A VOYAGE INTO THE LEVANT.

Perform'd by Command of the Late French King.

CONTAINING

The Antient and Modern State of the Islands of the Archipelago; as also of Constantinople, the Coasts of the Black Sea, Armenia, Georgia, the Frontiers of Persia, and Asia Minor.

WITH

Plans of the principal Towns and Places of Note; an Account of the Genius, Manners, Trade, and Religion of the respective People inhabiting those Parts: And an Explanation of Variety of Medals and Antique Monuments.

Illustrated with Full Descriptions and Curious Copper-Plates of great Numbers of Uncommon Plants, Animals, &c. And several Observations in Natural History.

By M. TOURNEFORT, of the Royal Academy of Sciences, Chief Botanist to the late French King, &c.

To which is Prefix'd,
The Author's LIFE, in a Letter to M. Begon: As also his Elogium, pronounced by M. Fontenelle, before a publick Assembly of the Academy of Sciences.

Adorn'd with an Accurate MAP of the Author's Travels, not in the French Edition: Done by Mr. Senex.

VOL. II.

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ERRATA in VOL. II.

Pag. 31. l. 6. read Chiefs, whom they present with a Sum of Money for such Consent. P. 37. l. 30. for 818819 r. 99999. P. 38. l. 17. for a Crowd r. Plafloons. P. 39. l. 13, &c. r. The Advantage he gain'd at Sea near the Islands of Spalmadori over the Venetians, won him the Island of Scio, &c. P. 40. l. 23, &c. read thus: consists of 200 Rovers, and Tallow for Careening. If the Captains are rich enough to substitute their own Slaves in the room of those Rovers, they make a considerable, &c. l. 26. r. thus: advantage also of their Slaves Day-labour, forcing 'em to work on shore as much as possible during, &c. l. 28. for press r. hire. P. 43. l. antepen. r. except as to. P. 44. l. 3. r. to bring them nearer to Reason. P. 45. l. 3. r. Hegira. P. 53. l. 4. read thus: and for those whom they look upon as Saints. lin. 5. after Dead, infer for the Sick. lin. 30. after victorious, infer, who turneft the Hearts and Thoughts of Men. P. 55. l. 14. r. Zoulcude. P. 55. l. 22. r. the Day of the first Fasli. P. 57. l. 26. for with r. to. P. 59. l. ult. for support r. cover. P. 66. l. 20. for temperate r. well heated. P. 69. l. 8. read thus: empty, at least not overcramp'd with Apparel and Jewels. P. 71. l. 3. r. pink'd Waistcoat. l. 17. r. Ifis. P. 72. l. 20. r. Greek Papas. l. 22. for Spout r. Common-Sewer. l. 25. r. The She Jew Slaves. P. 76. l. 17. r. kifs you, holding your Beard. P. 78. l. antepen. for curdled r. raw. P. 84. l. 2. for upon r. under. P. 85. l. 4. for red r. green.
A VOYAGE INTO THE
LEVANT:
By the KING's Express Command.

LETTER I.
To Monseigneur the Count de Pontchartrain,
Secretary of State, &c.

MY LORD,

If you had not taken a Resolution to make these Papers, I send you, publick, I should not presume to entertain you with a world of things, which you know much better than myself: But as you have obliged me to communicate to the Publick an Account of the State of the Levant, I believe you will not be displeas'd that I insert in the Letters I have the Honour to write to you, several things which are not generally known, or which have received Vol. II. B some
some Change since the last Relations: I shall also endeavour to explain the true Causes of those Alterations. But it will be necessary first, to lay open, as I may say, the Foundations of the Empire of the Turks, and discover the Principles upon which their Government is establish'd.

Those who do not reflect on the Original of this Empire, discern at first sight, that the Turkish Government is extremely severe, and almost tyrannical: But if we consider that it began in War, and that the first Ottomans were, from Father to Son, the most formidable Conquerors of their Age, we shall not be surprized, that they set no other Limits to their Power, than merely their Will.

Could it be expected that Princes, who ow'd their Greatness solely to their Arms, should divest themselves of their Right of Conquest, in favour of their Slaves? It is natural for an Empire, which is founded in a time of Peace, and the People of which make choice of a Chief to govern them, to be mild and gentle; and the Authority of it may, in a manner, be divided and shared. But the first Sultans owing their Promotion purely to their own Valour, and being full of Maxims of War, affected to have a Blind Obedience, to punish with Severity, and to keep their Subjects under an Inability to revolt; and, in a word, to be serv'd only by Persons who stood indebted to them for their Fortune, and whom they could advance without Jealousy, and crush without Injustice.

These Maxims, which have continued among them for four Centuries, render the Sultan absolute Master of his Empire: In possessing the whole Revenues of it himself, he does but enjoy the Inheritance of his Ancestors, and if he has an absolute Power of Life and Death over his People, he regards them only as the Issue of his Forefathers Slaves. His Subjects also are so entirely persuaded of the same Opinion, that they make no resistance, but submit to the first Order which is sent to take away their Life or their Goods; and by a refin'd piece of Policy, it is infus'd into them in their very Cradle, that this Excess of Obedience is rather a Duty of Religion, than a Maxim of State. Under the Force of this Prejudice, the Prime Officers of the Empire themselves conclude it to be the highest Good-fortune and Glory to end their Days, by the Hand or Order of their Lord. But the Savages of Canada are more
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more easy and compos'd under this Circumstance than the Turks; for Letter I. without reading Epictetus, or the Stoicks, they naturally account Death a great Good, and deride us, who lament those who are appointed to die: they sing also in the middle of the Flames; and the quickest Pain affects them very little, because they are fill'd with Hope of entering upon a happier Life.

The Grand Signior is ador'd by his Subjects, and wins them to him by the slightest Favours; for they have no Possessions, but what they hold of him. His Empire extends from the Black Sea to the Red Sea; he has the better part of Africa, is Master of all Greece, and even to the Frontiers of Hungary and Poland; and, in short, can boast that his Predecessors, or their Grand Viziers, have besiegd the Capital of the Western Empire, and have left only the Gulph of Venice between their Dominions and Italy. After this, would any Man believe there have been Sultans who have liv'd only on the Income of the Royal Gardens belonging to the Empire, tho' even at present these Revenues amount but to an indifferent Sum? and that several have liv'd by the Labour of their own Hands? and that at Adrianople are shewn the Tools Sultan Morat us'd in making Arrows, which he sold for his own Profit in the Seraglio? The Courtiers, it is likely, paid dear enough for their Emperor's Work. One is very far from seeing the same Frugality now-a-days in a Prince's Palace.

For fear of being surpriz'd in an unguarded Posture, the Sultans have provided a Bulwark for themselves and their Successors, by instituting a formidable Militia, which is kept on foot as well in time of Peace as of War. The Janizaries and the Spahis balance the Power of the Prince, in such a manner, as absolute as it is, that they have sometimes had the Insolence to demand his Head: and they depose Emperors, and create new ones more easily than the Roman Soldiers did of old. This is a Curb upon the Sultans, and restrains their Tyranny.

The Revenues of the Emperor are partly fix'd, and partly casual. The fix'd are the Custom's; the Capitation impos'd upon the Jews and the Christians; the Excise upon all the Produce of the Soil; and the annual Tributes which the Cham of Tartary the less, the Princes of Moldavia and Wallachia, the Republick of Ragusa, and one part of Mengrelia and Russia.
Russia pay in Gold. To which must be added five Millions of Livres return'd from Egypt; for of twelve Millions furnish'd by that spacious Kingdom, in Sequins coin'd upon the spot, the Pay of the Soldiers and the Officers consumes four; and three more the Grand Signior lends to Mecha, for an usual Present, to maintain the Expences of the Religious Worship, and of filling the Cisterns of Arabia with Water, which are on the Road where the Pilgrims pass.

The Treasurers of the Provinces receive the Duties of their several Districts, and defray all the Charges by Assignments from the Port. These return the Money which is in their hands every three Months to the Treasurers of the Empire, who are accountable to the Grand Vizier for what they receive from the Provinces.

The casual Revenues of the Grand Signior consist in Inheritances: For, according to the Laws of the Empire, the Prince is Heir both to great and small, to whom he hath given Pensions during their Life; and in like manner, to the Soldiers, if they die without Children. If only Daughters are left, he receives two Thirds of the Estate, not out of the Fiefs, for they belong naturally to the Prince; but out of the Lands independent of the Fiefs, as of the Gardens, the Farms, the Cash, the Moveables, and of the Slaves, the Clothes, Horses, &c. The Relations dare not offer to alienate any part of the Estate, for there are Officers establish'd to look after it; and if they should attempt it, the whole would be forfeited to the Sultan.

The Spoils of the great Men of the Port, and the Baffa's rise to an immense Sum, and make it impossible to know the Amount of the Grand Signior's Revenues. Very often he does not stay for their dying a natural Death, or give them time to conceal their Treasure; but their Gold, and Silver, and Jewels, and their Heads, are carry'd at once to the Seraglio. Nor is the Removal of the Baffa's only of advantage to the Grand Signior; but he who succeeds a displac'd Baffa, pays for his Preferment a considerable Sum. All whom the Sultan gratifies also with a Viceroyship, or any Post of Consequence, are indispensably oblig'd to make him Presents, not according to their Riches, for the Persons advance'd are frequently taken out of the Seraglio, where they had no opportunity of laying up any thing; but the Presents must be answerable to
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to the Favour they receive. The Present of the Balla of Cairo is com-
duted at fifteen hundred thousand Livres, without reckoning seven or
eight hundred thousand he must distribute to them who procur’d him the
Government, and who have Interest enough to preserve him in it: these
are the chief Sultanesses, the Mufti, the Grand Vifier, the Bostangi-
Bashi, &c.

These Sums are not suffer’d to lie in the hands of the Treasurers,
who might waste them or use them to their own Profit; but they are
brought to the Seraglio into the Treasury-Royal, which is near the Hall
of the Divan. It is divided into four Chambers; the first two of which
are taken up with different Arms, and great Coffers of Vests and Furrs,
Cushions embroider’d, and set with Pearls, with pieces of the finest Cloth
of England, Holland, and France, and with Velvets, Brocades of Gold
and Silver, and with Bridles and Saddles cover’d with precious Stones.

In the third Chamber are kept the Jewels of the Crown, which are
of an inestimable Price: the Staff which bears the Plume of Feathers is
adorn’d with the richest Stones, and is in the Form of a Tulip; this is
fasten’d to the Grand Signior’s Turbant, who wears it there. If the Sul-
tan desires to see any of his Jewels, the Chief Treasurer, accompany’d
with 60 Pages belonging to that Chamber, gives notice to the Key-
Keeper to attend at the Treasury-Door; and first the Treasurer examines
whether the Seal he plac’d the last time upon the Lock be entire; after
which, he orders the Key-keeper to break it, and open the Door; and
acquaints him which of the Jewels it is the Grand Signior demands; and
receiving it, goes away to deliver it to him immediately. In this Cham-
ber are lodg’d also the noblest Harnesse, and the richest Arms in the
World: the Sabres, and Swords, and Poinards glitter with Diamonds,
Rubies, Emeralds, Turquoises, and Pearls. These seldom lie long here,
but are generally circulated; for in proportion as the Emperor has given
any of them to the Balla’s, he receives others from them, when they
die, or are remov’d.

The fourth Chamber is properly the Publick Treasury: It is full-
of strong Coffers, arm’d with Bands of Iron, and secur’d every one with
two Locks; in these are put all the pieces of Gold and Silver. The Door
of the Chamber is seal’d with the Grand Signior’s Signet, who keeps
one of the Keys, and the other is in the hands of the Grand Vizier. Before they proceed to take off the Seal, it is certified very strictly that it has suffer'd no Alteration, and this is commonly done upon Council-Days; at which time they lock up the new Receipts in the Coffers, and take out Sums appointed for the Payment of the Troops, and other Services; after which, the Grand Vizier applies the Emperor's Signet again.

As to the Gold, that passes into the Grand Signior's Privy-Treasury, which is a subterraneous Vault, in which no one enters beside the Prince, attended by some Pages of the Treasury: The Gold is put into Bags of Leather, containing fifteen thousand Sequins apiece, and the Bags are deposited in strong Chests. When it appears there is Gold enough in the fourth Chamber to fill two hundred Bags, the Grand Vizier signifies it to his Highness, who repairs thither to see them remov'd into his Privy-Treasury, and to seal them up himself. At that time he ordinarily makes his Largeffes, both to the Pages who wait on him in the Privy-Treasury, and to the great Men who follow him to the Door, and stay behind in the fourth Chamber with the Grand Vizier.

If the Wars exhaust these Sums, or the State is in a pressing Necessity, the Treasures of the Mosques, which are kept in the Castle of the Seven Towers, are still a noble Supply to the Emperor.

The Mosques are rich, especially that which is call'd the Royal: after the Officers are paid out of these Religious Revenues, the Remainder of the Money is put into that Treasury, of which the Grand Signior is the principal Guardian. This sacred Treasure, it is true, cannot be made use of, unless for the Defence of their Religion; but does not such an Occasion offer itself at every turn in the Wars with their Neighbours, who are either Christians or Schismatical Mahometans? And the Mufti knows not how to disapprove the applying of this Money to such a War.

There is no Prince who is serv'd with more Respect than the Sultan. Such a Veneration for him is inspir'd into those who are educated in the Seraglio; and their Condition requires from them so much Fidelity and Devotion to his Person, that he is not only regarded as the Lord of the World, but even as the Sovereign Arbiter of every Man's Good
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Good and Evil in particular: the Palace therefore is fill'd only with a Letter I.

Train of Creatures entirely consecrated to him. They may be divided into five Classes; the Eunuchs, the Icoglans, the Azamoglans, the Women, and the Mutes; to whom may be added, the Dwarfs and the Buffoons, who deserve not to be accounted a distinct Class by themselves.

The Eunuchs have the Charge of the whole Palace, and are in the highest Confidence; being incapable of pleasing the Fair Sex, and disengag'd from Intrigues of Love, they resign themselves wholly to Ambition, and the Care of enriching their Fortune. They are easily distinguish'd by their Colour; for some are Black, and others are White. The White are employ'd in serving the Person of the Prince, and overseeing the Education of the Children of the Seraglio. The Black are the more unhappy, for they are always shut up in the Apartments of the Women. They are forc'd to use a Pipe in making Water, being depriv'd of the natural Conveyance in their Infancy: for the Sultans were jealous of them, while the Operation was perform'd in any other manner; and to cure this extravagant Imagination, they are cut smooth close to the Belly. The Operation is not without danger, and costs many of them their Lives: But the Eastern People and the Africans sacrifice every thing to their Jealousy. Yet after this barbarous Precaution, they scarcely suffer the poor Wretches to cast their Eyes upon their Women, and commonly permit them only to stand Centinels at the outer Door of the Chamber.

The Chief of the White Eunuchs, who has been handled in his Youth as severely as the rest, is the great Master of the Seraglio; he has the Inspection of all the Pages of the Palace, and all Petitions, which are to be presented to the Prince, are deliver'd to him: he is in the Secret of the Cabinet, and commands all the Eunuchs of his own Complexion. The principal of these Eunuchs are, 1. The Great Chamberlain, who is first of the Officers of the Chamber. 2. The Deputy-Supervisor of the Pages Apartments, and other Buildings of the Palace: He never stirrs out of Constantinople, and gives his Orders to others who follow the Grand Signior abroad. 3. The Privy-Treasurier, who keeps the Jewels of the Crown, and one of the Keys of the Secret Treasury, and commands all the
the Pages of the Treasury. 4. The Grand Expeditor of the Seraglio, who is also Great Master of the Wardrobe: it is his Charge to look to the Sultan's Sweet-meats and Drinks, the Syrups and Sherbet, and the Counter-poisons or Antidotes, as the Treacle and Bezoar, and other Drugs: he takes care also of the Grand Signior’s Porcelain and China Ware. The other White Eunuchs are Preceptors to the Pages, the first Priest of the Palace-Mosque, and Overseer of the Infirmatories.

The Chief of the Black Eunuchs, who may be call'd, The Eunuch, by way of eminence, has the absolute Command of the Women’s Apartment; and all the Black Eunuchs, who are plac’d there for a Guard, obey him blindly. He has the Super-intendence of the Royal Mosques of the Empire, and disposes of all the Offices which belong to them. The principal Black Eunuchs are, the Eunuch of the Queen-Mother; the Intendant or Governour of the Princes of the Blood; the Comptroller of the Queen-Mother’s Treasury, the Steward of her Perfumes, Sweet-meats and Liquors; the two Chiefs of the Great and Little Chamber of the Women; the Head-Janitor of their Apartment; and the two Priests of the Royal Mosque, whither the Women resort to Prayers.

