, ties up her hair in two knots, puts a coronet on her head, and all the ornaments of a married woman. The coronet is of leaf-gold, or silver gilt, and lined with silk; having on both sides, near the ears, five or six rows of pearls, hanging down in strings on her breast. The upper garment, which has sleeves an ell and a half wide, is embroidered at the edges with gold and silver, especially about the neck, where it is stiff with embroidery for the breadth of three inches. They sometimes bestow a thousand crowns upon this robe. The bridegroom is then painted by his Suacha, whilst the women who are present stand singing upon the benches. Then two young men well dressed bring into the room a large cheese laid upon a bier, with
some

some loaves, several marten-skins hanging down from the bier: and the same being done on the bride's side, a large silver bason is set upon the table filled with small pieces of fatten, little pieces of silver, hops, barley and oats, mixed together; which, as soon as the bride's face is covered again, are thrown by handfuls by the bride's Suacha among the company, who gather them up from the ground, and having received the Priest's benediction go to church, where the young couple stand upon a piece of taffety, and have a canopy of the same silk over their heads. Here having made offerings of fried meats, fish, and pastry, the Priest gives them his benediction, and taking the man by his right hand, and the woman by her left, he asks them three times, whether they are both willing to be married, and to love one another as they ought to do. To which having answered Yes, the whole company join hands, and the Priest sings the 128th Psalm, those present singing every other verse, and dancing all the time. The Psalm being ended, he puts a garland of rue upon the heads of the young couple, and, if one of them be a widow or widower, about their shoulders, saying, *Increase and multiply. Whom God hath joined together, let no man separate.* While the Priest pronounces these words, each of the people invited to the wedding lights a wax candle, and one of them gives a glass of wine to the Priest, which he drinks; and the married couple having pledged the same three times each, the bridegroom throws down the glass, and he and the bride treading it under

their feet say, *May they thus fall under our feet, and be trodden to pieces, who shall endeavour to sow division or discontent between us.* The women then cast some flax or hemp seed at the young couple, wishing them much prosperity; while some pull the bride by the robe, as if they would take her away from the bridegroom, to whom she sticks so close, that they seem unable to remove her.

The marriage ceremony being ended, the bride returns in a sledge by the light of six torches or wax candles, and the bridegroom on horseback. The men immediately sit down at the table which is covered with provisions, while the women conduct the bride into her chamber, undress her, and having put her to bed, come to the bridegroom, and force him to rise from the table; on which he is conducted to the bride's chamber by six or eight young men, each with a torch in his hand, which they stick in the barrels of wheat and barley that stand round the bed. The bride no sooner sees the bridegroom enter the bed-chamber, than she slips on a morning gown lined with fur, rises, meets and salutes him with a low inclination of the head, which is the first time of his seeing her face. They then sit down to a table, where, among other provisions, they have a roasted fowl, which the bridegroom pulls asunder, and casting away over his shoulder that part he lights on first, they eat the rest, and then go to bed, while the guests employ themselves in several charms to promote the happiness of the new-married couple.

couple. An old servant of the house, who attends at the door, comes after a while, and asks whether the business be done; and the bridegroom answering yes, the word is given for the trumpets and timbrels to strike up, and these sound till the new-married couple are conducted to the stoves, where they bathe themselves apart. After they have been well washed in the bath with water, mead, and wine, the bride sends the bridegroom a shirt richly embroidered, especially at the neck, and a rich habit. The two next days they spend in mirth and festivity.

Persons of an inferior condition are satisfied with fewer ceremonies, for the night before the wedding the bridegroom sends some cloaths, a comb and a looking-glass; and the next day the Priest is brought in by two lads, carrying lighted wax candles. As soon as he enters the house he gives his benediction first to the lads, and then to the guests. The young couple being set down at the table, the lads holding a piece of taffety between them, the Suacha dresses the bride's head, which being done, a looking-glass is brought, and the young couple joining their cheeks, look and smile one upon the another, while the two Suachas cast hops upon them; after which they go to church, where they are married with the ceremonies already mentioned.

The wedding day may be said to be the last day of pleasure enjoyed by the *Moscovite* women. Their chief employment is embroidering, sewing, or making little purses, and other
in-

insignificant toys ; and they never stir abroad, except upon extraordinary occasions. Within doors their cloaths are very mean ; but when they appear in public they are richly dressed, and generally paint their faces, necks, and arms. The wives of persons of quality ride in chariots, attended by a great number of slaves. But as those of the ordinary ranks are debarred the visits and conversation enjoyed by the *European* women, and seldom meddle with household affairs, the only diversion left them is to pass away the time with their maids. They lay a plank across a block, and one getting on each end, they toss one another up and down. Sometimes they swing themselves in ropes, and in country villages they have a swinging engine, in which four persons may divert themselves at a time.

As the *Moscovites* esteem marriage a very sacred thing, polygamy is forbidden under pain of death, the Czar himself being allowed no more than one wife at a time ; though if she proves barren, or brings forth no sons, he may send her into a monastery, and marry another. Second marriages they consider as allowable, but not very commendable ; a third marriage is not to be undertaken but upon very weighty considerations, and a fourth is punished with death. Divorces, however, are very frequent among them, though they cannot be obtained without the Bishop's consent. Their Priests are not only allowed, but obliged to marry, and they must marry none but widows who have a good reputation. They are, however,

ever, forbidden to marry a second-time, unless they will quit their order.

Persons of quality adorn the pictures of their Saints with pearls and precious stones; they place wax candles before them, and look steadfastly upon them while at prayers. Whenever a *Moscovite* comes into a house, he looks for the Saint before he utters a word, and if he does not see him, asks *Where is the God?* and when he has found him, he makes his reverence, and having said *Lord have mercy upon us*, goes to the company; but though in outward shew the *Moscovites* seem to have great devotion, not one in ten can recite the Lord's prayer, which they say was instituted for the use of persons of quality, and not for mechanics, and that it is enough for them to repeat the *Gospodi*, or *The Lord have mercy upon us*. They pray for the dead; not that they believe a purgatory, but that it is a means of making their souls wait with more tranquillity for the day of judgment.

As they imagine that children are regenerated by baptism, they think they have a right to the Lord's supper, which is administered in the following manner. The Priest going to the altar, attended by the Clerk, says the office according to *St. Basil's* Liturgy, and then mixing warm water with the wine, steeps bits of bread in the chalice, and then consecrates them together. The Priest takes the bread out with a spoon, and gives it to the communicants, little babes having only half the quantity of grown people, till they are seven years of age.

They

They also give the Eucharist to dying persons after the extreme unction; but when the sick person has taken it, he is neither to have food or any other remedies, unless there are apparent signs of his recovery. The bread used on this occasion is leavened, and must be made by a Priest's widow. Nobody is admitted to the holy communion without having prepared himself by the confession of his sins, and fasting eight days before, during which they ought to live upon nothing but bread and small beer.

Besides their ordinary fast days, they keep four great fasts in the year; the first of which is forty days before *Easter*; the second begins eight days after *Whitsuntide*, and ends with the feast of *St. Peter* and *St. Paul*; the third, which is kept in honour of the *Virgin Mary*, begins on the first of *August*, and lasts till the feast of the *Assumption* of the *Virgin Mary*; and the fourth begins on the 12th of *November*, and continues till *Christmas*.

They have also a kind of carnival, which lasts eight days, and is called by them the *Butter week*, because after these days are expired, they are forbid to eat either butter, eggs, cheese or milk; but during the time of this carnival they commit almost incredible excesses in drinking, which draws them into all manner of crimes. This renders it not safe for any body to pass the streets, murders being then so frequent, that many dead bodies are exposed to public view, that their friends may take care of their interment.

Their

Their burials, like their other public actions, are performed with great ceremony; for the soul of the sick person is no sooner departed, than the widow sends for their kindred and friends, who standing round the corpse break out into lamentations, asking the deceased, Why he would die? Whether he wanted any thing? Whether his wife was not young and handsome enough? Whether she had been inconstant? and other questions of the like kind. They then wash the body, and having put a clean shirt or shroud about him, with a new pair of thin *Russia* leather shoes on his feet, lay him with his arms across his breast in a coffin made of the trunk of a tree, and in the mean while send a present to the Priest to pray for his soul. The coffin is covered with a piece of cloth, or the coat of the deceased. The richer sort, if the season will permit, keep the body eight or ten days, during which the Priest comes every day to purify it with incense, and by sprinkling it with holy water.