The Ichoglans are young Men, bred up in the Seraglio, not only to serve about the Prince, but to fill, in time, the first Posts of the Empire. The Azamoglans are train’d up there for inferior Employments.

That Honours may not become hereditary or successive, or any Family be advanc’d which may be able to form a considerable Party; the Children of the Visitors and Bassa’s are so far from succeeding their Fathers, that it is ordain’d they shall not rise above the Degree of Captain of a Gally; and if there are Instances of the contrary, they are very rare. It is not long since the Emperors employ’d such only as had neither Relations nor Friends in the Seraglio: And out of the distant Provinces were continually sent thither Numbers of Christian Children taken in the War, or levy’d by way of Tribute in Europe, for those of Asia were exempted; the most beautiful and well-made were choisen, and such as appear’d to have the greatest Spirit and Senfe. Their Names, Age, and Country were register’d; and the unhappy Infants soon forgetting Father and Mother, Brothers and Sisters, and their Country it self,
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self, become wholly devoted to the Person of the Sultan. At present Letter I. this Tribute of Children is discontinu'd; not out of favour to the Greeks, but because the Turks themselves give Money to the Officers of the Seraglio to have their own Children admitted there, in prospect of their arriving to the highest Places in the Empire. According to the best of their Capacity, these Children think of nothing but how to please those who have the Care of their Education, in order to merit the Favour of the Court. The Emperor frequently makes his Choice of them, according as they are presented, or appoints them to be review'd by the Heads of the White Eunuchs, who are good Physiognomists: the greater part of them are kept at Constantinople; but some, I have been inform'd, are sent to Adrianople and Prusa in Asia: the most Graceful continue among the Ichoglans, and the others are distributed among the Azamoglans.

In the first place they are requir'd to make a Profession of Faith, and are circumcis'd; during which Operation they repeat, There is no God but God, and Mahomet is the Messenger of God. They are bred with an exemplary Modesty, and are no less submissive and obedient, than the Novices among our Religious: they are chastis'd severely for the smallest Faults by the Eunuchs who overlook their Behaviour, and are strictly held for fourteen Years under these Preceptors Eyes. Instead of whipping, they receive the Baltinado upon the Soles of their Feet; which is so severely inflicted for some Transgressions, that they expire under the Blows. The Eunuchs are very cruel, and being vex'd at their own miserable Condition, discharge their Anger upon those who have not suffer'd in the same kind. These unhappy Youths therefore are forc'd to bear all their capricious Humours, and never leave the Seraglio till their time is finish'd, unless they are willing to quit the Society; and then they lose their Fortune, and receive but a trifling Acknowledgment at their Departure. The Seraglio is perfectly a Republick, the Members of which have Laws and Customs peculiar to themselves: Both those who command there, and they who obey, have no Notion of Liberty, and have no Commerce with the Inhabitants of the City; and the Eunuchs never stir out thither, but to execute their Orders. The Sultan himself is in a manner a Slave to the Pleasures of his Palace: He alone, and some of his Mistresses, are heartily merry, the rest are dull and sad.
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The Ichoglans are divided into four Chambers, which are beyond the Hall of the Divan, on the left side of the third Court. The first, which is call'd the Little Chamber, contains ordinarily 400 Pages, who are all subsisted at the Grand Signior's Charge, and receive every one four or five Aspers a day for their Pay. But the Education which is given them, is beyond any Price: Nothing is inculcated to them, but Civility, Modesty, Politeness, Accuracy, and Honesty; above all, they are taught to keep silence, to hold down their Eyes, and fold their Hands across their Breast. Beside Masters to teach them to read and write, there are some whose Care it is to instruct them in their Religion, and especially to shew them to say their Prayers at the stated Hours.

After six Years Practice, they pass to the second Chamber with the same Pay and the same Habit, which is of common Cloth; they continue here also the same Exercises, but apply themselves more particularly to Languages, and whatever may improve and brighten their Wit. The Languages are the Turkish, the Arabian, and the Persian. As their Strength comes on, they put them to draw the Bow, to shoot, to throw the Dart, to handle the Pike or the Lance, to mount on Horseback, and every thing belonging to the Art of Riding; as to dart on Horseback, to discharge their Arrows before or behind, on the right hand and on the left. The Grand Signior takes a pleasure in seeing them fight on Horseback, and rewards those who shew the greatest Skill. The Pages continue four Years in this Chamber before they remove to the third.

In that they learn to sew, embroider, and make Arrows; and here they also spend four Years, in order to become the better qualify'd to wait on the Sultan. To this end, beside Musick, they practice Shaving, paring the Nails, folding Vests and Turbants, attending in the Baths, washing the Grand Signior's Linen, and keeping Dogs and Birds.

During these fourteen Years of Noviciate, they never speak to one another but at certain Hours, and their Discourses are modest and grave: If they go to see one another at any time, it is under the Eyes of the Eunuchs, who follow them continually. In the Night, not only their Chambers are illuminated, but the Eyes of those Argus's, who are incessantly walking the Round, discover all that passes. Between every six Beds lies an Eunuch, who erects his Ears at the least Noise.
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Of the Government and Polity of the Turks.

Out of this Chamber are taken the Pages of the Treasury, and those Letter I. who serve in the Laboratory, where they prepare the Treacle, the Cordials, and fine Liquors of the Emperor: and it is not till after an Examination of their Abilities and Sense, that they are permitted to attend his Person. Those who seem not to have sufficient Capacity, are sent back with a flight Gratuity, and are generally entred among the Cavalry, which is the Fortune of such also who do not hold out thro' the whole Probation; for the infinite Constraint, and the Blows of the Battoon often cause them to renounce their Station. This third Chamber is reduc'd to about two hundred Pages, whereas the first has four hundred.

In the fourth there are but forty in Number, who are well-made, polite and modest, and thorowly prov'd in the three preceding Classes: their Pay is double, and amounts to near nine or ten Aspers a day. They are dress'd in Satin and Brocade, or Cloth of Gold, and are properly Gentlemen of the Chamber. They make their court with the utmost Application, and have a liberty of visiting all the Officers of the Palace: but the Prince is their Idol; for they are of a proper Age for Ambition after Employments and Honours. There are some of them who never leave the Sultan, but when he goes into the Apartment of the Women, namely, they who bear his Sabre, his Cloak, his Vessel of Water to drink, and to make the Ablutions, and he who carries the Sherbet, and holds the Stirrup when he mounts on Horseback or alights. The other Officers of the Chamber, who are less about the Prince's Person, are, the Master of the Wardrobe, the Chief Master of the Palace, the Chief Barber, he who pares his Nails, and he who takes care of his Turban, the Secretary of his Orders, the Comptroller-General of the Household, and the Chief Supervisor of the Dogs. All these Officers expect to rise to the first Posts, and with reason, for it is natural to recompence those whom we see every moment.

No Method seems better fitted to form skilful and great Men, than the Education which is given to the Pages of the Seraglio; who pass, as one may say, thro' a course of all the Virtues: nevertheless, in spite of all their Pains, when they are advanced to great Stations, they appear to be indeed mere Scholars, who want to be taught how to command, after they have learn'd how to obey. And tho' the Turks imagine God gives Prud
dence, and the other necessary Talents, to those whom the Sultan raises to high Employments, Experience often testifies the contrary. What Capacity can Pages have, who are train'd up among Eunuch's, who treat them with the Bastinado for so long a time? Wou'd it not be better to promote Youth by degrees, in an Empire where no regard is had to Birth? Besides, these Officers pass, at a step, from a state of the utmost Uneasiness and Constraint, to such an extraordinary Liberty, that it is impossible they should not let loose their Passions; and yet they are intrusted with the Government of the most important Provinces. As they have neither Abilities nor Experience to perform the Duties of their Charge, they trust to their Deputies, who are commonly great Robbers, or Spies of the Grand Vizier, to send him an account of their Conduct, These New Governours are forc'd also to pass thro' the hands of the Jews; for as they have nothing when they come from the Seraglio, they have recourse to those Usurers, who lead them to all manner of Rape and Extortion. Beside the Presents a new Baffa must make to the Grand Signior, the Sultanesses, and the principal Men of the Port, he is also to provide for his own Living. The Jews alone are able to advance him the Money; and these honest Pilferers will not furnish a Piece, but at Cent. per Cent. This Evil would not be so extreme, if they would be content to receive it again by little and little: but as they are afraid every moment the Baffa should be strangulated or remov'd, they never let the Debt grow old, and the People must be squee'd to repay them.

Y E T, if the Baffa is suffer'd to remain there several Years, it is no Advantage to the Province: for if he is a Man of Understanding, he labours not only to discharge the Debt he contracted at his receiving the Government, but to raise a Fund sufficient for his Expences; and especially to oblige his Protectors at Court, without whom, instead of being advance'd he wou'd infallibly be recall'd, let him behave himself as he will. Moreover, the Jew, or the Chifou, as the Turks call them, manages his Game all the while; and all the Money of the Baffa's House, not to say of the whole Province, goes thro his hands. The Avarice of Sultan Morat was truly the Source of all these Disorders: for it was he who introduc'd the Custom of receiving Presents from the Great Men whom he promoted; and these, to make themselves whole again, practis'd the same towards their Infe-
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Inferiours: since which time, every thing is open to the highest Bidder. Sultan Solyman also, who had a wonderful Affection to his Sisters and his Daughters, marry’d them to the Chief Officers of the Port, contrary to the Usage of his Predecessors, who bestow’d them on the Governours of very distant Provinces. The Husbands of these Sultanesses, under their Ladies Protection, made it their Business to get what they could from every one, to supply the Expences of their Comforts. These Disorders, it is visible, are able to ruin the Empire; but the Evil is beyond a Cure: for the Emperor himself, the Sultanesses, the Favourites, and the Great Ones of the Port, inrich themselves wholly by this sort of means; and the Inferiours succeed in no Suit, but by submitting to their Extortions. It is not surprizing therefore, that this great Empire should at present be in a kind of Declension.

From the Ichoglans we must pass to the Azamoglans, for these last are only the Refuse of the former: In these the Qualities of the Body are regarded more than those of the Mind. If they happen to want Persons for this Service, they purchase them from the Tartars of Tartary the Leis, who are continually making Inroads upon their Neighbours to carry off Children. These Children are bred under the Discipline of the White Eunuchs, as well as the Ichoglans. After the Circumcision, and the Profession of Faith, they instruct them in Matters of their Religion, and especially in their Prayer, which is the only Language, as the Turks say, with which Men speak to the Lord; and those who are inclin’d, are taught to read and write. Their Habit is Cloth of Salonica, blue and very coarse; and their Caps are yellow Felt, and shap’d like a Sugar-Loaf. Their first Exercises are Running, Wresting, Leaping, or Pitching the Bar: after this, they are appointed in the Seraglio to be Porters, Gardiners, Cooks, Butchers, Grooms, Waiters in the Infirmitory, Wood-Cleavers, Centinels, Footmen, Archers of the Guard, and Rowers of the Grand Signior’s Gally: and many of them are employ’d to clean his Arms; others, under the Direction of the Arabs, to take care of his Tents; and some look after the Baggage and the Chariots. But whatever be their Employment, their Pay is but from two Afpers a day, to seven and a half; out of which they are oblig’d to subsist themselves, for the Sultan allows them only Cloth and Linen. They live with a surprizing Oeconomy in their Chambers.
bers. The Janizary-Aga reviews them from time to time, and enters those whom he likes among the Janizaries of the Port. Some of them become Spahis; but neither these nor the others are lifted, till after their Bodies are throughly harden’d to Labour, and are able to endure all the Fatigues of War, by being accustom’d to bear Cold and Heat, to cleave Wood, carry Burdens, and cultivate the Ground; and, in a word, to execute the lowest and most painful Drudgeries: A great many are sent into Asia, among the Peasants, to learn Agriculture.

Those who remain in the Seraglio, are lodg’d by the Sea-side, under Sheds: the principal of them are the Bostangi’s or Gardiners, the Chief of whom is chosen out of these, and is call’d the Bostangi-Bachi; he is one of the most powerful Officers of the Port, tho his Place, at first view, seems not of the highest Honour: but as he has the Prince’s Ear, and waits upon him often in his Gardens, it is in his power to do good Offices or ill; and on that account he is courted by the first Men in the Empire. Beside his Apartment by the Sea, the Bostangi-Bachi has a fine Kiosque upon the Bosphorus: he is Super-intendant of the Grand Signior’s Gardens and Fountains, and Governour of all the Villages along the Channel of the Black Sea: he commands above ten thousand Bostangi’s or Gardiners, who are in the Seraglio, or in the Royal Houses about Constantinople: he has the Charge of that Quarter of the Bosphorus, where the Franks inhabit; and punishes severally the Mussulmans and the Christians who are drunk, or caught in the Company of Women: but the most honourable part of his Function is, to hold the Helm of the Sultan’s Barge, when he diverts himself upon the Water, and to serve him with his Back, instead of a Footstool, as he mounts his Horse, or alights, when he rides a Hunting, or to take the Air.

Every Friday the Head-Gardiners give an account to the Bostangi-Bachi, of the Money arisen by the Fruits of the Grand-Signior’s Kitchen-Gardens; this Money is properly the Prince’s Patrimony, for it is appointed for his Table. The Sultan often takes a pleasure in seeing the Gardiners work: but this is when he is alone; for if he is accompanied with any of the Sultanesses, those poor Drudges vanish in an instant, or lie as close to the Ground as they are able: it would be a Crime beyond Remission in them, to be seen at such a time; and the wretched Bostangi thus
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Thus taken, would be put to death upon the spot. The Honour of appearing in the Presence of the Women, is granted to none but the Black Eunuchs, who are capable of giving neither Temptation nor Jealousy.

It is laid at Constantinople, that Renunculus's are the chief Ornament of the Flower-Gardens of the Seraglio; but there are very few of these Flower-Gardens, in comparison of the Number of Kitchen Gardens and Orchards, in which almost all the sloping and low Ground of the Palace is laid out. The Orchards are over-run with Cypress-Trees, and Pines, and Brambles; but it is natural in the Turks to neglect their Gardens, or at least to take care only of their Melons and Cucumbers. There are whole Families who live upon nothing but Cucumbers above half the Year; they eat them raw, without peeling, like Apples; or else they cut them out in thick slices, not to dress them in a Salad, but to throw them into a Baso of very four Milk; and after they have eat plentifully of it, they drink a great Pot-full of fresh Water. These Fruits are admirable, and never occasion the Gripes. The Pages of the Seraglio dare not enter into the Places where these are set, ever since Mahomet II. caus'd even seven to be ript up, to discover who had eat one of his Cucumbers.

Beside the Officers already mention'd, the Sultans have also in their Palace two sorts of People, who serve to divert them, namely, the Mutes and the Dwarfs. The Mutes of the Seraglio are a Species of rational Creatures by themselves: For, not to disturb the Prince's Repose, they have invented a Language among themselves, the Characters of which are express'd by Signs alone; and these Signs are understood by Night as well as by Day, by touching certain Parts of their Body. This Language is so much in fashion in the Seraglio, that they who would please there, and are oblig'd to be in the Prince's Presence, learn it very carefully: for it would be a want of the deep respect they owe him, to whisper one another in the Ear before him.

The Dwarfs are perfect Apes, and make a thousand Grimaces among themselves, or else with the Mutes, to set the Sultan a laughing, who sometimes does them the honour to give them several Kicks with his Foot. Whenever they meet with a Dwarf who is born deaf, and consequently dumb, they esteem him as a very Phenix of the Palace, and admire
mire him beyond the most graceful Man in the World, especially if the Baboon is an Eunuch also. And these three Defects, which ought to render a Man contemptible in the last degree, make him the most compleat of all Creatures, in the Eyes and Judgment of the Turks.

I OUGHT now to speak of the Women of the Seraglio, but in that I must be excus'd; for they fall no more under the Knowledge of the Senses, than so many pure Spirits. These Beauties are entirely reserv'd to entertain the Sultan, and vex the miserable Eunuchs. The Governors of the Provinces make presents to the Grand Signior of the loveliest Girls in the Empire, not only to ingratiate themselves with him, but to plant some Creatures of their own also in the Palace, who may be able to procure them an Advancement. After the Sultan's Death, the Women whom he honour'd with his Embraces, and their eldest Daughters, are remov'd into the old Seraglio of Constantinople; the younger are sometimes left for the new Emperor, or are marry'd to the Baffa's. However, since it is a Crime to see those who remain in the Palace, very little regard can be given to what is written about them: for tho' Means might be found to get into the Seraglio; yet, who would be willing to die for a Glance of his Eyes so unhappily employ'd? Whether these Ladies also enter the Sultans Bed at the Feet, as some would have us believe, or at the Side, I shall not determine; but content my self with accounting them the leaft unfortunate Slaves in the World: Liberty is always preferable to so slender and trifling a Happiness.

WHAT can one say concerning a Place, where even the Prince's chief Physician is admitted to visit the Women who are sick, with the greatest difficulty? The Physician also can neither see them, nor be seen by them; nor is he suffer'd to feel their Pulse, but thro' a piece of Gauze or Crape; and very often he cannot distinguish whether it is an Artery or a Vein which beats. The Women also who look after the sick, dare not acquaint him with what passes; for they fly the Room in all haste, and no one stays about the Bed but the Eunuch, to prevent the Physician from seeing his Patient, and to lift up just the Edge of the Curtain, as far as they shall think necessary for the sick Creature to put out her Arm. If the Physician should require to view so much as the tip of her Tongue, or to touch any part, he would be stabb'd upon the spot. Hippocrates
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**For**, with all his Knowledge, would have been strangely embarrass'd, if Letter I. there had been Mussulmans in his time: For myself, who have been bred up in his School, and according to his Maxims, I was extremely at a loss how to behave towards the Great Men, when I was call'd in, and visited the Apartments of their Wives: these Apartments are just like the Dormitories of our Religious, and at every Door I found an Arm cover'd with Gawse, thrust out thro a small Loop-hole made on purpose. At first I fancied they were Arms of Wood or Brass, to serve for Sconces, to light up Candles in at Night; but it surpriz'd me when I was told, I must cure the Persons to whom those Arms belong'd.

**IT** is a false Notion, that the Jewish Women can go into all the Apartments of the Women of the Seraglio, to sell their Jewels: they are allow'd to come no farther than into a certain Hall, where they drive their Trade, nor is the Door open'd to them, till the Eunuchs have search'd them heedfully; and a Man who should be catch'd in a Woman's Habit, would have his Throat cut in an instant, and a Christian Woman would be us'd very fcurvily. The Eunuchs alone pass to and fro upon the Messages, and carry in the Jewels, and bring back the Money; and they understand well enough how to pay themselves for their pains. After all, what Use can these Eunuchs make of their Money, who have neither Relations nor Friends, and who can reap no other pleasure from it than to handle their Gold, and devour it with their Eyes? Their principal Aim, they say, is to secure their Lives at the Revolutions which happen upon the Sultan's Death; but they are very seldom in danger, who look to the Women.

The other Officers, who take care of the Seraglio, of whom I am to speak, are the Surveyor of the Baths; the Grand Falconer, whose Officers carry a Hawk upon their right Fist; the Grand Huntsman, who has under him above twelve hundred Dog-keepers; the Governor of the Hounds and the Setting Dogs; the Governor of the Grey-hounds, the Mastiffs, and the Spaniels; the Grand Querry, who has two chief Querries under him, who command a great many Officers, and those also an infinite number of Grooms; for there is no Place, where Horses are more valued, than in Turky. They feed them with a little Barley and mine'd Straw, which they give them Evening and Morning in a small quantity, and so on.
tity, and the rest of the Day they travel on briskly, and thereby become capable of holding out extraordinary Courses: It is said also, that the Horses which come from Arabia, and from about Babylon, will travel thirty Leagues without resting; they have admirable Legs, but no Hips nor Cheef.

The Capigi's. I M U S T not forget two other sorts of Officers, who are of wonderful Use to the Grand Signior, as well within as without the Seraglio; and these are the Capigi's and the Chiaus's: The Body of the Capigi's or Porters consists of about four hundred, commanded by four Captains of the Port, who are every one upon Guard in turn upon Council-Days. The Pay of the Porters is fifteen Aspers a day: their Habit is like the Janizaries, but they have no Horns before their Bonnets. Fifty of these Capigi's are upon Duty every day at the Gate of the first Court of the Seraglio, and as many more at the Gate of the Court of the Divan. When the Grand Signior is dissatisfied with the Conduct of a Viceroy or Governour, he sends one of these Capigi's with an Order to demand his Head. The Capigi strikes it off, after he has strangeld him; and seasons it with Salt, to preserve it, if the Road is very long, and carries it in a Sack to the Sultan: so that these Capigi's are perfectly Executioners.

The Chiaus's. T H E Chiaus's are employ'd in more honourable Commissions; they carry the Emperor's Orders over his whole Dominions, and are charg'd with the Letters he writes to Sovereign Princes: they are, as it were, Exempts of the Guard to the Grand Signior. Their Number is about six hundred Men, commanded by a Chief, who is call'd the Chiaus-Bachi. This Officer performs the part of Grand Master of the Ceremonies, and Introducor of Ambassadors. On the Days of the Divan, he places himself at the Door of the Grand Signior's Apartment, with the Captain of the Guard then in waiting. The Pay of the Chiaus's is from twelve Aspers a day, to forty. They are at the Command of the Grand Vifier, the Vifiers, and the Beglerbegs, and even the Baffa's: but the Rank of those whom they serve, is distinguish'd by the Apple at the top of their Staff; which, for the principal Officers, is of Silver, but for others, of Wood. The greater part of the Chiaus's do the Duty of Serjeants, in citing Parties to appear before the Divan, and to meet and agree Matters among themselves: they never lay down their Staff or their Bonnet:
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The Bonnet is very large, and is like the Bonnet of Ceremony of the first Officers of the Empire.

It is time, my Lord, that I should inform you concerning the Officers who dwell out of the Palace, and who never come there, but when they are summoned, or the Duty of their Place calls them. At the head of his Ministers the Sultan places the Grand Vizier, who is, as it were, his Lieutenant-General; with whom he divides, or rather to whom he leaves the Care of the whole Empire. The Grand Vizier is not only intrusted with the Finances, with foreign Affairs, and the Administration of Justice in Civil and Criminal Matters, but also with the Conduct of the War, and the Command of the Armies. A Man who is capable of sustaining so great a Burden as he ought, is very uncommon: yet, there have been found Men, who have executed this Charge so skilfully, that they were the Wonder of their Age. The Cuperli's, Father and Son, were triumphant both in Peace and War, and, by a Policy almost unknown before, dy'd quietly in their Bed. Cuperli, their Relation, who was kill'd in the Battle of Salankemen, was also a great Man; and, had he liv'd, would perhaps have protected the State from the Revolutions with which it is still threatened. This Empire, which at this day seems to be declining, stands in need of such Ministers.

When the Sultan names a Grand Vizier, he puts into his hands the Seal of the Empire, upon which is engraven his Name: this is the Badge of the first Minister; he carries it always in his Bosom. He dispatches all his Orders with this Seal, without consulting or giving an account to any one. His Power is unlimited, unless with respect to the Troops, whom he cannot punish without the Concurrence of their Commanders. Excepting this, Affairs of all sorts are brought before him, and are decided by his Judgment. He disposes of all Honours, and all the Posts of the Empire, except those of Judicature. The Entry of his Palace is free to all the World, and he gives Audience even to the meanest of the Poor. Yet, if any one thinks he has great Injustice done him, he may make his way to the Grand Signior himself, by putting Fire upon his Head; or else he fixes his Petition upon the end of a Reed, and so carries his Complaint to the Sultan.
THE Grand Visier appears in his high Station with a world of Magnificence: he has above two thousand Officers or Domesticks in his Palace, and never shews himself in publick, but with a Turbant adorn'd with two Plumes of Feathers, charg'd with Diamonds and precious Stones: the Harness of his Horse is fet with Rubies and Turquoises, and his Housing is embroider'd with Gold and Pearls. His Guard is compos'd of about four hundred Bosnians or Albanians, whose Pay is from twelve to fifteen Aspers a day: some of these attend him on foot, when he goes to the Divan; but when he marches into the Field, they are well mounted, and carry a Lance, a Sword, a Hatchet, and a pair of Pistols. They are call'd Delis, that is, Fools, because of their fantastical Airs, and their Habit, which is ridiculous; for they have a kind of Seaman's Jacket.

THE Grand Visier is preceded by three Horse-Tails, on the top of each of which is a gilded Apple: this is the Military Ensign of the Ottomans, which they call Thou or Thoy. For a certain General of this Nation, they say, being at a plunge to rally his Troops, who had lost all their Standards, thought of this Device, to cut off a Horse's Tail, and erect it on the point of a Lance; the Soldiers flock'd in to this new Ensign, and came off with Victory.

WHEN the Sultan honours the Grand Visier with the Command of an Army, he takes out one of the Plumes of his own Turbant, at the head of the Troops, and delivers it to him to place in his own. And it is not till after this Mark of Distinction, that the Soldiers acknowledge him for their General; and he has the Power to confer all vacant Posts, even Viceroyships and Governments, upon the Officers who serve under him. In a time of Peace, tho' the Sultan disposes of the chief Employments, yet the Grand Visier continues to have a mighty Influence in procuring them to be dispos'd to whom he thinks fit; for he writes to the Grand Signior, and receives his Answer immediately: it is in this manner that he advances his own Creatures, or avenges himself upon his Enemies, whom he is able to get strangled, purely by the Representation he makes to the Emperor about their ill Behaviour. He frequently visits the Prisons by Night, and always takes an Executioner along with him, to put to death those he judges culpable.
A Turkish Standard or Horse—Tail, call'd in Turky Hou or Houy.
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The stated Salary allow'd to the Grand Vizier is but twenty thousand Crowns, yet he enjoys an immense Revenue. Not an Officer in this vast Empire, but makes him considerable Presents, either to obtain or keep his Post: This is a sort of indispensable Tribute. The principal Enemies of the Grand Vizier are those, who, next to the Sultan, command in the Palace, as the Sultana-Mother, the Chief of the Black Eunuchs, and the Favourite Sultaness: for these are ever contriving to fell the great Offices; and that of Vizier being the highest, they watch him narrowly, even in his minutest Actions: and as much as he is trusted, he is encompass'd with Spies; and the Powers which are against him, sometimes engage the Soldiery to mutiny, who under a pretence of some Grievances, demand this Minister's Head, or his Deposition: upon which, the Sultan resumes the Seal, and sends it to him whom he chooses to succeed.

This Prime Minister therefore is; in his turn, oblig'd to make rich Presents, in order to preserve himself in his Post. The Grand Signior is draining him perpetually, either by honouring him with Visits, for which he pays very dear, or by asking of him from time to time considerable Sums. The Vizier also puts every thing to Sale, to furnish himself for these Expences: his Palace is the Market where all Favours are sold; but he uses a world of Caution in managing the Traffick; for Turkey is the only Place in the Earth, where Justice is often well observ'd in the midst of the greatest Injustice.

If the Grand Vizier is of a Martial Genius, he finds his account better in War than in Peace. Tho his commanding the Army obliges him to be at a distance from the Court, he has his Pensionaries, who act for him in his Absence; and a War with Strangers, provided it go not too far, is more favourable to him than a Peace, which may occasion one at home. The Militia is then busy'd in defending the Frontiers, and the War leaves them no time to think of an Insurrection; for the most turbulent and ambitious Spirits, being eager to distinguish themselves by extraordinary Actions, often fall in the Field: Besides, this Minister has not a more proper way to win the Esteem of the People, than by fighting against the Unbelievers.
AFTER the first Visier, there are six others, who are still simply Visiers, Visiers of the Bench or of the Council, and Baffa's of the three Horse-Tails, because three Horse-Tails are carried before them when they march, whereas there is only one borne before the ordinary Baffa's. These Visiers are Men of Wisdom and clear Judgment, and knowing in the Law, and assist at the Divan; but they never deliver their Opinion upon the Affairs which are treated there, unless requir'd by the Grand Visier, who often summons a secret Council of the Mufti also, and the Cadilefquers or Justices-General. The Stipend of these Visiers is two thousand Crowns per annum: The Grand Visier commonly refers Matters of small consequence to them, as well as to the ordinary Judges; for as he is in a manner the Interpreter of the Law, in Points not regarding Religion, he generally follows only his own Opinion, either out of Vanity, or to shew the Credit he possesseth.

THE Grand Visier holds a * Divan in his own House every day, except Friday, which is a Day of Rest with the Turks. During the Remainder of the Week, he goes four times to the Divan of the Seraglio, viz. on Saturday, Sunday, Monday, and Tuesday: he is preceded by the Chians-Bachi, and some of the Chiaus's, and several Virgers, accompanied by the chief Lords of the Empire, and follow'd by his Albanian Guard, and above four hundred Persons on horseback, who march thro an infinite Croud of People, making a thousand Acclamations for his Prosperity. On the Days of the Divan, an Hour before Sun-rising, three Officers mounted, place themselves before the Seraglio, to make certain Prayers there, while they wait for the Arrival of the Ministers, whom they salute by Name, with a loud Voice, as they pass along. At the sight of the Palace, the Baffa's forget their Gravity, and when they are thirty or forty Paces from the Gate, fall a galloping, and range themselves on the right side of the first Court, to expect the Grand Visier: the Janizaries and the Spahi's are planted in the second Court under the Gallerys, the Spahi's on the left side, and the Janizaries on the right. The whole Train dismounts in the first Court, and passes on to the second; but the Gate of the Divan is not open'd till the Grand Visier arrives, and after a Priest has made the Prayer for the Souls of the Emperors deceas'd, and for the Health of him who reigns.
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THOSE who have Business at the Divan, enter the Hall in a throng; but the Viziers and Justices-General, out of Respect, enter not, except with the Grand Vizier; and then the whole Assembly prostrate themselves on the Ground. When this Minister is seated, the two Justices-General take their place on his left hand, which is the most honourable with the Turks: he of Europe is the first next to the Grand Vizier, and he of Asia the second: then the Treasurers-General of the Empire place themselves, with whom is a Sub-Intendant, and two Artizans. The Viziers are dispos'd on his right hand, according to their Rank, with the Guard of the Seals; and if there is any Beglerbeg or Viceroy newly return'd from his Government; the Grand Vizier does him the honour to seat him next to the Viziers.

THEY begin with the Affairs of the Finances. The Chiaus-Bachi first goes to the Door of the Treasury to take off the Seal, and brings it to the Grand Vizier, who examines whether it is whole and undefac'd. Then the Treasury is open'd, to put in or take out Money necessary for paying the Troops, or to answer other Occasions; after which, the Grand Vizier delivers the Seal back, to be affix'd to the Door. From the Finances, they proceed to Matters of War, and consider the Demands and Answers of Embassadors, and expedite the Orders of the Port, Patents, Grants, Passports and Privileges. The Reis-Effendi, or Secretary of State, receives all the Dispatches from the Grand Vizier's hands, and sends them forward: If they are Orders of the Port, the Chancellor seals them; but for the Letters of the Signet, the Grand Vizier only Sets the Emperor's Signet beneath, which he stamps upon them, having first dip them in Ink. They go next upon Criminal Causes; the Accus'r appears with his Witnesses, and the Accused is acquitted or condemn'd without delay. They conclude with what Civil Affairs are offer'd at the time.

IT is at this Tribunal, that the lowest Man in the Empire has the Consolation of having Reason done him, even against the greatest Lords of the Country: the Poor has the liberty of demanding Justice; and Mussulmans, Christians, and Jews are equally heard. There is no brawling and squabbling, and one sees no Advocates or Proctors: the Clerks of the Secretaries of State read every one's Petition. If it is for a Debt, the Vizier sends a Chiaus to fetch the Debtor, and the Creditor pro-

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duces his Evidence, and the Money is told out upon the spot, or the Debtor is condemn'd to receive a certain Number of Blows with the Baton. If it is a Question of Fact, two or three Witnesses decide it in an Hour; and let the Affair be of what nature it will, it never takes up above seven or eight Days. They have recourse to the Alcoran, and the Visiter interprets the Law, if it be a Question of Right: In a Matter of Conscience, he consults the Mufti by a short Note, where he states the Case, without naming the Person. Concerning Affairs of the Empire, he sends an Abstract of the Petitions to the Grand Signior, and waits his Answer. The Secretary's Clerks write down all the Resolutions taken by the Grand Visiter; the Secretary is encompass'd with Registers, who draw up the Writing in as few Words as possible, and he delivers out all the Decrees; and there being no Appeal, the Cause is never reviv'd, either by annulling the Decree, or by a Writ of Review.