At length the Priest proceeds with the picture of the patron Saint of the deceased, followed by four virgins, who are nearest related to the latter, and make very mournful lamentations, but begin and leave off exactly at a time. Then comes the dead body carried by six men upon their shoulders; but if the deceased is a Monk or a Nun, this office is performed by those of his own profession. The corpse is surrounded by several Priests, who incense it, to keep off the evil spirits, all the while singing Psalms; then follow the kindred and friends with wax
candles;

candles, but without any order. On their coming to the grave, the coffin is uncovered, over which the Priest holding the picture of the patron Saint, says several prayers, in which he often repeats, *Lord look upon this soul in righteousness.* Mean while the widow continuing her lamentations, asks the questions already mentioned. The relations and friends then take their leave, either kissing the deceased, or the coffin. The Priest then takes a piece of paper, which is a kind of ticket for his entrance into paradise, and which being signed by the Patriarch or Metropolitan of the place, and the Confessor, is sold for more or less according to the abilities of those who purchase it. This ticket is of so extraordinary a nature, that the reader will not be displeas'd at our inserting it at length.

“ We whose names are hereunto subscrib-
 “ ed, the Patriarch or Metropolitan, and Priest
 “ of the city of *N.* do make known and certi-
 “ fy, by these presents, that the bearer of these
 “ our letters hath always lived among us like
 “ a good *Christian*, professing the *Greek* reli-
 “ gion; and though he hath committed some
 “ few sins, yet he hath confessed the same, and
 “ thereupon he hath received absolution, and
 “ taken the communion, for the remission of
 “ his sins: that he hath honoured God and his
 “ Saints: that he hath said his prayers, and
 “ that he hath fasted on the hours and days
 “ appointed by the church, and that he hath
 “ carried himself so well towards me who am
 “ his Confessor, that I have no reason to com-
 “ plain

plain of him, or to deny him the absolution
of his sins.

“ In witness whereof, we have given him
“ this present testimonial, to the end
“ that upon sight thereof, St. *Peter* may
“ open unto him the gate of eternal
“ blifs.”

The coffin is then shut, and put into the
grave, the face being turned to the east, while
those who return to the house of mourning,
drown their sorrow in good liquor.

Their whole time of mourning lasts 40 days,
during which three feasts are made for the
kindred of the deceased. On the third, ninth,
and twentieth day after the burial, during
which the Priest says certain prayers over the
grave morning and evening, which for that
purpose is covered with a small hut of mats,

Before we mention the different orders of
their Priests, it may be proper to observe, that
the *Moscovites* have the highest veneration for
their Sovereign: that they look upon his plea-
sure as the will of God, and that their lives
and every thing they have is at his disposal.
The chief persons in the Empire, never ap-
proach his person but with the same veneration,
with which they adore the Almighty,
and if he gives them the least mark of his dis-
pleasure, they are ready to offer their lives for
the expiation of their fault.

They pay great veneration to the clergy,
the principal of which is the Patriarch who
is always obliged to reside at *Moscow*. He is
nominated by the Metropolitans and Bishops,

with the Czar's approbation: he is the chief person in the Empire next to his Sovereign, and determines all ecclesiastical affairs: he wears a long black robe, and has a cross always carried before him. He has also four Metropolitans, and under them are seven Bishops. Next to these are the Priests called by them Popes, who are again subdivided into Protopoes or Archpriests, and common Popes, of which there are vast numbers in *Moscow*, no other qualifications being necessary for their admission into this order; but reading, writing and singing. The chief badge of priesthood is a kind of cap put on their heads at their consecration, which they are obliged to wear as long as they continue Priests, and it is no small crime for a lay man to touch it. However, as most of the *Moscovite* clergy are great drunkards, and constant frequenters of tipling houses, they frequently fall into quarrels, when if a person has occasion to beat a clergyman he must first civilly secure his bonnet, and then he may drub him handsomely, and afterwards put it on again. The other badges of the priesthood are a stick which they carry in their hands, and their wearing a wide long robe, which is black, green, blue, or red, according to their choice. We have already observed that they are obliged to marry once, and no oftner. This custom they found upon the Apostle's words, *A Bishop shall be the husband of one wife*, where they interpret the word Bishop, to signify Priest. As they pass along the streets the

common

common people ask their blessing, which they give them with the sign of the cross.

Their churches are built round and vaulted to bear some resemblance to the heavens, and each of them has five steeples, one of them being larger and higher than the rest, the other four are built round it. They have neither pews, benches nor chairs, because they perform their devotions either kneeling or prostrate upon the ground. They allow neither organs, nor any other musical instruments, nor have any images, though they allow of paying their devotions to pictures. There are about 200 of these churches in *Moscow*. They also look upon their church-yards as very sacred places, and therefore will not allow of any impurities being thrown there, or suffer a dog to pass over them. They are great admirers of bells, and think them an essential part of divine service.

When the *Moscovites* are at their devotions they often strike their foreheads against the ground, and cross themselves in the following manner: they first make the sign of the cross with their fingers on the forehead, which they say is to intimate the ascension of Christ; next on the heart, to intimate that the heart is the receptacle of the word of God; then they make a cross on the right, and next on the left shoulder, to shew that at the day of judgment those to be blest with eternal life shall be placed to the right, and the damned to the left. Not many years ago the Patriarch ordered that the laymen should cross themselves with only two fin-

gers, though before that time, they had always done it with three, in remembrance of the Holy Trinity; but meeting with great opposition in this point, he prevailed on the Czar to send to the Archpatriarch of *Constantinople*, and to two other Patriarchs of the eastern churches, who approving his order, it was enacted into a law, notwithstanding which several *Moscovites* would sooner lose their heads than comply with it, and to this day they make use of three fingers, when they can do it in private.



C H A P. III.

The Ambassadors embark in a Vessel in the River Mosca, and entering the Occa, Sail by several Towns and Villages, till they arrive at Nisenvogorod, whence they proceed in a Ship built for that purpose, down the Volga. A Description of the Ceremissian Tartars. Several Towns described, and the manner in which the Russians catch Fish in the Volga.

THE Ambassadors went from *Moscow* by land as far as the monastery of *Simana*, where taking leave of their friends, they embarked in the river *Mosca* or *Moskva*, and proceeded to *Kolumna*, which lies on the right side of the river, is of a considerable bigness, and is surrounded with stone walls. Three wersts above the city the *Mosca* falls into the *Occa*.

Occa, which is much broader and more pleasant than the former river. Its current passing from the south, through a very fertile, and well peopled country, and its banks being covered on both sides with oaks, which in these parts are a kind of rarity. Here embarking again, they passed by a pretty large island, and several handsome villages on the right side of the river, and on the fourth of *July* came to the city of *Presla*. The next day they passed by the town of *Rhesan*, and on the evening of the 7th arrived at *Cassinogorod* the capital of the *Tartars* of *Cassinow*, which lies on the right side of the river *Occa*. They here met with the first *Mahometans*. The young Prince of the country lived at that time in an old castle not far from the city; his name was *Res Ketzi*, and he had a few years before put himself under the Czar's protection. They sent him a present of tobacco and brandy, in return for which he sent them two sheep, a barrel of mead, another of beer, and a third of brandy, besides some cream and fresh butter, which the Prince's mother had taken the pains to make, excusing his not having invited the Ambassadors on shore for fear of raising the jealousy of the neighbouring *Moscovite* Governors.

On the 9th they passed by *Morumna* on the left side of the river, where they discovered a troop of *Crim Tartars* who fired at them from the woods, but the retinue of the Ambassadors returned their fire, on which they did not think fit to approach.

They then passed by several villages and monasteries, and on the eleventh at night reached the city of *Nise* or *Niseno-vogorod*, where they found the ship *Frederic*, which had been built by the Ambassadors orders, but was now quite finished. It was a large three mast ship, so flat bottomed that it drew no more than seven feet water. It had many closets and convenient apartments, and was provided with some brass and iron guns, and twelve seats for the rowers. They had also a large shallop to carry their anchors, cables, and other necessaries, and to discover any banks or sands. The city of *Nise* is about 100 *German* leagues from *Moscow* by land, and 150 by water. It is surrounded with stone walls, and towers; but the suburbs, which are half a league in circumference, are much larger than the city. It is inhabited by *Moscovites*, *Tartars* and the *Dutch*, who have a Protestant church here consisting of 100 persons. They here bought a pullet for a penny; a quarter of a hundred of eggs for the same price, and sheep for twelve, fifteen, and eighteen pence each.