I T' must be allow'd on the other hand, that Law-Suits are much rarer in Turky than with us: for the Grand Signior's Subjects having only the Use of the Goods, which they hold merely by his Pleasure, leave very little ground of Contention when they die; whereas our Donations, Testaments, and Marriage-Contracfts, are Sources of infinite Disputes. An Italian told me one day at Constantinople, that we should be very happy in Europe, if we could appeal from our Courts to the Divan: his Reflection made me smile; for, added he, one might go to Constantinople, and all over Turky too, if there were occasion, before one Suit would be finally decided in Europe. A Turk of Africa pleading before the Parliament of Provence, against a Merchant of Marseilles, who had led him a Dance for many Years from Court to Court, made a very merry Reply to one of his Friends, who defir'd to know the State of his Affairs: Why, they are wonderfully alter'd, says the African; when I first arriv'd here, I had a Row of Pistoles as long as my Arm, and my Deed was compris'd in half a Sheet of Paper: but at present, I have a Writing above four times as long as my Arm, and my Train of Pistoles is but half an Inch.

WITH all these Precautions, a great deal of Injustice is done in Turky; for they admit the Evidence of all sorts of Persons: and People of the greatest Honesty are sometimes expos'd to lose their Goods and
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their Life, upon the bare Deposition of two or three false Witnesses. Letter I. If Justice is well executed in the Divan of Constantinople, it is because they consider the Sultan is always lift'ning at a Window just above the Grand Vizier's Head, which is cover'd only with a Lattice and a piece of Crape: but do they not commit crying Injustices in the Divans of other Towns, where the Cadi's suffer themselves to be corrupted by Money, and are only govern'd by their Passions? One may appeal, it is true, from their Judgment to Constantinople; but every Man is not in a condition to make the Journey. See here also another great Abuse.

The Religious among the Turks, by a particular Privilege, are exempted from common Justice, insomuch that many who have enrich'd themselves in the Administration of Affairs, and apprehend they shall be call'd to account, turn Dervises or Santons. There is no Religious Order among Christians so powerful as that would be, which should have a Liberty of receiving Persons, who, after they had ruin'd a Province by their Extortions, should be permitted to imitate this Turkish Practice, and assume the Habit.

The Soldiers have the Privilege of being judg'd only by their Commanders, or their Deputies. During the four Hours the Divan of Constantinople is sitting, the Spahi's and the Janizaries attend in the second Court under the Galleries, where they keep a profound Silence, and every one holds in his Hand a Silver Staff gilded. The Colonel of Horse, and he of the Foot, here dispense Justice to their Soldiers; who, to prevent Disorder, are forbidden to stir from their Place, without being call'd. If they have Petitions to present, they give them to two of their Comrades, who are appointed to go and come upon this Service. This Privilege encourages a world of Mischiefs in the Provinces; for most of the Rogues throw themselves among the Janizaries to escape the Punishment of their Crimes.

I FORGOT, my Lord, to tell you, that there is a Closet on one side of the Hall of the Divan, where several Officers wait during the Council; as the Keeper of the Rolls of the Grand Signior's Revenues, he who registers every thing which enters the publick Treasury, or goes out, and he who is appointed to see the Pieces weigh'd and prov'd.

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The
The Chiaus-Bachi, and the Capigi-Bachi pass to and fro in the Court, to execute the Grand Vifier's Orders.

EMBASSADORS always have their Audience of the Grand Signior upon a Divan-day, and are introduc'd by the Captain of the Guard then on Duty. The Embassador is plac'd upon a Stool, over against the Grand Vifier, and discourses of Business till Dinner is serv'd up: after which, the Presents the Embassador is oblig'd to make, are brought into the Hall; and when the Grand Vifier and the Officers of the Divan have observ'd them, the Capigi's carry them along one by one, and expose them in the Court, that every one may judge of the Magnificence of the Prince who sends them. During this, the Embassador has a Veff presented him, and some are distributed also to his Retinue. The Sultan shews himself in the Hall of Audience, which is near the Divan, sitting upon his Throne: the Throne is erected upon Pillars, which support a wooden Canopy, all cover'd with Plates of Gold, adorn'd with Numbers of Jewels, the Diamonds and Precious Stones of which are of wonderful Value. It is plac'd in a Corner of the Hall upon a Sofra rais'd a foot and a half high, and cover'd with a Carpet of the utmost Magnificence. The Sultan sits with his Legs a-crofs, and is attended only by the Chief of the White Eunuchs, the Keeper of the Secret Treafury, and some Mutes. It is impossible to have any other than a Side-view of his Face, because the Door of the Hall does not anfwer direcdy to the Corner where the Throne is plac'd. Those of the Embassador's Train, who were presented with Vefts, make their Salute to the Sultan firft, and are conducted each of them by two Capigi's, who hold them under both Arms. The Embassador himfelf, who, according to the Custom of the Country, pays his Salute left, is led up in the fame Poffure, by two Captains of the Port; and it is order'd fo, that in advancing and retiring, they never turn their Back to the Sultan. It was ufual once to kifs his Hand; but it has been thought proper to lay aside this Ceremony, ever since Amurat I. the Son of Orcanes, was flabb'd by a wretched Soldier, who design'd by it to revenge the Death of the Defpot of Servia, his Master. For some time after this, they continu'd to kifs a long Sleeve, which was fatten'd to the Emperor's Veff on purpoce.

* Count
Of the Government and Polity of the Turks.

Count Lefi and Marcheville, Embassadors of France had the honour to Letter I. do this: but this Practice is now abolish’d; and at present Embassadors make a bare Salute, tho the Captains of the Guard endeavour as much as they can to make them bow down, but without Success: for the Embassadors being appriz’d of what ought to be done, stand firm, and keep themselves upright with all their Strength. When they have made their Reverence, they are left alone in the Hall with the Secretary of the Embassy, and the Interpreter; to whom, after they have open’d them, they deliver their Prince’s Letters, and the Interpreter having explain’d them, they withdraw. The Sultan salutes the Embassador with a gentle Inclination of his Head: he treats a Moment with the Vifiers concerning the Subject of the Embassy, and deliberates upon the Affairs in question, supposing they are of consequence. The Grand Vifer returns from thence to the Divan, where he stays till Noon, which is the Hour when the Council breaks up; then he goes home, preceded by a Company of Janizaries, and another of Chiaus’s on horseback, by his Foot-Guard, and follow’d with an infinite Crowd, who form a very numerous Court.

Upon the Day of the Divan, the Emperor generally causes the principal Officers to give him an account of all that pass’d in the Assembly, and chiefly of the Duty of their Charge. They are call’d upon for this successively one after another. The Janizary-Aga, when he sees the Capigi-Bachi and the Chiaus-Bachi coming to him, advances towards them with four of his Captains, who accompany him as far as the Prince’s Apartments, at the Door of which he conjures them to pray God to inspire the Sultan to forgive his Faults. He enters alone to undergo the Examination; and if the Prince is satisfy’d with his Conduct, he returns in Peace: if the Sultan finds him to be guilty, he stamps upon the Ground with his Foot, at which Signal the Mutes enter, and strangle the Aga without other Formality.

The Spahi-Aga is also cited to the Grand Signior upon the same Occasion; but he commonly comes away with more Cheerfulness than the rest; for what reason, I can’t tell. The other Great Men of the Empire are afraid of falling under the Stroke, or, to speak more properly, under the String of the Mutes. The Justices-General are the only Persons
Perfons not subject to this melancholy Hazard, because they belong to the Law. Sometimes the Sultan consults the Mufti before he puts his Officers to death; and demands of him in Writing what Punishment a Slave would deserve, who should commit such Faults. The Mufti, who knows well enough this is merely a Formality, and that the Honour would soon be dispens’d with, if he did not give into his Master’s Opinion, seldom scruples to determine it is Death; and very often contrary to his better Sentiments.

The Presents the Grand Signior makes to the Prime Vifier are always suspected; at least he is oblig’d to make his Acknowledgment for them, by a Sum answerable to his Master’s Grandeur. Sometimes, as a Mark of unusual Distinction, this Prince in the Morning gives his first Minister a Vest, which he had worn the Day before, and in the Afternoon he sends for his Head, which is surrender’d with a perfect Resignation; so true is it, that Nature in many cases yields to Prejudices. It is Prepossession which makes Martyrs in all Religions except the Christian, where Martyrdom is an Effect of Grace. If Descartes and Gassendus had ever gone to Constantinople, as they were once thinking to have done, what a world of excellent Reflections would they have made upon the Morals and Politicks of the Turks? The Great Ones of the Port die with Tranquillity a violent Death, and esteem it a holy and glorious thing to die, if it is by the Sultan’s Order; at least, they act as if they thought so: it is their Policy also, to give them no time to consider, by allowing them only to make one short Prayer.

When the Grand Vifier is not at Constantinople, the Caimacan supplies his room, and acts by his Direction. The Word Caimacan in Turkish signifies Lieutenant or Deputy. This Lieutenant holds a Divan, and gives Audience to Embassadors; but the happiest Circumstance belonging to his Office, is, that he is not answerable for Events in Affairs of State; and if the Grand Signior finds fault with any thing, the Caimacan excuses himself by the Orders he receiv’d from the Prime Vifier. Besides this, the Caimacan is Governour of Constantinople, where he exercises a surprizing Policy: If a Baker sells Bread by false Weights, he is fastned by the Ear for twenty four Hours to the Door of his Shop. They who sell the first Fruits take Money first, but they don’t sell these dearer
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dearer than the next: for Novelty is not so gainful in Turky, as it is Letter I. in France; and a Tradesman who should go to make a Profit of it, would expose himself to the Baftinado. One may send Children to Market with Safety, if they do but know how to ask for what they want. The Caimacan’s Officers stop the Children in the Streets, and examine what they have got, and weigh it; and if it is right, they let them pass; but if they find there is a Cheat in the Weight, or the Measure, or the Price was too dear, they go back with them to the Man who sold it; and he is condemn’d either to the Baftinado, or to a Fine. It is the Interest of the Fruiterers that the Children be honest, and able to govern their Appetites; since if they should eat a Fig or a Cherry upon the way, the poor Tradesmen would pay the Damage: For thirty Blows of the Baton are generally given, if one Onion is found short, and twenty-five for a Leek. If any one is excus’d from the Baftinado, the common Punishment for short Tale or Measure, then they put about the Seller’s Neck two thick Planks bor’d hollow, and fill’d at each end with heavy Stones. In this Condition they lead the wretched Fruiterer all over the Town; and if he desires to rest himself in his Progress, he must pay down such a Number of Aspers. Surgeons are also chaftis’d sometimes after the same manner; but instead of Stones they hang on, at the end of the Planks, several small Bells, which make a lamentable Tinkling, as they march along the Streets. This signifies they have suffer’d some People to die thro their Neglect; and the Design of this Ceremony, say the Musulmans, is only to warn Persons not lightly to trust their Life in the hands of such Murderers.

If a dead Body is found in the Street, the next Neighbours are condemn’d to pay for the Blood, supposing the Author of the Murder is not discover’d. The Terror that all are in of this Calamity, makes every one strive as much as possible to compose Quarrels, and prevent any Disorders in the Neighbourhood. The Shops are shut at Sun-set, and not open’d again till its Rising. Every one retires home in time, and keeps good Hours: in a word, there is more noise made in one Day in a Market of Paris, than there is in a whole Year in all Constantinople. The Grand Signior goes about sometimes disguis’d, with an Executioner, to see what passes in this great City. Mahomet IV. who hated the smoking
A Voyage into the Levant.

Of Tobacco violently, and was inform'd it often prov'd the Occasion of setting Houses on fire, was not content with publishing severe Orders against this Custom, but frequently made the round, to catch such as smok'd; and it is said that he hang'd up all he found, having first caus'd a Pipe to be thrust thro' their Nose, and a Roll of Tobacco to be ty'd about their Neck. The Watch all over Turky carries to Prison those whom they find abroad in the Night, be they of what Nation or Religion they will: but they find very few; for the Dread of the Bastinado, or being amerc'd, keeps every one at home. It is a common Saying in Turky, That in the Night the Streets are only for the Dogs: and here indeed they are very full of those Animals; for every one throws them out Victuals, and it is very dangerous to walk on foot at such a time. These Creatures, which are as fierce and ravenous as our Butchers Curs, make a terrible Bellowing, and howl lamentably at the least Noise they hear; and sometimes the very Chiding of the Sea, sets them a yelling.

The Soldiers there are very peaceable, excepting the Levanti's, who serve on board the Gallies: but beside that they commit Disorders only in the Suburbs of Constantinople, the Prejudice is inconsiderable, because the Caimacan permits the Christians to defend themselves; which was granted them upon the Complaints Embassadors were making every day, of the Inlicts the Subjects of their Nation receiv'd. As for the Janizaries, they live fairly enough in Constantinople; but they are very much fallen from the high Esteem the antient Janizaries were in, who contributed so much to the Establishment of this Empire. Whatever Precautions the Emperors have sometimes taken to preserve these Troops from degenerating, they are declin'd very much: and it seems likely, that in another Age, they will still be less regarded, for fear of their rendring themselves too formidable.

The greater part of the Turkişb Infantry carries the Name of Janizaries, yet it is certain, in all this great Empire, there are not above five and twenty thousand, who are true Janizaries, or Janizaries of the Port. This Soldiery was once compos'd only of Tributary Children, instructed in the Turkişb Religion; but at present this is not observ'd: and People are
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are not molested on this account, since the Officers take Money of Letter I.

FORMERLY the Janizaries were not permitted to marry, the Turks being persuaded that the Cares of a Family render Soldiers less fit for the Exercise of Arms. Yet now-a-days they who will, marry with the consent of their Chiefs, who also at the same time give them a Sum of Money. The principal Reason which keeps the Janizaries from marrying, is, that Batchelors only arrive at Offices, the most desirable of which are to be Chiefs of their Chambers: for this Soldiery is all lodg'd in a large Quarter, divided into 162 Chambers. Every Chamber has a Chief, who commands in it; but out of it, he only performs the Office of Lieutenant of the Company, and receives Orders from the Captain.

EVERY Chamber has its own Ensign-Bearer, its Expenditor, its Cook, and its Water-Carrier. Above the Captains is only the Lieutenant-General of the Janizaries, who is subject to the Aga. Beside the common Pay, the Emperor gives the Janizaries every Year a compleat Suit of Cloth of Salonica, and every day allows them a quantity of Rice, Meat and Bread. The Chamber lodges them for one half per Cent. upon the Pay they receive in time of Peace, and seven per Cent. in time of War. This Pay is but from two to twelve Aspers a day, and is never rais'd but by little and little, in proportion to their Service; when they are disabled, they have an Allowance for Life. The Cap peculiar to the Janizaries is made like the Sleeve of a Coat; one end is put upon their Head, and the other hangs down upon their Shoulders: to this Cap before is fastned a sort of Spike half a foot long, of Silver gilded, and adorn'd with Baftard Stones. When the Janizaries march into the Field, the Sultan furnishes them with Horses to carry their Baggage, and Camels to carry their Tents; to wit, one Horse for ten Soldiers, and one Camel for twelve. At the Accession of every Sultan, their Pay is augmented one Asper a day.

THE Chambers inherit the Effects of those Members who die without Children; and the rest, tho' they have Children, always leave their Chamber a Legacy. The Solaes and Peges alone, among the Janizaries, are the Emperor's Guard; the others never go to the Seraglio, but to attend their Officers upon Divan-Days, and to prevent Disorders which might happen
happen in the Court: they are generally plac’d Centinel at the Gates, and the Cross-ways of the Town, to keep watch there. They are fear’d every where, and respected, tho they carry only a Cane in their hand; for Arms are not deliver’d to them, but when they take the field. The greater part of the Janizaries do not want for Education, being taken from the Body of the Azamoglans; which, either thro Impatience or on some other account, they frequently forfay. Those who are to be admitted among the Janizaries, pass along in Review before the Officer, and every one takes hold on the bottom of his Companion’s Veft. Their Names are entred in the Grand Signior’s Registry, after which they all run up to the Master of their Chamber, who, to make them know they are under his Jurifdiction, gives them every one a Box on the Ear as they pass by. At their Inrollment they take two Oaths, the first is to serve the Grand Signior faithfully; the second, that they will follow the Will of their Comrades in Matters relating to the Body. There is no Set of Men in Turky so united as that of the Janizaries: it is this strict Union which preserves their Authority, and gives them the Daring sometimes to deposite the Sultan. Tho there are but twelve or thirteen thousand in Constantinople, they are assur’d that their Brethren, what part soever of the Empire they are in, will not fail to approve their Conduct.

If they think they have occasion to complain, their Discontent begins to shew itself in the Court of the Divan, at the time of the distributing the Difhes of Rice to them, prepar’d in the Grand Signior’s Kitchen: for they eat it quietly, if they are contented; and on the contrary, they throw the Dishes on the ground, and turn them topsy-turvy, if they are out of humour at the Ministry. There is no Insolence they scruple to utter at such a time against the principal Ministers, being well perswaded they shall obtain Satisfaction: For this reason the most favourable Opportunity is taken early to prevent their Rising, especially the time when they give them several Days Pay together. The Mutinies of the Janizaries are much to be dreaded; for how often have they in an instant chang’d the Face of the Empire? The fiercest Sultans, and the most skilful Ministers have often found how dangerous it was to keep on foot, in time of Peace, a Militia who so well understand
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stand their own Interests. They depos'd Bajazet II. in 1512, and pro-Letter I. moted the Death of Amurat III. in 1595. They threatened Mahomet III, with Dethronement. Osman II. who had sworn to destroy them, having imprudently disclos'd his Design, was disgracefully treated by them; for they made him walk on foot to the Castle of the Seven Towers, where he was strangled in 1622. Mustapha I. whom this impudent Sol-liery put in Osman's room, was depos'd two months after by the same hands as advanc'd him. They also put to death Sultan Ibrahim in 1649, after they had dragg'd him ignominiously to the Seven Towers. His Son Mahomet IV. was not so unhappy indeed; but they depos'd him after the last Siege of Vienna, which miscarried yet only by the Fault of Cara Mustapha the Prime Visier. In this Sultan's stead was prefer'd his Brother Solyman III. a Prince of no merit, who was also depos'd in his turn some time after.

WITH respect to the Sultaness-Mother, the Visiers, the Caimacan, the first Eunuchs of the Seraglio, the Grand Treasurer, and their Aga himself, the Janizaries value them not, and demand their Heads upon the least Uneasiness. All the World knows, how they us'd, at the beginning of this Century, the Mufti Fesullah-Effendi, who had been Preceptor of Sultan Mustapha. This Prince, who lov'd his Tutor blindly, was not able to prevent his being drawn upon a Hurdle to Adrianople, and thrown into the River. The only Expedient which could ever be devis'd to repress the Insolence of these Soldiers, was, to encourage the Spahi's against them, and thereby make them jealous one of another; but they agree together too well upon certain Occasions. It signifies nothing to change their Quarters; for as the absent always stand to what their Fellows have done, it is impossible to avoid their Fury, when they have once taken it in their head, that they have suffer'd some great Injustice. The History of the Turks can furnish few Examples of their having been appeas'd without considerable Largeffes, or without its costing the first Officers of the Empire their Lives.

THEY have never dar'd to confiscate the Treasure of the Janizaries, nor to share the Goods their Officers posses in property in several parts of Asia, as at Cataya, at Angora, at Caraisfar, and in other Places. When the General dies, the Treasurer inherits his Goods: he is the only Offi-cer
cer whose Effects are not seiz'd to the Emperor's Profit. This General has the Privilege of presenting himself before the Sultan with his Arms at liberty, whereas the Prime Visiter, and the other Great Men of the Port, never appear in his Presence, but with their Arms a-cross their Breast; which is rather a fervile, than a respectful Posture.

AFTER the Aga, the principal Officers of the Janizaries are; the Aga's Lieutenant, the Grand Provost, the Captain of the Serjeants, who march by the Emperor's side upon Days of Ceremony; the Captains of his Foot-Archers, and the Commander of his Pages on foot; these last, as well as the Archers, march by the Grand Signior's Person when he walks thro the City. They are but threescore, and wear Caps of beaten Gold, embellish'd before with Milk-white Feathers. As for the Foot-Archers, or Archers of the Guard, they are in number three or four hundred; and in a day of Battel, they are about the Sultan, arm'd only with Bows and Arrows, that they may not frighten the Grand Signior's Horse. Their Habit is a Coat of Cloth, tuck'd up at the Corners as high as their Waist, so as to shew their Shirts; their Cap is Cloth, and ends in a Point, and is adorn'd with Feathers in fashion of a Plume. These Archers shoot with their left hand, as well as with the right, which they are taught, that so they may never turn their back upon the Sultan: when he passes the Rivers, they swim by his Horse, and found the Fordings with all the Diligence imaginable: as a Reward, the first time the Sultan passes a River, he causes a Crown apiece to be given to every one who was up to the Knee in Water; and if they were as high as the Middle, they have two Crowns, and three if they were above the Waist.

OUT of the Body of the Janizaries are taken the Gunners, and those who take care of the Arms. The Gunners are about twelve hundred, and receive their Orders from the Grand Master of the Artillery: they live at Topana in Apartments divided into 52 Chambers; but it is very happy that they are as not dextrous as the Christians, in the casting and managing Artillery. They who look to the Arms are six hundred in number, divided into 60 Chambers: they lodge in Apartments near Sanita Sophia; they not only take care of the antient Arms which are in the Arsenal, but of those of the Janizaries and Spahis, which they deliver out to them in good Order, when they are going into the Field.

BESIDE
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BESIDE the Janizaries now mention’d, all the Provinces of this vast Empire are fill’d at present with Foot Soldiers who bear the Name of Janizaries: but these Janizaries of the second Order are not inroll’d in the Body of Janizaries of the Port, and have nothing of the antient Discipline of the Turks. All ill Persons who would skreen themselves from the ordinary Courts of Justice, and honest Persons also who are willing to cover themselves from the Insults of the others; they who would escape the Taxes, and be excus’d from publick Offices, purchase of the Colonels of the Janizaries, who are in the Towns of the Province, the Title of Janizaries. They are so far from receiving Pay, that they give several Aspers a day to these Officers, to enjoy those Privileges: sometimes they pass for Invalids, or Pensioners for Life, and live quietly at home, without being oblig’d to go into the Army. Is it surprizing after this, that the Turkish Forces are so much diminish’d? They never have had so many Soldiers, nor such small Armies: the Officers who are oblig’d to take the field, pass their own Domesticks for Soldiers, and put the Pay of those who ought to bear Arms in the Prince’s Service, into their own Pockets. The Corruption which is introduc’d into this great Empire, seems to threaten it with some strange Revolution.

NEITHER must we confound with the Janizaries, another sort of Infantry, call’d Azapes and Arcangi’s. The Azapes are the old Mussulman-Bands, more antient than the Janizaries themselves, but very much despis’d. They serve for Pioneers, and sometimes are merely a Bridge to the Horse in marshy Grounds, and so many Fascines to fill up the Ditches of a Place besieg’d. The Arcangi’s have no more Pay than the Azapes, but are appointed only to ravage the Frontiers of the Enemy. Yet in full Peace (for the War is not esteem’d to be declar’d, unless the Artillery is drawn into the Field) they are perpetually making Incursi ons, and pillaging their Neighbours. If any one among these Troops happens to become a good Soldier, after some vigorous Action, he is entred in the Body of the Janizaries.

THIS, my Lord, is the State of the Turkish Infantry, nor is that of their Cavalry at present one tittle better: It is compos’d of two forts, known by the Name of Spahi’s, but they must be carefully distinguish’d,
The one are upon the Emperor's Pay, and the others not. The Spahi's in Pay are divided into several Standards, the principal of which are the Yellow and the Red: those who have no Pay, are of two sorts, the Zaims and the Timariots.

The Spahi's in Pay, are taken from among the Ichoglans and the Azamoglans, who have been bred up in the Grand Signior's Seraglio's. Their lowest Pay is twelve Aspers a day, and the highest a hundred: Those who come from Ichoglans, generally begin with twenty or thirty, which are increas'd according to their Merit, or the Interest of their Friends. In time of War, all the Spahi's in Pay, who bring in Heads of the Enemy, are advanc'd two Aspers a day. And they who first acquaint the Sultan with the Death of any of their Comrades, are rais'd as much.

The Spahi's are pay'd in the Hall, and in the presence of the Grand Vizier, or his Chiaia, in order to avoid all occasion of Complaint. Tho the Spahi's are born of unknown Parentage, they may yet be look'd on as the Nobility of the Country: their Education makes them more accomplish'd than the other Turks; and in every place Good Manners ought to constitute a real and true Nobility. Those of the Red Standard were heretofore only Servitors to the Yellow; but now they are all equal; and the Red have even overtop their Masters, under Mahomet III. who in a Batté, in which the Spahi's of the Yellow gave ground and fled, restor'd the Fight by the Valour of the Red.

The Arms of both are a Lance and a Scymiter, and they make use of a Dart, which they manage with wonderful Dexterity: the Dart has a Steel Point at one end, and is about two foot and a half long. They also carry a Sword, but it is fastned to the Saddle, and hangs down upon the Horse's Thigh, so as not to hinder them in discharging their Pistol and Carbine. Some likewise use Bows and Arrows, especially the Spahi's of Anatolia; for those of Europe or Romelia rather chuse the Arms in use with us. These Troops however fight without Order, and in a Croud, instead of throwing themselves into Squadrons, and rallying regularly. Mahomet Kuperli the Grand Vizier, who was a great General, was so far from bringing them to Discipline, that he affected to humble them, and keep them ignorant, for fear of increasing their Insolence; since which time, they have extremely lost their antient Reputation: they
they bastinade them now on the Soles of the Feet, lest if they scourg'd Letter I. them, they should be disabled from mounting their Horse; and for a contrary Reason, the Janizaries are scourg’d, because they are oblig’d to use their Feet in marching.

When the Grand Signior goes to command his Army in Person, he causes large Sums to be divided among the Spahi’s. One Spahi and a Janizary are plac’d Centry at each Cord of his Tent, and the same at the Chief Vifier’s. The other Standards of the Spahi’s are, the White, the White and Red, the White and Yellow, and the Green. The most famous Spahi’s are those call’d Mutafaraca, who receive forty Aspers a day. The Emperor is their Colonel; their Duty is to attend upon him: they are about five hundred.

As to the other Cavalry, call’d Zaims and Timariots, they are Persons to whom the Grand Signior gives certain Commands, term’d Timar, for Life, on condition they maintain such a number of Horse for his Service. The first Sultans being Masters of the Fiefs of the Empire, erected Baronies or Commands out of them, to reward any extraordinary Services, and principally for raising and subsisting a Body of Troops without issuing Money. But it was Solyman II, who establish’d the Order and Discipline of these Baronies, and settled by his Decrees the Number of Men each one should be oblig’d to find. This Body has been not only very powerful, but very celebrated also thro’ the whole Empire. But Avarice, the common Vice of the East, has made them decline several Years ago. The Viceroy’s and Governours of Provinces prevail so far by their Intrigues at Court, that even the Commands which lie out of their Government, are given to their Domesticks, or to them who offer the most Money.

The Zaims and the Timariots differ little more than in their Income. The Zaims have the most considerable Commands, and their Revenues make from 20000 to 818819 Aspers. If they produce even an Asper above this, it becomes the Property of some Baffa. Also, when a Commander dies, his Command is divided, supposing the Income of it has been augmented under the deceas’d, as it commonly happens to be; for they are generally improv’d rather than lessen’d. The Zaims are oblig’d to maintain at least four Horse, which is after the rate of one Man for five thousand Aspers of Rent.
A Voyage into the Levant.

There are two sorts of Timariots, the one receive their Provisions from the Port, the other from the Viceroy of the Place; but their Equipages are less than those of the Zaims, and their Tents are smaller, and proportion'd to their Revenue. They who receive their Patents from the Court, have from 5 or 6000, to 19999 Aspers; if they should receive one Asper more, they would pass into the Rank of Zaims, They who have their Patents from the Viceroy's, have an Income from three thousand Aspers, to six thousand. Every Timariot is bound to provide one Horseman for every three thousand Aspers his Income produces.

The Zaims and the Timariots are oblig'd to march in Person to the Army, at the first Orders, and nothing can excuse them; the Indisposed are carried in Litters, and their Children in Baskets or Cradles. The Timariots must furnish Baskets to their Troopers, to carry Earth, for filling up Ditches and Trenches. These are better disciplin'd than those who are properly call'd the Spahi's, tho the Spahi's are more personable and lusty: and whereas the last never engage but in a Crowd, at the head of the ancient Cavalry; the Zaims and Timariots are divided into Regiments, commanded by Colonels under the Baffa's. The Baffa of Aleppo is Colonel-General of this Body of Horse, when he is in the Army, because being Seraskier of the Army by his Place, it belongs to him to command in Chief, during the Absence of the Grand Vizier.

I SHOU'D now speak of the Militia of Egypt; but as I have not been there, I do not understand it enough, my Lord, to offer you any Account of it: I shall therefore pass to the Maritime Affairs, concerning which I have carefully inform'd myself in Constantinople, and the Islands of the Archipelago. It is not strange that the Turks are so weak at Sea, because they want good Mariners, skilful Pilots, and experienc'd Officers. The Pilots of the Grand Signior scarcely know how to use the Compass; and those of the Saicks, which are their Merchant-Ships, certainly understand nothing of it. They steer by their Knowledge of the Coasts, which is very erroneous; and they generally trust themselves in long Voyages, as to Syria and Egypt, to Greeks who have run the Course with Christion Privateers, and have got the Track of the Countries of Asia and Africa by rote. However, if the Turks would apply
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themselves to Navigation, they would easily become Masters of the Medi-
diterranean, and would chafe away the Corsairs who do so much Mis-
chief to their Traffick. Without reckoning the Supplies they might draw
from Greece, the Isles of the Archipelago, Egypt, and the Coast of Aftrick, the
Black Sea alone would furnish them with more Wood and Rigging than
are needful, even for a very formidable Navy. At present the Maritime
Forces of this great Empire are reduc’d to twenty eight or thirty Men of
War; and they arm not above fifty Gallies. The Turks had much
more powerful Fleets in the time of Mahomet II. of Selimus, and of Soly-
man II. but they never made any great Expeditions. Since the War of
Candia, they have mightily neglected the Sea, and perhaps would have
done so much more, if Mizomorto, the Captain-Baffa, had not in our days
restor’d and improv’d their Navy. The Advantage which arose by the
Sea to the Islands of Spalmadori under the Venetians, made him set a won-
derful value upon the Island of Scio, and gave the Mahometans fresh
Spirits. He was a Man of extraordinary Capacity for the Sea, and try’d
all Methods to engage Christian Officers in the Grand Signior’s Service.
The Sultan may now have six or seven Renegado Captains, who are well
experience’d; but the Seamen know nothing of the Tackle, and the Gun-
ners are miserable to the last degree. The Successor of Mizomorto was
but little esteem’d. Adrama Baska, who was nam’d for Admiral up-
on the Death of the other, was able to have brought the Condition
of the Turkish Navy to Perfection, if some who envy’d him, had not
got him * strangl’d a little after his Promotion. He was known among
the Turks, by the Name of the Baffa of Rhodes, and among the Christi-
ans, by that of the Butcher’s Son of Marseilles. He was taken very
young in a Ship belonging to that City, and was so unhappy as to turn
Mahometan. He had the Character among the Turks of a very upright
Man, and very disinterested. It is said, that as he was going the Round
one day, to execute Justice at Scio, he ask’d to whom three or four
She-Asses belong’d, who were loaded with weighty Stones, and were
ty’d to the Door of a certain House; and understanding their Masters

* January 1706. The Pretence was, That he had not been ready enough in extinguishing a Fire
which had fire some Houses by the Arsenal.
were hard by at Breakfast, he pass'd on; but at his Return, being disturb'd to find the poor Creatures were still in the same condition, and that no care had been taken to feed them, he sent for their Owners, and told them, it was but just that the Asses should eat in their turn: the Peasants readily assented; but were surpriz'd when he order'd each of them to bear one of the Stones upon his Back all the time the Asses were eating. The same Story is also told concerning Sultan Morat.

THE Post of Captain-Baffa is one of the noblest in the Empire: He is great Admiral and General of the Gallies: his Power is absolute, when he is out of the Dardanelles; so that he can strangle the Viceroy and Governours who are on board, without waiting for the Sultan's Order. The Grand Vifir is the only Minister, who is above him: It is the second Post in the Empire; and he is accountable to the Grand Signior alone. Not only the Sea-Officers, but all the Governours of the Maritime Provinces likewise, receive Orders from him. At Constantinople there are not above 28 or 30 Men of War.