The Ambassadors sent Mr. *Mandeslo* and our Author, with their Pristaff, and the *Moscovite* interpreter, to thank the Weywode or Governor, for the many civilities he had shewn to the Duke of *Holstein's* subjects while they were building the ship, which took them up near a year, and to offer him a present worth about 25*l.* sterling, the reception he gave them shewed him to be a person much above the ordinary rank of the *Russians*. He sent two
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of his gentlemen to receive them at the gates of his palace, from whence being conducted through a gallery, they were at the entrance of the palace complimented by two others richly dressed, who introduced them to the Weywode, who was in his chamber dressed in brocade, and attended by a considerable number of persons of distinction. The room was hung with very rich tapestry, and had a large cupboard filled with plate. After he had returned their compliment and received their present he invited them to a collation, during which he discoursed with them in a manner much superior to the generality of the *Moscovites*, and among the rest asked whether they were not afraid of meeting with the *Cossacks*, who were sturdy fellows, and as brave as lions, shewing them at the same time a picture of *Sampson's* engagement with one of those creatures. To which they answered, that they hoped to deal with the *Cossacks* as *Sampson* did with the lion; to this he replied, that doubtless the reputation their nation had obtained in the Czar's service, would render them so terrible to the *Cossacks* as to prevent their making any attempt against them.

The river *Volga* is at the confluence of the two rivers 4600 geometrical feet broad, and as its waters are considerably increased in the months of *May* and *June*, by the thawing of those rivers that fall into it, the people who go from *Moscow* to *Astrachan* take the opportunity of this time to get over the sands and shallows so frequent in this river. Therefore having provid-

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ed themselves with necessaries for this voyage they left *Nise* on the 30th of *July*; but had scarce proceeded two wersts, before they struck upon the sands near the monastery of *Petsora*, and the next day touched upon another sand bank, when the winds becoming contrary they were forced to come to an anchor.

On the first of *August* the Ambassadors gave orders for placing the guards while they were upon the *Volga*. All that belonged to their retinue, whether servants or soldiers that were able to bear arms, were divided into three companies under the command of the two Ambassadors, and the Steward of the embassy. Mr. *Crusius* the first Ambassador had the Master of the Horse for his Lieutenant, and Mr. *Brugman*, the other Ambassador had the Secretary of the embassy. They were to be upon their guard alternately, in order to place the centinels in the fore-castle, the stern, and at the mainmast.

The wind continuing contrary, they had again recourse to their oars, but had not proceeded 500 paces before they struck upon the sands, and the next day, when they had scarce advanced a quarter of a league, were entangled among the sand-banks, where seeing the wreck of a ship that had been lost there not long before, and being nine hours in getting off, this, with the thoughts of the length of the voyage, it being 558 leagues to the *Caspian* sea, and the ignorance of their pilot, made them almost despair of accomplishing it. Their hopes, however, were revived the next day, by meeting a
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very large vessel laden with salt-fish, which had 200 men on board, to assist in towing her up against the stream; this is performed with incredible pains, they scarce advancing two leagues in a day.

On the fifth they came before the village of *Pannino*, where being supplied with some pullets, and other fresh provisions at a very cheap rate, they passed between two islands, and at night came within sight of *Basiligorod*, but cast anchor for fear of the sands, which they passed the next day with great difficulty, and did not come up to the city till the afternoon, when they saluted it with their great guns, as they did all the other cities upon the river.

The city of *Basiligorod* is situated at the foot of a mountain on the right side of the river *Volga*, at the conflux of that river, and the little river *Sura*, which was formerly the common boundary between the territories of the *Moscovites* and the *Tartars* of *Casan*, called *Ceremisses*. This city is without walls, and the houses are of wood; for the *Moscovites* extending their territories farther on that side, have occasioned its being neglected.

The country inhabited by the *Ceremissian Tartars* extends on both sides of the river *Volga* beyond *Casan*. They live only in huts, and feed upon the milk afforded by their pastures, and on the wild fowl, and honey they take in the woods; but they are very barbarous, treacherous, cruel, and much addicted to robbery. Those who live in the mountainous country on the right side of the *Volga*, are called *Nagorni*,
or

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or Mountaineers; and those on the other side,
are termed *Lugovi*, or *Lugowizene*, from their
plentiful meadows, which supply both them
and the *Nagorni* with great quantities of hay.
They are said to be partly *Mahometans*, and
partly *Heathens*; but those about *Casan* are
Pagans. They are intirely unacquainted with
baptism or circumcision. In order to give a
name to a child, they appoint a certain day six
months after it is born, and then give it the
name of the person they first meet. They ac-
knowledge the existence of an immortal Being,
the author of all good, who therefore ought to
be revered; but have no idea of a future
state, either of rewards or punishments, yet
believe there are evil spirits that afflict people
in this life, and therefore ought to be appeased
by sacrifices. To these evil spirits, they pay
their devotions at a certain place among the
fens, about four leagues from *Casan*, where
they never appear empty handed, lest this neg-
lect should be punished by some lingering dis-
ease. One of the principal residences they
assign to these evil spirits is the torrent of
Shockshem, two leagues from *Nunda*, which
having a swift current between two mountains,
is never frozen, and has imprinted such an idea
of an hidden mystery in these poor wretches,
that though they see the *Moscovites* pass it every
day, they think they cannot approach it with-
out manifest danger of their lives. When they
offer their sacrifices to God, they kill an ox,
horse, or sheep, and hanging the skin upon a
pole laid across the boughs of two trees, roast
the

the flesh by the fire kindled underneath ; then taking a slice of the meat, and a cup of mead, they throw them both into the flames, offering their prayers to God for the preservation and increase of their cattle, or some other of the conveniences of life. They also pay adoration to the sun and moon, and have a peculiar veneration for whatever they dream of, whether it be a horse, cow, fire or water ; and say, that animated things are more worthy of worship than the painted Gods of the *Moscovites*. They perform most of their religious ceremonies near the torrent ; and at the death of a friend feast upon his best horse.

These people make no use of Priests or books, and their language has nothing in common with the other *Tartars*. Some of them, however, understand the *Moscovite* tongue. They not only suffer, but encourage polygamy, nothing being here more common than for a man to marry two or three sisters at a time. Their women are only wrapped in a piece of coarse white cloth, and shew scarce any part of their persons but their faces. Those who are betrothed, have, however, a peculiar head-dress, pointed like a horn, to the end of which is fastened a silk tassel, on which hangs a small bell. The men have breeches under their upper garment, which resembles a great coat. They all shave their heads ; but the unmarried men wear a long tress of hair, which they sometimes suffer to hang down their backs, and at others tie it up in a knot.

These

These people were so much affrighted at the sight of our travellers, that very few of them dared to venture to the side of the river to see them pass by, yet at night when they reached the river of *Welluka*, one of those *Tartars* came on board to sell a sturgeon, for which they paid him the value of fifteen-pence.

On the 7th of *August* they arrived before the city of *Kusmademianski*, 40 wersts from *Basiligorod*, and situated at the foot of a mountain. Here they observed whole forests of very large elms, out of the bark of which the inhabitants make sledges, and out of the bodies of the trees, cut in the manner of a cylinder, and hollowed out, barrels and other utensils. Then proceeding three wersts farther, near the isle of *Krius*, they were supplied by the peasants with fresh provisions, and forced by a tempest to stay all night.

On the 8th, they continued their voyage with a fair wind, to the isle of *Turich*, where they had the misfortune, when under sail, of being forced upon a sand-bank, and of being four hours before they could get off. In the mean while they saw abundance of *Tartars* at some distance coming from hay-making: however, by night they got within sight of *Sabakzar*, which stands in a most agreeable situation; tho' its buildings, like those of the other cities, are all of wood. Near the isle of *Makrits* they saw a boat, which being sent to get intelligence who they were, took a compass round the ship, and being informed of their quality,

quality, above 300 persons appeared on the shore to see them pass by.

On the 11th, being forced on shore by the current, Mr. *Mandeflo* and our Author, had the curiosity, while the men were endeavouring to get off the vessel, to land in order to take a view of the country, for which they had like to have paid very dear; for a fair gale springing up, the ship was soon out of sight: but after being obliged to travel a great way along the banks, they at last espied a boat sent to carry them to the ship, which they reached at night, when they found her at anchor.

On the 13th of *August*, they came before the city of *Suiatski*, situated on the left hand, on the ascent of a hill. It has a castle, and some churches of stone; but its other fortifications, and all the private buildings, are of wood. At night they arrived before the city of *Casan*, which is situated in a large plain upon the river *Casanke*, and has given its name both to the city and province. The city, which is about seven wersts from the *Volga*, is very considerable, both for its bigness, its situation, and its strength. The castle and its fortifications are of stone, and are well provided with artillery, and a good garrison of *Moscovites*, the *Tartars* being forbid to enter it upon pain of death. The Commander in chief of the place, at their arrival in its neighbourhood, was brother to the Governor of *Nise*, and was presented by the Ambassadors with a very fine ruby. Mr. *Mandeflo* and our Author went on shore to take a view of the

place, and to purchase some provisions ; but they could get none that were good, except some fruit, and particularly melons, that were as big as pomkins. At their leaving the city, they were informed by some *Tartars*, that their ship was gone, which obliged them to hire a waggon, by the help of which, they proceeded along the shore, till meeting with the *Pristaff's* boat, they were carried on board, the ship lying at anchor two leagues below *Casan*. The country hereabouts is fertile, but almost desolate, from its being so much infested by the *Cossacks*.

They afterwards proceeded by several villages ; they were frequently exposed to danger from the sand banks, and on the 18th were met near the island of *Proleikarsa*, by the Governor of *Torki*, a place upon the *Caspian* sea, who was returning from his government, attended by eight boats with musqueteers. At first not knowing to whom these boats belonged, the Ambassadors made them keep at a distance ; but coming nearer, they told them that 3000 *Cossacks* waited upon the river, by the *Caspian* sea for their coming, and had sent out 70 horse, to discover them at a distance ; but they were so little terrified by these stories, that they continued their course without stopping. The next night a false alarm was given by order of the Ambassadors, to make trial of their people in case of a sudden attack, which succeeded to their satisfaction. The next day they came to an island called *Staritxo*, fifteen wersts in length, behind which they found a
great

great quantity of stones shaped like lemons or oranges, which being broken in the middle, represented a star of several colours, and some that appeared like gold and silver. They then came in sight of a place pleasantly situated, the ruins of which shewed it to have been a *Tartarian* city, called *Uneroskora*, where was yet to be seen the monument of a Saint, to which the inhabitants of those parts pay extraordinary devotion.

On the 20th, some fishermen of this place sold them 55 large breams for the value of 50 pence. They have here a peculiar way of fishing: they take a long cord, to one end of which they fasten a pretty large stone, that falls to the bottom, and to the other several pieces of wood, which swim upon the water: all along the cord are fastened many lesser ones, each with a hook and a fish for a bait at the end. In this manner they take very fine fishes of eight, ten or twelve feet long.

When the *Moscovites* pass along the rivers in their boats, they fasten a hook to one end of a cord, and to the other end of it a smooth board of a hand's breadth, tinned over, which they drag along after the ship or boat, and the stream causing the tinned board to turn frequently to the sun, makes it appear like the scales of fish, by which means they allure after them and take as many fishes, even of the larger sort as they have occasion for, so that the *Moscovites* make scarce any other provision for these voyages but a kind of biscuits; for the multiplicity of their fast days accustom them so

much to fish, that while they are on board they set little value on flesh. The Ambassadors here caused a boat which had brought their provisions from *Nise*, and was now empty, to be set on fire for fear of its falling into the hands of the *Cossacks*.



C H A P. IV.

Their Voyage down the Volga continued. A View of several extraordinary Mountains, and of the most remarkable Places; and the Events that happened till their Arrival at Astrachan; particularly their coming up with some Vessels in which were a Tartarian Prince, a Persian Cuptzi, a Moscovite Envoy, and a Tartarian Ambassador: the Ceremonies that passed between them. A Description of the Island of Delgoi, the City of Astrachan, and the Country and Inhabitants of Nagaia; with the Civilities the Ambassadors received at Astrachan.

ON the 21st they saw on the right hand the ruins of two places in a delightful situation, said to have been destroyed by *Tamerlane*; and on the 22d passed with much difficulty over three great sand-banks, near which may be seen on the right hand Mount *Arbeuchim*, which received its name from a large city, the ruins of which are still visible. Here they discovered, between two little hills, a stone 28 feet square, with the following inscription:

If

If thou raise me, thou shalt be rewarded.

They were told that fifty passengers being forced on shore there some years before, had the curiosity to lift up the stone, and found on the other side nothing but the following sentence :

In vain dost thou look for what thou hast not put here.

At a small distance from the river is a spacious fertile country, rich in pasture grounds, but destitute of inhabitants, there being nothing to be seen but the ruins of cities and great towns destroyed by *Tamerlane*.

On the 24th they were driven twice on shore by contrary winds, and the two following days found great difficulty in getting over the sand-banks. This, with the bad diet, to which most of the people were unaccustomed, and the frowardness of one of the Ambassadors, rendered the hardships they laboured under almost insupportable.

On the 25th they discovered to the right a mountain from whence the *Moscovites* obtain abundance of salt, which being prepared in huts built for that purpose, and dried in the sun, is transported from thence to *Moscow*. At some distance they at length perceived Mount *Diwisagora*, or the *Maid's Mountain*, which towards the river side is divided into many steep hills; and these being of various colours afford a very agreeable prospect. Upon each of these hills is a row of pine-trees, growing with such regularity, that, were they not inaccessible, they might be rather considered as planted

there by art than by nature. At the foot of this mountain arises another, which extends eight leagues along the river: the valley between them produces a vast number of apple-trees fit for making cyder.

Having the same evening received advice by letters from *Moscow* and *Nise*, that four *Cossacks* were got into their retinue in the quality of mariners, they became alarmed, especially on their perceiving after sun-set two great fires at the entrance of a wood on the right hand; but having dispatched five or six musqueteers ashore, they were discovered to be *Strelitzers* who had guarded a *Persian* caravan: and the following night they were put into another fright by two fishermen, who passing by the ship in a boat were stopped by the sentinels; but finding that they differed in their relations, and suspecting them to be *Cossacks*, they sent them the next morning to the Governor of *Samarra*.

They now passed by Mount *Saccobei*, which reaches 15 wersts along the river, as far as *Samarra*; it being one continued rock, bare on the top, but on the sides covered with trees. While they were detained here by contrary winds, two large red snakes, that came from the shore, got up by the cables into the ship; but they were no sooner perceived by the *Moscovites*, than they begged they might not be killed, and that some food might be given them, alledging that they were sent by *St. Nicholas* as the forerunners of a fair wind.

Early

Early on the 28th they came near the city of *Samara*, which lies two wersts from the left side of the river, and 350 from *Casan*. It is almost square; and all the buildings, except some churches and two or three monasteries, are of wood. Before night they arrived at the Mountain of the *Cossacks*, which obtained its name from the frequent robberies here committed by them, this being their assembling place, from whence they discovered what ships came that way; but since four or five hundred of them were killed by the garrison of *Samara*, they have not infested this mountain in such numbers.

On the 31st they met with two large barges manned with 400 mariners, each laden with provisions, particularly caviar, and afterwards four more coming from *Astrachan* with salt and salt fish; who told them they had met with 200 *Cossacks* near that city, who had suffered them to pass by unmolested.

On the 1st of *September* they passed in sight of *Saratof*, a city situated in a large plain upon a branch of the *Volga*, and only inhabited by *Moscovite* soldiers, who keep garrison here to bridle the *Calmuc Tartars*, a people who inhabit a vast tract of ground from hence to the *Caspian Sea* and the river *Jaika*, and are so powerful as sometimes to make open war with the Czar. The next day they passed by the mountain of *Achmats Kigori*, which affords a fine prospect at a distance, from its top being covered with verdure, the ascent chequered with mould of different colours, and its being skirted

skirted by a bank as even as if formed by art. They then passed by the *Golden Mountain*, so called from the *Tartars* having near it surprized a fleet of *Moscovite* vessels, said to be so richly laden, that they divided the gold and silver by the bushel. They were scarce out of sight of this mountain, when they discovered another called the *Chalk Mountain*, which extending 40 wersts along the river, arises by an easy ascent to the top; and at the foot near the river are many trees planted chequer-wise.