THE Gallies are distinguish'd into two Classes; namely, those of Constantinople, and those of the Archipelago: those of Constantinople are at Sea only in the Summer. At the close of the Campaign they are disarm'd, to be laid up in the Arsenal of Cassum Baffa: the greater part of the Beys or Captains are Renegades. Beside the Body of the Gally, Artillery, and Bisket, the Emperor also allows them Pay, and the rest of their Equipage, which consists of 200 Oars, and a Boat to go on shore. If the Captains are rich enough to subsist their Slaves who row, they make a considerable Profit, for they are allow'd twelve thousand Livres for Rowers, and make an Advantage also of the Journeys in which they employ their Slaves by Land, during the other part of the Year. When there are not Rowers enough, they press the Slaves of private Men at Constantinople: but very little Service is done by these poor Wretches, who have no Experience, and perish most of them at Sea. You well know, my Lord, the Service of the Sea requires much more Practice than that of the Land. To reinforce the Soldiers of the Gallies, the Turks add some of the Janizaries.

THE Gallies of the Archipelago are oblig'd to be in a readiness to put to Sea at all times. The Captains are paid by Assignments upon the Islands, and
and are bound to find their own Slaves, and pay them; for the Grand Letter I. Signior allows them only the Vessel, Artillery, and Rigging. They avoid an Engagement all they can, in order to preserve their Slaves; and most of them have neither the number of Gallies they ought to maintain, nor their Equipage compleat, because the Captain-Baffa, for a Sum of Money (which the others know proper ways enough to hand to him) often winks at it; consequently, the Military Discipline is very indifferently observ'd.

The Beys of Rhodes and Scio ought to provide seven Gallies for each Island: He of Cyprus six: Those of Mytelene, Negropont, Salonica, and Caval, one apiece: Andros and Syra only one; and Naxos and Paros the like. The Captain-Baffa fails round the Archipelago in the Summer, to raise the Capitation-Tax, and learn the state of Affairs which have happen'd. He commonly holds his Days of Audit in a Port of Paros, call'd Drio, which is the Centre, as it were, of the Archipelago. The Officers of the Islands repair thither to make their Presents to him, and pay in the Sums at which each Island is tax'd. Here also the Captain-Baffa finally judges all matters, as well civil as criminal. I am,

My Lord,

Your most Humble and
most Obedient Servant,

Tournefort.
LETTER II.

To Monseigneur the Count de Pontchartrain, Secretary of State, &c.

MY LORD,

In my last, I had the honour to inform you concerning the Government and Polity of the Turks; and in this I shall speak of their Religion, Manners, and Customs.

OF all false Religions, the Mahometan is the most dangerous, because it not only strongly flatters the Senses, but in many Points also agrees with Christianity. Mahometism is founded upon the Knowledge of the true God, the Creator of all things, upon the Love of one's Neighbour, the Purification of the Body, and a quiet peaceable Life. It abhors Idols, and the Worship of them is strictly prohibited.

Mahomet was born an Idolater among the Arabs, An 570. He had naturally a Fund of good Sense. God forbid, I should desire to make an Encomium on him here; but I know not how to avoid looking upon him as an extraordinary Genius, and admire how such a Man could be able, without the Assistance of Grace, to recover himself from Idolatry. They say, Sergius, a Nestorian Monk, who ran away from Constantinople, contributed to disabuse him from the Errors of Paganism; and Mahomet shook off so great a Prejudice, and open'd his Eyes to discern the Truth.

It appears by the Alcoran, that these two Men have taken out of the Holy Scripture what they thought convenient to their Purpose; but as in their time there were far more Jews in Arabia than Christians, they
follow'd the New Testament less than the Old, that so they might en-
gage the Jews in their Sect, without too far neglecting the Chrift-
tians. If Mahomet had not had the Folly to affect to pafs for the Meffenger of God, his Religion had not differ'd from Socinianifm; but he had a fancy to play an extraordinary part, in making People believe he had a Correspondence with the Superior Beings. As he had neither a Mission, nor a Gift of Miracles, he was oblig'd, in order to eftablish his System, to join Craft and Knavery to Reason. His Enthusiasms, whether they were disfembled, or really Fits of an Epilepsy, persuaded the Multitude, that he was infinitely above other Men, and inspir'd from Heaven. His Wife and his Friends boasted he was the Interpreter of the Lord, and was fent into the World on purpose to publish his Or-
ders. The Pigeon which he had taught to flutter about his Head, con-
tributed not a little to support the Mystery: this Bird pafs'd for the Angel Gabriel, who came to whisper Messages in his Ear.

THAT he might not startle the Idolaters too much, he chose to
appear neither a Jew nor a Chriftian; and to ingratiate himfelf with
both the left, he adopted part of the Faith of each into his Doctrine. He taught there were three forts of written Laws communicated to Men
by the Lord, and in which they might be fav'd; because they were en-
join'd by all of them to believe in one only God, the Creator and
Judge of all Men. The first Law, he faid, was given to Moftes; but as
it was too burdensome, few Persons were able to fulfil it strictly. The
second is that of Jesus Chrift; which, tho' it is full of Grace, is very
difficult to be observ'd, by reafon of its Opposition to corrupted Na-
ture. On this account, continu'd he, the Lord who abounds in Mercy,
has fent you, by my Ministry, a Law easy and proportion'd to
your Weakneffes; that so by following this exactly, every one may be
able to attain Happiness in this World, and in the next.

A S I do not understand the Genius of the Arabian Language, nor
its Delicacies, the Alcoran feems to me a Book very ill compos'd, which
among some good things, contains a world of childifh and frivolous Tales. Notwithstanding which, the Mahometan Religion, as to some Trifles, respecting the Care every one ought to take of his Body, feems
very fenfibly defign'd. Perhaps to engage the Imagination of Idolaters,
which was accustom'd to Figures of Wood and Stone, Mahomet thought it was necessary to doo them with agreeable Images taken from the other World; and that, in order to come at them by Reason, he must enter into their Taste, by promising sensual Pleasures after Death to People, who, in their Life-time, were acquainted with no others. This Book, such as it is, comprehends all the Laws Ecclesiastical and Civil of the Mahometans, and teaches them whatever they ought to believe and practice. They never offer to open it, without having first laid it upon their Head, which with them is the highest Token of Veneration they can give; and their chief Employment is to read it, according to that Precept in it, Apply your selves often to read the Book which is sent you, and pray incessantly, for Prayer turns away Sin. They are persuaded that those who read it over so many times, make sure of Paradise. In a word, they call it, The Book, by way of Excellence; for Alcoran signifies nothing but The Scripture.

IT is needless to relate here how this Book was compos'd at first, and how it was reform'd after Mahomet's Death: it is sufficient to remark that there are four Sects among the Mahometans. The most Superstitious is that of the Arabians, who adhere to the Traditions of Abubeker. That of the Persians, which was founded by Hali, is the most refin'd; but the Turks who follow that of Omer, treat them as Hereticks, and pronounce Anathema's against them. The simplest of all is that of the Tarts, who follow Odeman or Osman, the Chief Compiler of the Memoirs of Mahomet.

THE only Article of Faith the Mahometans have, is, that there is but One God, and that Mahomet is the Messenger of God. As to the Commandments, the Turks reduce them to five. 1. To pray five times a day. 2. To fast in Lent. 3. To give Alms, and do Works of Charity. 4. To go in Pilgrimage to Mecha. 5. To suffer no Filth upon their Body. There are four other Points added, but they are not absolutely necessary to Salvation. 1. To keep Friday a Sabbath. 2. To be circumcis'd. 3. To drink no Wine. 4. Not to eat Swine's Flesh, nor things strangled.

THE Mahometans regard Friday above the other Days of the Week, because they believe it was upon a Friday that Mahomet, being persecu-
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Circumcision, and Abstinence from Swine’s Flesh and things strangled, were perhaps inserted in their Law, merely in complaisance to the Jews, who were then as much courted by the Mahometans, as they have since been despis’d. The Publick Good led their Legislator to forbid the Use of Wine to his Disciples. Abstain, says he, from Wine, and Games of Chance, and from Chefs; these are the Invention of the Devil, to sow Hatred and Division among Men, to keep them from Prayer, and hinder their calling upon the Name of God. Notwithstanding they confess Wine is an excellent thing, and that the Temptation of it is so inviting, that it makes the Sin very pardonable. They laugh at us who drink it with Water, and say, that since it is mix’d in drinking, one should satisfy one’s Appetite, and not provoke it. With respect to Swine’s Flesh, the Turks have it in abhorrence; but the Persians look upon Abstinence from it rather as a Counsel than a Command. They eat it, or forbear, as they also do by Wine, according to the Practice of the Sultan whose Taste is follow’d blindly by the whole Empire. It is a pleasure to Travellers, when they enter the King of Persia’s Territories, that they can then drink Wine, without making a Secret of it, and can see whole Herds of Swine in the Fields. The Persians who dwell upon the Borders, know the Christians so well, that they run out to them as fast as they can, with Bottles of Wine and Hams, when they spy a Caravan.

As for Circumcision, the Turks esteem it rather as a Mark of Obedience to their Religion, than as an essentiel Law: there is nothing said of this Ceremony in the Alcoran, and it is rather a Tradition borrow’d from the Jews. The Mahometans are of opinion, that Children dying without Circumcision are nevertheless fav’d; and they break their little Finger, before they bury them, to denote they have not been circumciz’d.
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cis'd. The most scrupulous (as there are some such in all Religions) believe the Circumcision of their Father has an effect upon them: but those who pretend to know the Fundamental Points of their Religion better, agree that Circumcision had not been establish'd, but to put the Mahometans in mind, thro the rest of their Life, of what they promis'd to God by their Profession of Faith, namely, that there is no God but God, and that Mahomet is the Messenger of God; and that for this reason, Children ought not to be circumcis'd till the Age of 12 or 14 Years, that so they may attend to what is done: Some of their Doctors believe Circumcision was not taken from the Jews, but only for the better observing the Precept of Cleanness, by which they are forbid- den to let any Urine fall upon their Flesh. And it is certain that some Drops are always apt to hang upon the Preputium, especially among the Arabians, with whom that Skin is naturally much longer than in other Men. At present most Renegades are not circumcis'd; it is thought e- nough to make them lift up their Finger, and pronounce the Words which express the Profession of their Faith. Perhaps it is out of Con- tempt that they do not circumcise them; for the Turks have a common Saying, that a bad Christian will never make a good Turk.

The Ceremony of Circumcision.

THE Turkish Girls are not touch'd by circumcising; but in Persia they cut off the Nympha. Upon the Day of the Circumcision, in Turkey a Feast is made for the Relations of the Child, who is to be circum- cis'd. He is dress'd as handsomely as may be, and is led upon a Horse or a Camel, to the Sound of Instruments, thro the whole Town, if it is of a moderate Compass; or thro a quarter of it only, if it is very large. He holds an Arrow in his right Hand with the Point toward his Heart, to shew he would sooner pierce that part, than renounce his Faith. His Comrades, his Friends, and Neighbours follow him on foot, sing his Praises with Tokens of Joy, to the Mosque, where the Iman, after a short Exhortation, causes him to make a Profession of Faith, and lift up his Finger: after which he orders the Surgeon appointed, to place him upon a Sopha, and perform the Operation. Two Servants hold a Napkin spread out before the Child; and the Surgeon having drawn the Foreskin as low as he can, without prejudice, he holds it with his Pincers, and cuts it with a Razor, and shewing it to the Assistants, cries
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With
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with a loud Voice, God is great. The Child roars out all the while, for Letter II. the Pain is very acute: every one comes to congratulate him upon his being admitted into the Rank of Mussulmans, that is, the Faithful.

If the Relations are rich, they cause the Children of the Poor in their Neighbourhood to be circumcis'd at their own Charge. After the Ceremony, they retire in the same Order as they came, and march as in triumph to the Relations House, who treat all who come for three Days. The Expence is only a large Kettle of Rice a day, some pieces of Beef and Mutton, and some Hens: nor is the Cost much in Liquors; for the whole Company is satisfy'd with one great Jar of Water. The Rich entertain with Sherbet, Coffee and Tobacco, and the Relations make Presents to the poor Boys who were circumcis'd with their Son; they give Alms also to the Poor of their Parish. After they have well danc'd and sung, the Guests, in their turn, make Presents to the new Mussulman. At the Houses of Persons of Distinction, they give Veils, Arms, and Horses. When one of the Grand Signior's Children is circumcis'd, there are public Rejoicings, and all the Artillery of the Seraglio is discharg'd: Courses are run in the Atmeidan, and other Places: Gambols are play'd in the Streets, and all the Diversions of the Bairam renew'd.

It is worthy remarking, that the Iman does not name the new-circumcis'd; but their Father gives them what Name he will, at the time when they are born. He holds the new-born Infant in his Arms, and lifting it up towards Heaven, to offer it up to God, he puts a Grain of Salt into its Mouth, and says, God grant, my Son Solyman, (for instance) that his holy Name may always be as savoury to thee as this Salt, and that it may keep thee from tasting the things of the Earth. Their Names are generally Ibrahim or Abraham; Solyman, which signifies Solomon; Isoup, Joseph; Imael, hearing God; Mahomet, Laudable; Mahmud, Desirable; Scander, Alexander; Sophy, Holy; Haly, High; Selim, Peaceable; Mustapha, Sanctify'd; Achmet, Good; Amurat or Mourat, Living; Seremeth, Diligent.

From the Counsels, I pass to the Commandments. The Mussulmans are so convinced that their Prayers are the Keys of Paradise, and the Pillars of Religion, as they say, that they apply themselves to them with a Care and Attention extremely edifying. Nothing can excuse them from praying;
praying; and it is enjoin'd them that when they are in the Army, they shall call up one another to pray, all the time their Comrades are under Arms. Let them, says the Alcoran, who go to pray, not be drunk, but sober, and have their Mind free, that they may know what they ought to do, and what they ought to say. It is said also in the same Book, that they who pray with a disorder'd Spirit, and without thinking what they are about, tho' they seem to do a good Act, have nothing of the Love of God in them.

As the Turks believe that what defiles the Body, is capable also of defiling the Soul; so they are persuaded, that what purifies the one, has a power in like manner to purify the other. Upon this Principle, which is directly contrary to that of many Christians, they prepare themselves for Prayer by Ablutions. Good People, says the Alcoran, when ye would say your Prayers, ye must wash your Face, your Hands, your Arms, and your Feet. In like manner, the married Persons who have lain together, must bathe. If the Sick and the Travellers can get no Water, let them rub their Face and Hands very clean with Powder; for God loves Cleanliness: He would have the Prayers we make to him perfect, that we should thank him for the Favours he bestows on us, and often call upon his holy Name.

The Mahometans have reduce'd the Duty of this Commandment to two Ablutions, the great and small. The first is of the whole Body, but this is enjoin'd only to married People, who have lain together; to those who have had any Pollution in their Sleep, or who have let some Urine drop upon their Flesh when they made Water. These are the three grand Defilements of the Mussulmans. That nothing may be cover'd from the Water which ought to purify their Body and their Soul, and that it may enter the better, they pare their Nails very carefully, and take off the Hair from all Parts, except the Chin. The great Ablution consists in plunging themselves three times under Water, let the Season be as severe as it will. I have seen Turks in the depth of Winter leave the Caravan to throw themselves stark naked into the Brooks which were on the side of the Road, without catching either the Cholick or the Pleurisy: after which, they came and join'd the Company again with such an Air of Tranquillity, as is seen in the Face of Persons whose Conscience is
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is at peace. When they find a warm Spring, they wash themselves in it Letter II with pleasure. In most rich People's Houses there are Tubs which are fill'd with Water every Morning, to make the Grand Ablution. In our Passage from Scio to Constantinople, there was an honest Muffulman among us, who gave three pence a time to two Mariners, to take him down by the Ship's side, and plunge him thrice into the Sea, as cold as it was.

IN order to make the last Ablution, they turn their Face towards Mecha, and wash their Hands and their Arms as high as the Elbow, and rince their Mouth three times, and clean their Teeth with a Brush. After this, they are oblig'd to wash the Nose thrice, and squirt thro the Nostrils some Water, which they drink up out of the hollow of the Hand: they also sprinkle their Face three times; they are enjoin'd to rub themselves from the Forehead down to the lower part of the Head with the right hand thrice; from whence they pass to the Ears, which they must make very clean within and without; and the Ceremony concludes with the Feet.

MAHOMET might say, if he pleas'd, that his Law was easy to be practis'd; but, for my part, I thought it troublesome enough, and make no question but most of the Renegadoes break thro these Trifles. When they make water, they squat down like Women, for fear some Drops of Urine should fall into their Breeches. To prevent this Evil, they squeeze the part very carefully, and rub the Head of it against the Wall; and one may see the Stones worn in several Places by this Custom. To make themselves sport, the Christians fineer the Stones sometimes with Indian Pepper, and the Root call'd Calf's-foot, or some other hot Plants, which frequently causes an Inflammation in such as happen to use the Stone. As the Pain is very smart, the poor Turks commonly run for a Cure to those very Christian Surgeons, who were the Authors of all the Mischief: they never fail to tell them it is a very dangerous Case, and that they should be oblig'd perhaps to make an Amputation: the Turks, on the contrary, protest and swear they have had no Communication with any sort of Woman that could be suspected. In short, they wrap up the suffering Part in a Linen dipp'd in Oxicrat, tinctur'd with a little Bole-Armenic: and this they sell them as a great Specifick for this kind of Mischief.
A Voyage into the Levant.