They next came to the *Mountain of Pillars*, so called from rocks of several colours appearing above the rest. Here meeting with a large barge, they were told by the pilot that he had passed in sight of 70 *Cossacks*, who had suffered the vessel to pass by, but had in the night stole the lighter, for which he had paid 500 crowns to have it again. The same evening the Ambassadors saw ten *Cossacks* cross the river, upon which Mr. *Brugman*, one of the Ambassadors, ordered eight musqueteers to find them out, and bring them on board; but the *Cossacks* having time to get into an adjacent wood, and it being very late before the musqueteers returned, this caused some dispute between the Ambassador and the Steward of the Embassy, the latter alledging that it was extremely dangerous to expose the men in the dark, and in an unknown place, where they must infallibly perish for want of timely relief: however, he had no other answer than ill language.

On the 3d of *September* they came to the mountain of *Kamaschinka*, and a river of the same

same name, that arises out of the torrent of *Iloba*, which falls into the *Don*. The *Cossacks*, by crossing this river in small boats, make excursions as far as the *Volga*, which renders travelling very dangerous. But they had no sooner passed this place, than finding themselves within sight of the caravan of *Persia* and *Tartary*, they made all the haste they could to get up with it, and saluted it with four pieces of cannon and a volley of small arms, under the sound of their trumpets, which was returned by the discharge of some musquets. The chief persons belonging to this caravan, were a *Tartarian* Prince, named *Mussal*, the *Persian* Cuptzi, a *Moscovite* Envoy sent into *Persia*, an Ambassador of *Crim Tartary*, and two or three *Persian* merchants. They immediately after saw a *Moscovite* officer, with some *Strelitzers* coming towards them in a boat, who having saluted them with a volley of small arms, the officer alone came on board to compliment them in the name of the *Tartarian* Prince, and his example was soon after followed by the *Persian* Cuptzi, upon which the Ambassadors sent two gentlemen of their retinue with their *Moscovite* interpreter, to the Prince, and the Secretary of the embassy with the *Persian* interpreter, to the Cuptzi, to return the compliment. The Secretary happening to go to the larboard side of the ship, he was told by the Cuptzi's servants, that their master's wife being lodged on that side, they desired him to come to the other, which being done accordingly, the Secretary and his attendants

tendants were received by several well dressed persons, who lifted them up by the arms into the ship, and conducted them to the Cuptzi's chamber, where they found him sitting cross-legged after the *Persian* custom upon a couch, covered with the best *Persian* tapestry, and resting his back against a crimson cushion, he put his hands to his breast with a low inclination of his head, the highest mark of respect used in *Persia*, and having intreated them to sit down, which they could not do in that posture without some trouble, he answered their compliment in a very obliging manner, telling them that how desirous soever he was of seeing his own country and house, he had conceived a much greater satisfaction at the sight of their ship; adding, he hoped, that as soon as they entered *Persia*, they would be sensible of the difference there was between the barbarity of the *Moscovites*, and the politeness of the *Persians*; and that after his return he would employ all his interest to be made their Mehemander or conductor, that he might lay them under all the obligations in his power.

Before they left the ship, the Cuptzi treated them with a collation served up in plate vermillion gilt, consisting of several sorts of fruits and pistachios dried and pickled.

On the 4th of *September* several men whom the *Tartarian* Prince had sent to excuse his not coming to visit the Ambassadors came on board. These were *Circassian Tartars*, and he who appeared to be the Chief, was pretty tall, of an olive colour, with long greasy black hair, and his

his beard of the same colour. Over his garment he wore black sheep-skin, with the woolley side outwards, with a cap close to his head, and had a very frightful countenance. The rest had black or brown coarse cloth coats. They were sent back loaden with brandy.

On the 5th of *September* they came to the first branch, by which the *Volga* discharges itself into the *Caspian* sea, and the next day came to *Zariza*, where they overtook the caravan which had got before them, and taking the advantage of a fair wind continued their course. The city of *Zariza* being 350 wersts distant from *Saratof*, is situated at the bottom of a high hill on the right side of the river, and is fortified with five bastions and as many wooden towers. It has no other inhabitants but the garrison, which is kept here to bridle the *Cossacks* and *Tartars*, and to serve for convoys up and down the river. All the country between *Zariza* and *Astrachan* being barren, the last is supplied with wheat from *Casan* in such plenty, that it is bought cheaper than at *Moscow*. At a small distance below *Zariza* they passed by the island of *Zerpinske*, where the *Cossacks* had a little before surprized and ravished the wives and daughters of the soldiers belonging to the garrison of *Zariza*, who keep their cattle there. This island is 12 wersts in length.

On the 7th of *September* the weather being very tempestuous they advanced but slowly, on which the Ambassador *Brugman* took this opportunity

portunity to summons all the servants of the embassy before him, and to charge them with want of duty and respect, requiring the musicians, guards, and footmen, to take an oath of fidelity to his person, to which they answered, that he had no reason to suspect their fidelity, and that they were ready to sacrifice their lives in his service; desiring, however, that they might be treated with less rigour than he had hitherto used, which he promised; this promise was, however, but indifferently performed.

In the evening a fisherman brought them a fish five feet in length, with a long and broad snout like the bill of a wild drake, the body was full of white and black spots like the skin of a tyger, except upon the belly, which was quite white. This fish had a more luscious taste than salmon. They also bought of him some white fish, which are about eight feet long and four broad, and are not unlike a sturgeon, but have a wider mouth and whiter flesh. They now came to a second branch of the *Volga*, from whence as far as *Astrachan* the country on both sides of the river abounds in liquorice, the stalks of which are of the thickness of a man's arm, and near four feet high.

On the 9th of *September*, a violent wind carried them within sight of the little city of *Tzornogar*, situated 200 wersts from *Zariza*, which had been then only built about nine years. The former city of the same name being situated on the shore about half a league from thence, where it was inconvenient land-
ing,

ing, was removed to the place where it now stands on a high shore on the right side of the river. Its fortifications consists of eight wooden towers, and a rampart formed of thick planks. It has a garrison of four or 500 Strelitzers, kept there to secure the adjacent country from the incursions of the *Cossacks* and *Calmuc Tartars*, on which account a watch-house is erected at each of the four corners of the city upon high poles, from whence they may, without the least interruption, command the view of a spacious plain.

They afterwards passed by several other branches of the *Volga*, and on the 15th of September made the island of *Dolgoi*, in which *Astrachan* is seated, and as this city lies in that part of the *Volga* which divides *Europe* from *Asia*; and they were now entering another part of the globe, they saluted it from the midst of the river, with a general discharge of their great guns and small shot, to the great surprize of the inhabitants, who are not much accustomed to the thundering noise of cannon.

The climate was here as hot as the weather is in *Germany* in the midst of summer, especially when the wind blew to the eastward from the *Volga*; but the sea breezes which blew from the south moderated the heats, as they afterwards found, in the hottest months. The winter lasts here no longer than two months, but is so exceeding cold, that the river is frozen, and sledges are used upon it.

The isle of *Dolgoi* is sandy and barren, and produces nothing for the subsistence of human

life, except what is brought forth by the industry of the inhabitants in their gardens, and some well cultivated grounds. The continent on the right hand is no less barren; but on the left towards the river *Jaika* are very good pastures. The only thing produced by the deserts is salt for there are certain salt-pits, where the salt swims upon the surface of the water of the thickness of a finger, and is not unlike our rock crystal, and of this there are such prodigious quantities, that for the value of a halfpenny a person may take up forty pounds weight. One crust being no sooner taken off than another rises.

The river between *Astrachan* and the *Caspian* Sea, which is twelve leagues in extent, so abounds in fish, that they bought twelve large carps for two pence, and 200 young sturgeons for half a crown. There are here infinite numbers of lobsters, on account of their being never eaten by the *Moscovites* and *Tartars*. The great multitude of islands hereabouts also afford an incredible number of wild fowl, especially wild-geese and wild-ducks, which the *Tartars* take with hawks and falcons, in the breeding of which they are very expert. They are also fond of hunting the wild boar, the flesh of which they sell to the *Moscovites*, their religion not permitting them to eat it.