WHEN they go to stool either at home or in the field, they furnish themselves with two large Cloths, which they carry at their Girdle, or across their Shoulders just as a Butler carries a Napkin; they also take a Pot of Water in their hand, which serves to make the Taharat, that is, to wash themselves below with their Finger. The Grand Signior himself cannot dispense with this Custom; it is the first Lesson his Governor teaches him: we may presume, that after this Operation the Turks must wash and scour the tops of their Fingers frequently. Nor is this the only Inconvenience; for there are a great many things which annul this Ablution, and oblige them to begin it anew: as for instance, if they happen to break wind; but it is an insufferable Misfortune if a Man has a Looseness, for in that case this Ablution, which must be perpetually repeated, becomes an excessive Burden. I have heard the Turks say, that one of the principal reasons which hinders them from travelling into Christian Countries, is because they cannot have Conveniences to perform these Duties.

As to a particular Ablution, that must be done for the least Fault; as, for having blown their Nose with the right hand; for having wash'd the Parts of the Body more than three times; for having us'd on this occasion Water warm'd in the Sun. It is the same also, if they happen to throw the Water upon their Face with too much Violence; if Blood or any Ordure falls upon their Body, if they vomit, if they fall into a Swoon, if they drink Wine, or sleep at Prayers: in a word, if they touch a Dog, or any other unclean Animal. All these reasons cause them to build Reservoirs and Fountains, and Turn-Cocks about their Mosques, or in their Houses. Upon want of Water, they are permitted to make use of Sand, Powder, or some Plants proper to cleanse themselves with. Rabelais's Chapter, which carries a pleasant Title, would be a wonderful Relief to them, if it was translated into their Language.

After they have purify'd themselves, the Turks fix their Eyes on the Ground, and retire seriously inward, in order to dispose themselves for their Prayer, which they make five times a day. 1. In the Morning, between the Break of Day and Sun-rising. 2. At Noon. 3. Between Noon and Sun-set. 4. At Sun-set. 5. About an hour and a half after the Sun is down. All these Prayers are accompanied with many Bowings, and
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and some Prostrations. They may make their Prayers either at home or in the Mosques; and they have notice given them of the Hours appointed for this Exercise, by Men hir'd on purpose, who guide themselves by the Course of the Sun, or by an Hour-glass. These Fellows are a sort of speaking Clocks, for at set Hours they go up to the Galleries of the Pinacles, and stopping their Ears with their Fingers, bawl out as loudly as they are able, the following Words; God is great, there is no other God but God; come to the Prayer, I summon you with a clear Voice. They repeat these Words four times, turning themselves six to the South, then to the North; after that to the East, and lastly to the West.

At this Signal every one makes his Purification, and then goes to the Mosque, at the Door of which they put off their Shoes, unless they chuse to take them with them in their hand, for fear they shou'd be mix'd with those of others who come there. All this is done with a profound Silence. They salute with a deep Reverence the Niche where the Alcoran is plac'd; and this Place is directed toward Mecha. After this, every one lifts up his Eyes, and puts his Thumbs into his Ears before he sits down; the very manner of sitting down is also the most humble among them as can be, for they sit upon the Calf of the Leg; they continue thus for some time, and cast down their Eyes, and kiss the Earth thrice: after this they take their Seats, and wait for the Priest to begin, whom they follow, and make the same Inclinations as he does. It is at this time, that their Decency is most admirable: they salute nobody, nor dare to hold discourse, nor take notice of any one whoever it is, nor mind what pass'es. The whole Assembly is unmov'd; no one either spits or coughs: in fine, they give no token of Life, but by some profound Sighs, which are rather the Aspirations of the Soul towards God, than mechanical Motions of the Body. Amidst these Sighs the Priest stands up, and spreads his Hands upon his Head, flops his Ears with his Thumbs, and lifting his Eyes towards Heaven, sings with a loud and distinct Voice, God is great; Glory to thee, O Lord: May thy Name be blessed and praised: may thy Greatness be acknowledged; for there is no other God beside thee.

This is the Prayer which they commonly repeat with their Eyes turn'd down, and their Hands across their Stomach. They also use the following Prayer, which is the same to them, as the Lord's Prayer is to us,
IN the Name of God, full of Goodness and Mercy! Praised be God, the Lord of the World, who is one God, full of Goodness and Mercy. Lord, who shalt judge all Men; we worship thee, we place our whole Trust in thee. Preserve us, who call upon thee, in the right way, which thou hast chosen, and dost favour with thy Acceptance. It is not the way of the Infidels, nor of those against whom thou art justly incens'd. So be it.

AFTER this, they make the Inclinations, and rest their Hands upon their Knees, which are half bent, and make this Prayer, God is great: Glory to thee, O Lord, &c. or else they say three times, Let the Name of the Lord be glorified. Then they prostrate themselves again, kissing the Ground twice, and crying out as often, O great God, may thy Name be glorify'd. They also recite that Prayer, In the name of God, full of Goodness and Mercy, &c. To which they add the following Article out of the Alcoran, I acknowledge that God is God, that God is eternal, that he neither begot, nor is begotten, and has none who is like him or equal to him. After having made the Inclinations which the Hour of Prayer requires, they raise themselves half up, resting still upon their Feet; and casting their Eyes upon their Hands, spread open like a Book, they pronounce the following Words.

ADORATION and Prayers are due only to God. Salvation and Peace be to thee, O Prophet. The Mercy, the Blessings; and the Peace of the Lord be upon us and upon the Servants of God. I declare there is but one God, that he has no Companion, and that Mahomet is the Messenger of God.

THEY close their Prayers with the Salutation of the two Angels, who, they believe, are at their side. In performing this Duty, they take hold on their Beard, and turn to the right hand and to the left. One of these Angels, they imagine, is white, and the other black: The white, as they believe, excites them to do Good, and keeps a Register of their good Actions; and the black rules over their evil Actions, to accuse them for them after their Death. In saluting each Angel, they say, The Salvation and the Mercy of God be upon thee. They believe also that their Prayers will not be heard, unless they first resolve firmly to forgive their Enemies. It is for this reason, that they never let a Friday pass without making a hearty Reconciliation; and hence it is that we never hear of any Detraction or Injury among the Turks.
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The Friday-Prayers are design’d for invoking the Grace of God upon all Mussulmans. On Saturday they pray for the Conversion of the Jews; and on Sunday for that of the Christians; on Monday for the Prophets; on Tuesday for the Priests, and for them who honour the Saints in this World; on Wednesday for the Dead, and for the Mussulmans who are in Slavery among the Infidels; on Thursday for the whole World, of whatever Nation, and of whatever Religion. The Mosques are most frequented upon Friday, and are better illuminated, and the Prayers are made with the greatest Solemnity.

We never saw them at Prayer in the Mosques, because the Christians are not suffer’d to enter while any Mussulman is there; but we have seen them at Prayer in the Caravans. The Chief of the Caravans, knowing what Hour it is by the Elevation of the Sun, stops them, and calls them to Prayers, exactly like the ordinary Chanters: the Christians and the Jews wait by on horseback, if they please, or else ride out during the time. Every Mussulman spreads his Carpet on the Ground, and makes the Inclinations, and says over the Prayers. Very often the Chief of the Caravan supplies the Place of the Priest; but if they light upon a Dervise, as they commonly do in the Caravans of Asia, he exercises the Function. All this is done in the middle of the Field, with the same Attention and Decency, as if they were in a Mosque. When there are but two or three Turks in a Caravan, one shall see them step aside out of the Road to pray, and then put on full speed to get up to the Company. Nothing can be more exemplary than these Exercises; and it has rais’d the utmost Indignation in me against the Greeks, who commonly live like so many Brutes.

Beside the daily Prayers I have mention’d, the Turks resort to the Mosques at Midnight in Lent, to make the following Prayer.

Lord God, who passest by our Faults; thou who alone oughtest to be loved and honoured; who art great and victorious; who ordnest the Night and the Day; who pardonest our Offences, and cleansest our Hearts; who showest Mercy, and dispensest thy Benefits to thy Servants: Adorable Lord, we have not honour’d thee as thou oughtest to be honour’d. Great God, who deservest that we should speak of nothing but thee; we have not spoken of thee so worthily as we ought. Great God, whom we ought to thank continually,
A Voyage into the Levant.

The Lent of the Turks.

The Lent of the Turks, A

usually, we have not given thee sufficient Thanks. Merciful God, all Wisdom, all Goodness, all Virtue come from thee: it is of thee we must seek Forgiveness and Mercy. There is no God but God. He is one only. He has no Companion: Mahomet is the Messenger of God. My God, let thy Blessing be upon Mahomet, and upon the Race of Mussulmans.

The Turkish Lent takes its Name from the Month in which it falls, which is the Moon of Ramazan or Ramadan, for they always reckon by Moons. Their Year consists of 354 Days, divided into twelve Moons or Months, which begin upon the new Moon: these Months contain alternately 30 Days and 31. The first of them, which has 30 Days, is call'd Muharrem; the second Sefer, and contains but 29 Days; the third Rebiul-ahhir; the fourth Rebiul-euvil; the fifth Giamazil-euvil; the sixth Giamazil-ahhir; the seventh Regeb; the eighth Chaban; the ninth Ramazan or Ramadan; the tenth Chuval; the eleventh Zoulhigé; the twelfth Zoulbige. These Months do not follow the Seasons, because they do not agree to the course of the Sun; and their Years have twelve Days fewer than ours: the Ramazan falls higher every Year the same number of Days: from whence it comes that in some Years it runs thro all the Seasons.

The Lent was appointed in the Month of Ramazan, because Mahomet declar'd the Alcoran was sent to him from Heaven at that time. The Fast which it ordains, is different from ours, in that it is absolutely prohibited, during the whole Course of that Moon, to eat or drink, or take any thing into their mouth, or even to smoke, from Sun-rising till its setting. To make amends, while the Night continues, they are allowed to eat and drink without distinction of Meats or Drinks, excepting only Wine; for it would be a high Crime to taste this, and formerly the Crime could be expiated only by pouring melted Lead down the Offender's throat: at present they are not so severe, tho they still punish it corporally. In the Night also they never spare Aqauvite, during this time of Penitence; and much less the Sherbet and Coffee: and there are some, who under a pretence of Penitence indulge themselves more deliciously than all the rest of the Year. Self-Love, which is always ingenious, prompts them at this time to enjoy Good-Cheer, in a Season appointed for Mortification: the Devotees comfort their Stomachs with Sweetmeats, tho they are made
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made ordinarily of Honey and Rosin. The Rich observe Lent as strictly as the Poor, and the Soldiers as the Religious, and the Sultan himself as the meanest private Man. In the day-time they take their Repose, and mind nothing but to sleep, or at least to shun the Exercises which occasion Drought; for it is an intolerable Punishment not to be able to drink Water amidst such excessive Heats. Labourers, and Travellers, and Country-People, suffer very much; it is true, they are excus’d in breaking Lent, provided they keep an account of the Days, and fast the same number afterwards, when their Affairs permit. Upon the whole matter, Lent with the Mahometans is only living differently from their usual manner. When the Moon of Chaban, which immediately precedes that of Ramazan, is pass’d, they watch very carefully for the New Moon. An infinite Crowd of People of all Conditions post themselves upon the high places, and run away to give notice of its Appearance; some do it out of Devotion, and others to obtain a Reward. The very moment they are assur’d of the Fact, they publish it through the whole Town, and begin to fast. In places where there are any Cannons, they fire one Round at Sun-set. They light up such a prodigious number of Lamps in the Mosques, that they look like so many Chappels on fire: they take care also to make great Illuminations upon the Pinacles in the night.

The Muezins at the Return of the Moon, that is, at the Close of the first Day of the Fast, proclaim with a loud Voice, it is then time to pray and eat. The poor Mahometans, who are choak’d with Thirst, begin then to swill off huge Draughts of Water, and fall greedily to their Plates of Rice. Every one refreshes himself with the best Provision; and as if they apprehended they should die with hunger, they go out to eat abroad after they have stuff’d themselves at home: some run to Coffee, others to Sherbet; and the more Charitable give Victuals to such as come. One may hear the Poor cry in the streets, I pray God fill their Purse, who give me something to fill my Belly. They who think to improve their Pleasures, fatigue themselves in the Night as much as they can, that they may rest the better in the Day, and pass the time of the Fast without trouble. They smoke then during the Darkness, after they have eat sufficiently, and play upon Instruments, and have Puppet-shews by Lamplight. All these Diversions continue till the Morning is clear enough for
them to distinguish, as they say, a white Thred from a black: then they repose themselves, and the Name of a Fast is given to undisturb'd Slumber, which continues till Night. None but such as are forc'd by Necessity, go about their ordinary Work. Where is then, according to them, the Spirit of Mortification, which ought to purify the Souls of Mussulmans! Those who love a disorderly Life, wish this Penitential Season were to last half the Year; and the more, because it is follow'd by the Grand Bairam, in which, by an agreeable Alternative, they sleep all night, and rejoice all the Day.

The Bairam.

ABOUT the end of the Moon Ramazan, they look out heedfully for that of Chuval, and proclaim the Bairam as soon as they perceive it. One hears then nothing but the Sound of Drums and Trumpets in the Palaces and Publick Places. If the cloudy Weather hinders their discerning the New Moon, they keep back the Festival one day; but if the Clouds continue, they suppose there ought to be a New Moon, and kindle Bonfires in the Streets. The Women who are shut up all the year, have the liberty of going abroad the three days this Feast continues; and everywhere are seen Musicians, Flying-Chairs, and Wheels of Fortune. In these Chairs they are carry'd aloft in the Air, by means of Cords which the Men pull with more or less Violence, as the Person chuses. The Wheels of Fortune are like those of a Water-mill, and are turn'd round, without those who are seated in them so much as touching one another, tho' every one finds himself in his turn at the top and at bottom of the Wheel.

The first Day of Bairam the Mussulmans make a general Reconciliation with one another, and join Hands mutually in the Streets; and having kiss'd those of their Enemies, they lay them upon their Head. They wish one another a thousand Prosperities, and send Presents as we do at the beginning of the Year. The Preachers explain in the Mosques some Points of the Alcoran; and after the Sermon, is sung the following Prayer: Salvation and Blessing upon thee, Mahomet, Friend of God. Salvation and Blessing upon thee, Jesus Christ, the Breath of God. Salvation and Blessing upon thee, Moses, the Familiar of God. Salvation and Blessing upon thee, David, the Monarch established by God. Salvation and Blessing upon thee, Solomon, the Faithful of the Lord. Salvation and Blessing
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Sing upon thee, Noah, who wert saved by the Favour of God. Salvation and Letter II.
Blessing upon thee, Adam, the Purity of God.

The Grand Signior appears more magnificent upon this Day than ordinary; and receives the Compliments of the Great Ones of the Port, and gives them a sumptuous Repast in the Hall of the Divan. At his Return from Sancta Sophia, they say, he mounts his Throne, having the Chief of the White Eunuchs at his left side. If the Sons of the Cham of Tartary are at Court, they come first of all to prostrate themselves before him, and withdraw not till they have kissed his Hands, and wish'd him a happy Festival. Then the Grand Vizier presents himself at the head of the Viceroy's and Baffa's, who are in Town; and having made his Compliment to the Sultan kneeling, he kisses his Hand, and takes the Place of the Chief of the white Eunuchs. The Mufti, accompanied by the Chief-Justices, the Head-Cadi's, and the most celebrated Preachers, and, in a word, by all those who are call'd the principal Officers of the Faith, and by him who terms himself the Chief of the Race of Mahomet: the Mufti, I say, bowing his Head to the Ground, and with his Hands in his Girdle, goes to kiss the Sultan's Shoulder; and they say the Prince advances one Step to receive him. The Janizary-Aga makes his Compliment last of all, after the Officers who attended the Mufti have made their Reverence. At the Repast, the Grand Signior distributes Vests of Sable to the prime Officers of the Port. All this is transtacted at the Entrance of the Seraglio. In the inner Rooms of the Palace the Sultan receives the Compliments of the Chief Eunuchs and Waiters. The Sultaneses also come out of their Apartments, and are carried abroad with the Grand Signior in Coaches; but they fasten the Coaches up as carefully, as if they were carrying out so many Prisoners. I am inform'd, that during the three Days the Women are permitted to come to the Sultan, he is serv'd only by black Eunuchs; the Pages and white Eunuchs, and in short, all whose Complexion is not black, being remov'd for all that time. The Women also visit one another, after they have paid their Homage to the Emperor.