That part of *Tartary* which is inclosed between the rivers *Volga* and *Jaika*, as far as the *Caspian* Sea is called *Nagania*, and of this country *Astrachan* is the capital. The fruits it produces are not inferior either in flavour or beauty

to those of *Persia*, especially their nuts, apples, quinces, peaches and melons, of which last, there is an admirable sort said to have been first brought from the *Indies*, which is of a delicious taste; the rind is of a lively green, the pulp of a pale carnation, and the seed black: two or three of these are sold for an halfpenny. Grapes were but lately introduced, by the means of some *Persian* merchants, who brought the first stalks to *Astrachan* which were planted by an old Monk in a garden belonging to the convent in the suburbs, and the Czar having tasted some of these grapes, ordered him in 1613, to increase his stock with all possible diligence, which he did so effectually, that at this time there was scarce a house in the town without its vineyards, which turn to such advantage to the owners, that the master of the house where the Ambassadors lodged, assured them, that the preceeding year, the vines about his house had yielded him no less than 100 crowns, and that some years before they planted a vineyard which produced no less than 60 pipes of excellent wine in one year.

The city of *Astrachan* is surrounded with a stone wall, and strengthened by other fortifications. The whole compass of the city is 8000 geometrical feet, and the side which looks to the river, is 2216 feet broad, affording a fine prospect from its many turrets and steeples built of stone, which make a handsome appearance, at a distance. The houses, however, are generally of wood, and but indifferently built. To keep the neighbouring *Tartars* in awe, the

above fortifications are said to contain 500 large brass guns, besides many mortars, and it has a garrison of Strelitzers consisting of nine regiments of 500 men each.

As this city is in a manner the common frontier between two considerable parts of the earth, not only the *Crim*, *Precopense*, *Calmuc* and *Nagaian Tartars*, but also the *Persians*, *Armenians*, and even the *Indians* themselves carry on a considerable trade there, which make the customs of the place, though very low, amount to 25000 crowns *per annum*.

The natives of *Nagaia* are neither allowed to dwell within the city nor to build any other; but are forced to be satisfied with living in an inclosure formed with palisadoes without the city walls, or to live in stragling huts about the fields. Their huts which are made of bulrushes or canes, are round, and about twelve feet in diameter, and in the middle of the top, have a hole which answers the purpose of a chimney, through which passes a stick with a piece of coarse cloth at the end to facilitate the going out of the smoke, and this stick they draw in as soon as the turf or cow-dung, which are their ordinary fuel, is reduced to a live coal. During the cold season, they cover these huts with coarse cloth, and spend their time within doors with their wives and children, scarce ever stirring abroad. In the summer season they move from place to place, and settle where they meet with the best pasture for feeding of their cattle, which failing in one place, they put their wives and children with their huts and utensils upon
carts,

carts, camels, oxen and horses, and then go to another. However, at the approach of winter they all retire about *Astrachan*, where they lodge in troops at such a distance from each other, as to be in a condition to join their assistance against the *Calmuc Tartars*, and the *Tartars* near the river *Jaika*, for which reason the *Moscovites* furnish them with arms in the winter, which they are obliged to return as soon as the rivers and roads are unthawed; for they are not allowed to have any arms, either offensive or defensive, in the summer. These, as well as the *Daghestan Tartars*, are free from all taxes; but are obliged to serve the Czar in his wars. They have Princes, Commanders, and Judges of their own; but to secure their allegiance to the Czar, some of the Princes are left as hostages in the castle of *Astrachan*.

The *Nagaians*, as well as the *Crim Tartars*, are generally low of stature, inclining to fat, of an olive complexion, with large faces and little eyes. The men have also but small beards, and are seldom without wrinkles; they shave their heads, and wear a garment which is a kind of cassock, of a coarse grey cloth, over which the *Nagaians* commonly wear a kind of mantle made of black sheep-skins, with the woolly side outwards, and a cap of the same stuff. Their women, who are not disagreeable, are commonly clothed in white linnen, wearing on their heads a sort of cap, round which hang many copees or *Moscovite* pence. It is customary with them to devote their children to God, or to some Imam or Saint. Their

girls they distinguish from others by a ring with a ruby, turquoise or coral hanging at their nostrils. The boys wear a ring in their right ear.

They are for the most part *Mahometans* of the *Turkish* sect; but some profess the *Moscovite* religion. They live upon their cattle, and what they obtain by hunting and fishing. Their cattle are very large, and their sheep like those of *Persia*, have great fat tails, which weigh 20 or 30 pounds, they are flat nosed, and have hanging ears like our spaniels; their horses are but small and ill shaped, though they are strong and hardy. They have some camels, and those have generally two bunches on their backs. They use fish dried in the sun instead of bread, and sometimes make cake of meal, rice, and millet, which they fry in oil or honey. They eat camels or horse-flesh; and their drink is water or milk, but mare's milk is most esteemed.

They had no sooner cast anchor before the city, than the *Persian* Cuptzi sent them a present of fruit, in return for which the Ambassadors made him a present of several sorts of distilled waters, and some sweetmeats. The next day several of the *Persian* merchants came on board, and as it is not usual for any in their country to come empty handed before persons of distinction, every one of them brought a present of fruit, and our *German* travellers being greatly pleased with their frank and civil behaviour, after their being so long troubled with the barbarity of the *Russians*,

made

made them so welcome that some of them fell drunk upon the deck, and one of them was forced to stay on broad all night.

On the 17th the *Persian* Cuptzi sent on board a present of very fine rice, and a vessel filled with garlick preserved after the *Persian* manner. Some of his domestics who brought the present, and were mariners, were surprized at the bigness of the ship, and they all agreed, that it would not be fit for the *Caspian Sea*, unless the masts were taken down. The Ambassadors did not wonder at their being of this opinion, as the *Persian* ships are made like our *European* bathing tubs, and scarce take two or three feet water, for which reason they seldom venture farther than a good pistol shot into the *Caspian Sea*. The *Persians* being gone, the Ambassadors sent a large drinking cup, vermillion gilt, to the chief Governor, desiring his advice in relation to their intended voyage, and it was soon after resolved to continue it by sea.

On the 19th of *September* they sent the shallop to fetch the *Tartarian* Prince who brought another *Tartar* Prince along with him, and a retinue of 40 persons. He was of about 28 years of age, and had an agreeable countenance; he was of a merry disposition, and was richly dressed after the *Moscovite* fashion. He was received with the sound of trumpets, and a discharge of three great guns, and having staid about two hours in the Ambassadors cabin, and taken a view of the ship, was conducted back in the same manner, after his refusing to taste the collation prepared for him.

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The *Persian* Cuptzi having at the Ambassadors invitation promised to pay them a visit on board their vessel, came accordingly, two days after in company with a rich *Persian* merchant, and a Pristaff. He was received in the same manner as the *Tartar* Prince, and treated with a very fine collation and music, after which they made their hautboys and timbrels play several tunes.

On the 22d in the morning the Governor sent the Ambassadors a present of 20 fitches of bacon, 12 large fishes dried in the smoke, a barrel of caviar, a ton of beer and another of mead; and the Ambassadors the same day desiring leave to come on shore, and to have some horses to visit the *Tartar* Prince, the Governor sent them very obligingly to the river side the next day, from whence the Ambassadors being conducted to an apartment prepared for them on purpose without the city, they walked to the Prince's lodgings, where he received them in the court, and conducted them into an apartment richly hung, where they found *Alexis*, a *Moscovite* Envoy, and an Ambassador from the *Crim Tartars*. A fine collation of fruit was prepared for them, and they had great plenty of wine, beer, mead and brandy, the Governors trumpets sounding all the while. When the health of the Czar and of the Duke of *Holstein* were drank, the Prince presented the cup standing, even to the Pages. In the mean time *Alexis*, the *Moscovite* Envoy entertained the Ambassadors with the great qualities, and extraordinary rank
of

of this *Tartarian* Prince, observing that his sister was to be married to the King of *Persia*.

A few days after the Cuptzi invited the Ambassadors to an entertainment. They were conducted with their attendants to a house he had borrowed of the Governor, opposite to which he had hired another, where a scaffold was erected covered with tapestry, on which his hautboys and timbrels played from the time of the Ambassadors coming till their departure. The Cuptzi met them in the court, from whence he conducted them through two rooms hung with rich *Turkish* and *Persian* tapestry, and into a third hung with gold and silver brocade. In all the rooms the tables and seats were, for the convenience of the Ambassadors, placed after the *European* manner. The tables were covered with satin or taffety, and loaden with a variety of fruits and preserves, as grapes, peaches, apricots, melons, almonds, pistacios, and several *Indian* fruits preserved with sugar and honey. Soon after the *Persian* and *Polish* Ambassadors who were travelling to the court of *Moscowy* came in, having over their own habits, rich robes presented them by the King of *Persia*, and each a gold cross hanging upon the breast; as they were well versed in the *Latin*, *Spanish*, *Italian* and *French* languages, their company was extremely agreeable. The entertainment, according to the custom of *Persia*, began with fruits and preserves, in two hours time the meat was brought up in large silver dishes filled with rice of several colours, and upon that various sorts of meat
boiled

boiled and roasted, as beef, mutton, tame fowl, wild ducks, fish, &c. which were very well dressed.

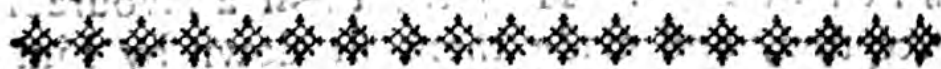
As the *Persians* make no use of knives at table, their cooks always cut their meat ready for eating in small pieces. Each table has a carver who takes the meat out of the great dishes in which it is brought up, and fills some lesser ones with three or four sorts of meat. So that each dish might serve two or three people. The drink was beer, mead, and brandy, of which little was drank till the latter end of the feast, when the cups began to go merrily round; and the whole was concluded with a large porcelain vessel filled with a hot blackish liquor called *Kahawa*. In short they were entertained with as much civility as if they had been in any part of *Europe*.

On the 27th the Ambassadors, with some of their retinue, took a walk round the city, towards the quarters of the *Tartars*, in order to view their habitations. They observed by the way that the people did not thrash their corn; but tread it out by oxen and horses; and that every hut had its hawk or falcon.

On the 30th of *September* the Governor of the city sent the Ambassadors a present of gingerbread, and the juice of gooseberries made into a paste, or rolls. It was of a sharp and pleasant taste, and is frequently used by the *Moscovovites* in their sauces. The next day the Secretary of the embassy, with two other gentlemen, were ordered to attend the Gover-

nor on business. He gave them a favourable reception, and made them sit down by him; but before he would give them an answer, complained of the ill conduct of the Ambassador *Brugman*, who had used very reviling language to the *Pristaff*, without the least regard to his quality in being the servant of the Czar, to whom he ought to have complained, or to those who represented his person at *Astrachan*. But added very obligingly, that though it was his duty to make these remonstrances, he would not impute it to the whole retinue; but would give them their dispatches, which he accordingly did.





C H A P. V.

They continue their Voyage into the Caspian Sea, and arrive at the City of Terki, where several of the Officers are kindly entertained by the Mother of Mussal the Tartarian Prince, with some Account of her Manner of living. From thence continuing their Voyage, they meet with a violent Storm, and are in the utmost danger of sinking, when the Judge of Niasabath sends two Boats to their Relief, in which the Ambassadors and part of their Retinue escape to land; but the Storm increasing, those on board are obliged to run the Ship on Shore.

HAVING taken in a supply of biscuit, beer, 20 fat oxen, and some barrels of salt-fish, they hired some *Tartars*, who promised to go before them in boats, to conduct them over the shoals at the mouth of the *Volga*: they left *Astrachan* on the 10th of *October*, but were soon after driven to the shore, where they were visited by a Prince of *Tartary*, who had a graceful person, and presented them with a sheep, and a barrel of milk. They observed that the earth hereabouts produced simples of an extraordinary size.

On the 13th, they were forced to come to an anchor near a little round mountain, fifteen wersts from *Astrachan*, and from the great number of snakes they saw there, they called it the *Snaky mountain*. It was covered with caper-trees,

trees, and the herb *Semper Vivum*, or House-leek of several kinds: the adjacent plain afforded the most delightful prospect in the world. They afterwards passed by many islands covered with bushes, canes and oziars; they saw a great many dog-fish, and a kind of cormorants, larger than swans, with their bills above a foot and a half long, two fingers broad, and forked at the end. Under their bills they have a bag of skin which they can contract or extend to such a bigness, that it will contain three gallons of liquor, and this they use as a reservoir for the fish they take, till they can swallow them. The Ambassador *Crusius* afterwards shot one of them upon the *Caspian* sea, which was two ells and an half between the extremities of the wings, and seven feet from the head to the feet.

On the 15th, they reached the mouth of the *Volga*, which is full of small islands, that abound with canes and reeds. The passages between these islands being shallow water, they were reduced to great danger, and were seven days in advancing four leagues. At length finding the *Moscovite* pilot very ignorant, and the maps of the *Caspian* sea they had brought along with them intirely false, they addressed the Colonel of the *Strelitzers*, desiring him to furnish them with an able pilot. He came on board, and being well treated, promised to send such a pilot as they might confide in; but no sooner returned to his own ship than he set sail, without fulfilling his promise. They therefore applied to the master of the *Persian*

ship, who notwithstanding his being owner of all the goods in the vessel, freely came on board, and steered them into ten feet water.

On the 30th of *October* they, as soon as it was light, discovered the country of *Circassia*, which extending from the south-west to the north-east formed a spacious bay, resembling a crescent; and on the first of *November* they cast anchor before the city of *Terki*. The *Cossacks*, it seems, had designed to attack them the night before; but missing them in the dark, happened to light upon the small fleet which carried the *Tartarian* Prince and the *Strelitzers*, who defended themselves with their fire-arms, when the *Cossacks* finding themselves mistaken, retired, letting them know that their business was with the *Germans*. A rumour of this attempt having been spread early in the morning throughout the city of *Terki*; the noise of the Ambassador's great guns increased their fear, and occasioned a general alarm, which was, however, soon appeased, when the Prince and his fleet soon after came into the road, and after a salute with their fire-arms, invited the Ambassadors to honour him with a visit at his Mother's.

Terki, the capital city of the *Circassian Tartars*, is seated about half a league from the sea-shore, upon the small river *Timenski*, a branch of the great river *Bastro*. It stands in a spacious plain, and is 60 leagues distant from *Astrachan* by sea, and 70 by land. As it is the last frontier place belonging to the Czar, it has a garrison of 20,000 men, 500 of whom were appointed

appointed for the guard of the *Tartarian* Prince. The city is two thousand feet in length, and eight hundred in breadth. All the buildings, even the towers and ramparts, are of wood, though the late Great Duke has caused some fortifications to be erected of earth after the modern way, which are well provided with cannon. The natives are only allowed to live in unfortified places and villages: though the administration of the government, and particularly of the Courts of Justice, is invested in the *Tartarian* Lords, who being bound by an oath to the Czar, transact every thing of moment in the presence of the Waywode of the place.

The next day the Cuptzi and the *Persian* Merchants sent the Ambassadors a present of most excellent fruit, and at the same time let them know, that if they chose to travel by land, they might take the conveniency of a large convoy of 200 camels, and a great number of mules, that were conducting a *Mosco-vite* Ambassador to the frontiers of *Daghestan*; and to convince them of the sincerity of their intentions, offered to bear them company in this journey. This proposal being approved by the Ambassadors, they had no sooner obtained leave from the Governor, than they dispatched their *Persian* interpreter to the frontiers of *Daghestan*, six leagues from *Terki*; but upon his arrival, he found the camels and mules already returned into *Persia*, the Governor having found means to delay his going till he had notice that it would be ineffectual.

On the 5th of *November* Mr. *Mandeslo*, the Chaplain, and Mr. *Olearius*, * the Secretary of the Embassy, accompanied by the *Tartarian* and *Persian* interpreters, were sent to the Governor with a present of a large vermilion gilt cup, and to each of his Secretaries a present of a rich ruby; they were also ordered to compliment the Mother of the *Tartar* Prince upon her son's happy return. The Governor entertained them with great civility and magnificence, and *Mussal* the *Tartarian* Prince, received them in person at the entrance of his court, with all imaginable demonstrations of friendship. He conducted them into a large and lofty hall, the walls of which were of earth, but so contrived, that at equal distances they might see a number of niches vaulted, and adorned either with rich beds, with silk or cotton counterpanes, or filled with pieces of *Persian* tapestry, coverlets wrought with gold and silk, and large chests, covered with the same rich stuffs. Under the ceiling hung two rows of wooden and earthen dishes, and on the pillars which supported the edifice were hung scymeters, quivers and arrows of the best kind. The Prince's Mother sat in a chair. She was about 45 years of age, tall, majestic, and of a good countenance. She was wrapt up in a black night-gown lined with fables; behind on her neck hung an ox's bladder full blown, wound about with a rich scarf, embroidered with gold and silk, and about her neck she had another scarf, both ends of which

* The Author.

hung down upon her shoulders. A woman who attended her, had also an ox's bladder, which they afterwards understood to be the badge of widowhood. On her right hand stood her three sons, the two youngest of whom could not be distinguished by their dress from the most inconsiderable person of the country. Behind these youths were several servants, whose faces being torn with their nails, still bore the marks of mourning for the death of her eldest son, who had been lately executed at *Moscow*; and on her left hand stood several aged *Tartars*, who were Officers of the court.

After the Princes had returned the compliment, made by the Ambassadors, a collation of fruit was brought in upon a little table. The gentlemen urged the Princes to sit down with them; but they excused themselves, by alledging the custom of the country, which did not allow of their sitting in the presence of their mother. After the collation, the Princess, and the rest of those who were present, took particular notice of the gentlemen's cloaths; and then the Princess herself, and each of the three Princes, presented them a large cup of a spirituous liquor extracted out of millet, and as strong as brandy; the Princes also did the same to the servants. Mean while they suddenly saw a door open behind the Princess, at the entrance of which appeared several women, and among the rest the Princess's daughter, who was betrothed to the Sophi of *Persia*. She was about sixteen years of age, very handsome, and of a clear complexion, to which the black-

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ness of her hair added no small lustre. These ladies were so curious to see the cloaths of these *German* gentlemen, that they pushed one another backwards from the door, which at the first wink from the Princess was shut; but they soon opened it again to take a full view of them, and calling one of the servants, seemed much delighted with his dress, and even made him draw his sword, in order to view the blade; but a *Persian* Eunuch who had been sent to carry the young Princess into *Persia* happening to come, the door was immediately shut, and the gentlemen took their leave of the Princess, and her sons, in order to take a view of the city. The houses there are low and mean, being made of boughs of trees, plastered over with earth or clay. The men are generally strong limbed, of a tawny complexion; but not so broad faced as the *Nagaian Tartars*. Their hair is black and long; but they shave from the forehead to the neck about the breadth of an inch, leaving just at the crown a lock which falls down behind. Their cloaths are like those of the other *Tartars*, who inhabit these parts, only their cloaks, which are either of sheep-skin, or very coarse cloth, are somewhat larger: they are fastened at the neck with a string, and as they are too scanty to cover the whole body, they turn them so as to shield them from the wind and rain. The women are handsome and well shaped, having a clear complexion, and an agreeable bloom in their cheeks. They never cover their faces, and their black hair hangs down in two tresses on both sides. They wear

wear black caps upon their heads, which they cover with a fine piece of callico or linnen cloth tied under the chin. All the women they met were cloathed only in a kind of smocks or frocks, which were green, yellow, or blue, and the bosom cut so deep before, that these gentlemen could easily see below the navel. They appeared very familiar, stopped the gentlemen to examine their dress, and though some of the retinue under the pretence of handling their necklaces, which were of amber, copper or tin, slipped their hands into their bosoms, they did not seem in the least offended. They have notwithstanding the reputation of being very virtuous, and one of the officers belonging to the retinue, afterwards becoming familiarly acquainted with one of the women who was very handsome, made trial of her chastity; but found it impregnable.

As to the religion of these people though they use some *Mahometan* ceremonies, and in particular circumcision, they have neither the Koran, Priests, nor Mosques, and may properly be termed *Pagans*.

Having received advice that the convoy of camels and mules were returned into *Persia*, the Ambassadors resolved to continue their voyage by sea, upon which the *Tartarian* Princess sent them a present of two sheep, fifty pullets, and several other provisions; they had also a present of beer, mead, and a sheep sent them by the High Chancellor of *Moscovy*. In the afternoon of the same day, Prince *Mussal* came

came on board to bid them farewell, bringing along with him *Tartarian Myrze*, a brother to the Prince of *Tarku* in *Daghestan*. His habit, which was like that of the rest of the *Tartars*, was only a coarse cloth cloak over his old cloaths; his countenance sufficiently discovered his natural fierceness, and his behaviour was in all respects answerable to it. He refused to arise like the rest of the company, when the Czar's health was drank, and being admonished by Prince *Mussal* to consider what country he was in, answered that he knew not whether he had not as much right to it as the Grand Duke, reproaching *Mussal*, that with all his fine cloaths, he was no more than a slave, while he in his rags was a Sovereign Prince, and acknowledged no superior but God, and then absolutely refusing to drink the Czar's health went away. His servants however, found means to take a silver spoon and a knife with them.

In the men while the Governor sent the Ambassadors a present of 100 pieces of hung beef, four tons of beer, one of mead, a cask of wine, and another of vinegar with some cakes of gingerbread, and some common bread.

On the 10th of *November* they set sail, directing their course towards *Derbent*, and about noon, discovering a bark which hovered about at a distance, the Ambassador *Brugman* ordered a great gun to be fired, which made her bring to. She proved a vessel laden with fruit, the master of which happened to be brother to the
Persian

Persian Pilot, and finding him among a strange sort of people, broke out in dreadful lamentations thinking him and his brother past all redemption, nor could he be persuaded of the contrary, till his brother gave him a circumstantial account of the reasons of these strangers being there, when he took the courage to come into the ship with a present of apples, pears, quinces and nuts, and sold a considerable number of very large apples at the rate of four pence a hundred.

They soon after came to an island called by the *Persians* *Tzenzeni*. It is three leagues in length, and is extremely barren and sandy. Here they cast anchor, and staid twenty-four hours; but continuing their voyage, on the eleventh met with a violent tempest, when furling their sails, the ship drove before the wind. They had two boats, besides the shallop, which were soon swallowed up by the waves, and the shallop followed not long after. The ship, which was only of fir, receiving many shocks on the sand banks, opened on all sides, and they were forced to be without intermission at the pump. While they were in this distress, they discovered the mountain of *Derbent* about ten leagues off, and the violence of the tempest being somewhat abated, they hoisted their sails in order to run the ship aground; but the wind blowing from the north-west, they were forced beyond the city of *Derbent*, where no harbour was to be found, the rocks extending six leagues into the sea. They however, in the afternoon of the 13th came to an anchor before the vil-
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lage of *Niasabath*, and the next morning, when the tempest was somewhat abated, they, after firing their great and small guns, as signals of distress, without receiving any hopes of relief, began to make up a kind of flat bottomed boat, of deal boards; but at this instant two boats were seasonably sent by the Magistrate of the village to their assistance. They brought a present of apples, and the persons having complimented the Ambassadors in the name of the magistrate, exhorted them to convey their most valuable effects into the boats, and to go along with them, before the tempest arose again, as they feared it would.

The Ambassadors took their advice, and went in the boats with part of their retinue, and some of the soldiers and officers, leaving their Steward, the Secretary of the embassy, and other of their own officers in the ship, intending to send the boats back to fetch them, after they themselves were landed. The Magistrate waited on horseback at the sea side for their coming; but scarce had the Ambassadors set foot on the *Persian* shore, when the tempest increased with such violence, that it was absolutely impossible to send back the boats, so that the unhappy persons on board found themselves in the utmost danger of being wrecked. They had the misfortune to find that they dragged their anchor, and that they were forced a quarter of a league from the place where the Ambassadors left the ship, upon which they cast out two other anchors, but both these and the rudder were lost by eleven at night.

All

All the hopes they had left were now in their biggest anchor, which still held; but the ship drawing water on all sides, and the pump being become useless, the seamen, who were tired out with labour and watching, earnestly intreated the Secretary to consent to their cutting the rope, which he for some time refused; but soon after the main and mizen masts being carried over board, he consented, and the ship was run aground near the place where the Ambassadors and the rest of their friends impatiently expected them.

The End of the Thirteenth Volume.