The Mahometans likewise observe other Festivals during the rest of the Year. I have given your Lordship an Account of the smaller Bairam in my third Letter: this is solemniz'd the 70th Day after the Vol. II.  

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other, *viz.* upon the 10th of the Moon at Zoulhigè; and the Pilgrims who go to Mecha, order their Journey so skilfully, as to arrive there the Evening before. The Turks celebrate with Joy also the Night of Mahomet's Birth, which is from the 11th to the 12th of the third Month. They make the usual Illuminations in the Mosques and Pinacles of Constantinople. The Emperor goes to the new Mosque, where he gives a Collation after Prayer, and orders Sweet-meats and Drinks to be distributed. Mahomet, as the Mussulmans believe, was carried to Heaven upon Alborac, the Night from the 26th to the 27th of the 4th Month, which is a Day of a high Festival with them. Two Months before the Rama-\[\text{z}a,\] they celebrate the Night from the 4th to the 5th of the 7th Month, to put them in mind that Lent is at hand. They never fast on account of these Feasts; but on the contrary, after having pray'd by night in the Mosques, they go in the day-time to make merry at home, or with their Friends.

The Turks do not wait for Festival Days to do Works of Charity; for as Alms-giving is an indispensible Commandment with them, they esteem it the most certain Means to increase their Store, and draw down the Blessing of Heaven upon their Estates. They who read the Alcoran, says Mahomet, who pray, and who give of the Goods which God has given them, either in publick or in private, may rest assur'd they shall lose nothing thereby. They shall be amply re-imburse'd for all they have given. God, whom we ought always to glorify, pardons the Sins of them who do Charity, and pays with Interest whatever is given in his Name. They are enjoin'd to give Alms only in view of pleasing God, and not from a Principle of Vanity. Lose not the Gain, ye Rich, of your Alms, in seeking to have them seen: for he who bestows them in order to have them seen, and not with an Intention of rendering himself accepted of the Lord in the Day of Judgment, is, with respect to the things of Heaven, as a Field full of Stones cover'd with a little shallow Dust, which the least Rain washes away, so that nothing remains but the Stones.

The Mahometan Casuists are not agreed by what Rules every one ought to proportion his Alms. Some think it is sufficient to give One in the Hundred of all one's Goods; others pretend, they ought to lay by a fourth Part for the Poor; but the most Severe oblige them to give a tenth. Befide private Alms, there is no Nation which expends more upon
upon publick Foundations than the Turks. Even they who have but a moderate Fortune, leave something after their Death, to maintain a Man to give Water in the Summer-Heats to drink to Passengers, as they go along by the Place where they are bury’d: Nor do I question but they would have also order’d Vessels of Wine, if Mahomet had not forbidden the use of it. The manner of giving Alms is very well explain’d in the following Precept: Help your Father and Mother, your next Relations, the Orphans, your Neighbours, them who travel with you, the Pilgrims, and those who are under your power; but do nothing out of Vanity, for that is abhor’d of God. I will severely punish (says the Lord) and will cover with Confusion the Covetous, who not content to impart nothing to others out of the Goods which I entrusted them with only as Stewards, on the contrary affirm, they ought not to give. Let them who have Faith give Alms, and pray before the Day of Judgment comes; for there will be no time for obtaining Paradise after that terrible Day.

There are no Beggars to be seen in Turkey, because they take care to prevent the Unfortunate from falling into such Necessities. The Sick visit the Prisons, to discharge those who are arrested for Debt; they are very careful to relieve Persons who are basely ashamed of their Poverty. How many Families may one find, who have been ruin’d by Fires, and are restor’d by Charities? They need only present themselves at the door of the Mosques. They also go to their Houses to comfort the Afflicted. The Diseas’d, and they who have the Pestilence, are succour’d by their Neighbours Purse, and the Parish-Funds; for the Turks, as Leunclavius observes, let no bounds to their Charities. They lay out Money for repairing the Highways, and making Fountains for the benefit of Passengers; and build Hospitals, Inns, Baths, Bridges, and Mosques.

Tho the finest Mosques are at Constantinople, at Adrianople, Burfa or Prusa; yet there are some Conveniences provided in those of the principal Towns, and Receptacles of Water for making the Ablutions. The Body of the Mosque is generally a very handsome Dome, the Inside is very plain, and upon the Walls is written the Name of God in Arabick. The Nich where the Alcoran lies, is always fronting the side towards Mecha; and the Dedication of the most celebrated Mosques, is made by fixing there a piece of stuff which had serv’d to support the Mosque at Mecha.
The smallest Mosque has its Pinnacle; and those which make any tolerable figure, have two: if there is none, the Muezim places himself at the Door, and putting his Thumbs into his Ears, turns himself to the four Quarters of the World, and proclaims the Hours of Prayer. This Canterbury serves instead of a Clock, a Quadrant, and a Dial; for there is no such thing as a Watch in all Turkey. Their Service is uniform in all the Churches. All the Officers are under the Curate, who, as the chief Minister, preaches and says the Prayers. As good as the Pavement of the Church is, it is always cover'd with a Carpet or a Mat. As for the Revenues of the Mosques, it is certain none of them are poor; the greater part are very rich: and they say the Church possesses a third part of the Lands of the Empire. Orchan, the second Ottoman Emperor, chang'd the Greek Churches into Mosques; his Successors did the same, and augmented their Revenues, so far were they from lessening them. This Emperor also was the first who caus'd Hospitals to be built for the Poor, and the Pilgrims; he founded Colleges, and endow'd them, for the Education of Youth. There are few considerable Mosques, but have their Hospitals and Colleges. The Poor, of whatever Religion they are, are relievd in these Hospitals; but they admit none into the Colleges except Mahometans, who are taught to read and write, and interpret the Alcoran. Several apply themselves there to Arithmetick, Astrology, and Poetry; tho' the Colleges are principally appointed to breed them to the Law.

The Inns, upon the publick Foundation are large Buildings, long or square, and in appearance like a Barn. On the Inside there is only a Bench fix'd to the Wall, about three foot high, and six broad: the rest of the Place is for lodging the Mules, Horses, and Camels. The Bench serves the Men for a Bed, a Table, and a Kitchin. They have small Chimneys there, seven or eight foot wide, one with another, where they hang on the Pot. When the Broth is ready, they spread a Napkin, and fit round with their Legs across, like Taylors. The Bed is soon made after Supper, for they only spread their Carpet, and lay on their Baggage and Clothes; a Saddle supplies the place of a Pillow, and their Clothes serve them for a Coverlid. The greatest Convenience is, that in the Morning they mount their Horse without getting down from the Bench they slept on, for it is even with the Stirrups. The Carriers hold the Stirrup
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Stirrup while the Passengers mount; these Fellows never sleep, but spend Letter II the most part of the Night in feeding the Horses, and making them ready. At the Door of these Inns are Bread, Eggs, Hens, Fruits, and sometimes Wine; and if any thing is wanted, they procure it at the neighbour Town. If there are any Christians there, then one may get some Wine; if not, one must go on without it. They pay nothing for Lodging: These publick Hostries in some degree keep up the Hospitality so praise-worthy in the Antients.

The private Inns in the Towns are more convenient and better built; they are very like Monasteries, for a great many have a little Mosque belonging to them. The Fountain is commonly in the middle of the Court, and the necessary Houses are round about; the Chambers are rang’d along a large Gallery, or in very lightsome Dormitories. In the publick Inns the whole Entertainment costs a small Piece of Mony to the Keeper, and Provisions are cheap enough in the others: the best way to make one easy there, is to get a Room where a Man may dress his own Diet; the Market is just at hand, for you have Meat, Fish, Bread, Fruits, Oil, Butter, Pipes, Tobacco, Coffee, Candles, and Wood, at the door. One must apply to the Jews or the Christians for Wine, and for a small matter they will bring you some privately; the Jews have the best, and the worst is the Greeks: we had generally very good, because our People, who had an Interest there, took care to give out through the Quarters that we were Physicians. They came about us to ask for Medicines, or to beg us to look upon their Sick, and the Fee was commonly some Bottles of excellent Wine. There are several of these Inns, where Straw, Barley, Bread, and Rice are provided at the Founder’s charge. Those of Europe are better built, and better endow’d and accommodated, than those of Asia; for in the great Towns they are cover’d with Lead, and embellish’d with several Domes: but it raining very seldom in Asia, it is more pleasant to walk in the Fields, in fine Weather, along the Brooks side, where one may catch admirable Trouts; there are Partridges also almost in every corner.

As Charity and Love of one’s Neighbour are the most essential Points of the Mahometan Religion, the Highways are generally kept mighty well; and there are Springs of Water common enough, because they are wanted.
wanted for making the Ablutions. The Poor look after the Conduit-Pipes, and those who have a tolerable Fortune repair the Causeys. The Neighbourhood joins together to build Bridges over the deep Routs, and contribute to the Benefit of the Publick, according to their power. The Workmen take no Hire, but find Masons and Labourers gratis for the several sorts of Work. You may see Pitchers of Water standing at the doors of the Houses in the Towns for the use of Passengers; and some honest Mussulmans lodge themselves under a sort of Sheds, which they erect in the Road, and do nothing else during the great Heats, but get those who are weary to come in and rest themselves, and take a Refreshment. The Spirit of Charity is so extensive among the Turks, that the Beggars themselves, tho there are very few to be seen, think they are oblig'd to give their Superfluities to other poor Folks; and carry their Charity, or rather Vanity, to such an Extreme, that they give their Leavings even to sufficient Persons, who make no scruple to receive their Bread and to eat it, to shew how highly they esteem their Virtue.

The Charity of the Mahometans is extended also to Animals, and Plants, and to the Dead. They believe it is pleasing to God, since Men who will use their Reason, want for nothing; whereas the Animals, not having Reason, their Instinct often exposes them to seek their Food with the loss of their Lives. In considerable Towns, they sell Victuals at the Corners of the Streets, to give to the Dogs; and some Turks out of charity have them cured of Wounds, and especially of the Mange, with which these Creatures are miserably afflicted toward the end of their Life: and one may see Persons of good Sense, out of mere Devotion, carry Straw to lay under the Bitches which are going to whelp; and they build them small Huts, to shelter them and their Puppies. One would hardly believe there are Endowments settled in Form by Will, for maintaining a certain number of Dogs and Cats, so many Days in the Week; yet this is commonly done: and there are People paid at Constantinople, to see the Donor's Intention executed, in feeding them in the streets. The Butchers and Bakers often set aside a small Portion to bestow upon these Animals. Yet with all their Charity the Turks hate Dogs, and never suffer them in their Houses; and in a time of P Estilence they kill as many as they find, thinking these unclean Creatures infect the Air.
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ON the contrary they love Cats very well; whether it be for their natural Cleanliness, or because they sympathize with themselves in Gravity, whereas the Dogs are wanton, sporting, and noisy. Besides, the Turks believe, from I know not what Tradition, that Mahomet had such a love for his Cat, that being consulted one day about a Point of Religion, he chose rather to cut off the Skirt of his Garment upon which the Cat lay asleep, than to wake her in getting up, to go and speak with the Person who was waiting. The Levant Cats however are not more beautiful than ours, and the fine Cats of a Tabby-grey Colour, are very scarce there: they bring them from the Island of Malta, where the Breed is common enough. Among the Birds, the Turks look upon Turtle-Doves and Storks as sacred, and it is not lawful to kill them; on the contrary the Greeks of the Archipelago are great Eaters of the Turtle-Doves, and count them a delicious Dish: they are in short the best Wild-Fowl of the Levant, and yield to a Francolin only in bulk; but they must be eaten roasted, for those which are salted in Barrels, like Anchovies, lose all their Taste. The Turks think they do a Work of Charity in buying Birds in a Cage, in order to set them at liberty; tho at the same time they make no scruple to keep up their Women in a Prison, and our Slaves at the Chain. Those who catch Birds by Bird-lime or any other way, believe they do no harm, because their Intention is to furnish them to those who are able to redeem them, in order to release them, and thereby have an occasion to do good Works; so that every one hopes to find his account in it before God: so true is it, that the Direction of the Intention is natural to all these Men.

As to Plants, the most Devout among the Turks water them out of charity, and cultivate the Earth where they grow, that they may thrive the better. Sultan Osmann, they say, seeing a Tree at a distance, which had the Figure of a Dervise, settled a Salary of an Asper a day for a Man to take care of it. Tho it was Simplicity, not to say Folly, to follow this Emperor's Example, yet the the good Mussulmans believe they do it in a thing agreeable to God, who is the Creator and Preserver of all things. They are also weak enough to imagine they do a pleasure to the Dead, in pouring Water upon their Tombs; for this, say they, may be a Refreshment to them: and there are several Women, who go to eat and
and drink in the Cemeteries upon a Friday, believing that by this they appease the Hunger and Thirst of their deceased Husbands.

BEFORE I entertain you, my Lord, with an Account of all the Practices of the Turks with respect to the Dead, it will be proper to explain the two Commands which are remaining; namely, that concerning the Journey to Mecha, and that concerning Purity. The Pilgrimage to Mecha is not only difficult because of the Length of the Way, but on account of the Dangers also in Barbary, where Robberies are frequent, Water scarce, and the Heats excessive. It is true, the Mahometans may have a Dispensation, and substitute a Man to run these hazards in their stead. They look upon the Temple of Haram, which is that of Mecha, as the Work of Abraham. Cause all the World to know, says the Alcoran, that God has commanded them to follow the Religion of Abraham, which is neither Idolatrous nor Unbelieving: That it is Abraham who built the Temple at Mecha, which is the first that was built for praying to the Lord. The Honour which is paid to this, is well-pleasing to God; who wills that all who are able to go thither, should go. The Mussulmans never trouble themselves about the false Chronology, and would condemn any one to the flames, who should dare to deny there was such a Town as Mecha in Abraham's time.

The four Places of Rendezvous for the Pilgrims, are Damas, Cairo, Babylon, and Zebir. They prepare themselves for this miserable Journey, by a Fait which succeeds that of Ramazan, and assemble in Troops at the places appointed. The Subjects of the Grand Signior, who are in Europe, resort generally to Alexandria under the Buildings of Provence, the Patrons of which are to furnish the Pilgrims with Carriage. At the approach of the smallest Vessel, these good Mussulmans, who think of nothing but falling into the hands of the Maltese, run to kiss the Banner of France, and wrap themselves up in it, and regard it as their Asylum. From Alexandria they pass to Cairo, to join the Caravan of Africans. The Turks of Asia assemble at Damas; the Persians and Indians at Babylon; the Arabians, and those of the adjacent Islands, at Zebir. The Baffa's who go, embark at Suez, a Port of the Red Sea, three days Journey and a half from Cairo. All these Caravans take their measures so well, that they arrive the Eve of the less Bairam at the Hill Arafagd, which is
one day's March from Mecha. It is upon this celebrated Hill, they be-
lieve, that the Angel appear'd the first time to Mahomet, and here is one
of their principal Sanctuaries. After having kill'd some Sheep to give to
the Poor, they go to make their Prayers at Mecha, and from thence to
Medina, where is the Tomb of the Prophet, upon which they spread
every year a very rich and magnificent Pall, which the Grand Signior sends
thither as a Present of Devotion: the antient Pall is worn away by pieces,
for the Pilgrims tear off a piece of it, be it ever so small, and keep it as
an invaluable Relique.

THE Grand Signior also sends, by the Super-Intendant of the
Caravans, five hundred Sequins, an Alcoran cover'd with Gold, seve-
rnal rich Carpets, and a great many Pieces of black Cloth for the Hang-
ings of the Mosques of Mecha. The noblest Camel in the Country is
chosen to carry the Alcoran; at his Return this Camel is hung with Gar-
lands of Flowers, and cover'd with Benedictions, is richly fed, and ex-
cus'd from Labour all the rest of his days. They kill him with Solem-
nity when he is very old, and eat his Flesh as holy Flesh; for if he should
die of Age or Sickness, his Flesh would be lost, and be subject to Putre-
faction. The Pilgrims who have made the Journey to Mecha, are held in
great Veneration the remainder of their Life; and being absolv'd of all
sorts of Crimes, they commit them anew with Impunity, since, accord-
ing to the Law, they are not to be put to death: they are reputed incor-
ruptible, irreproachable, and sanctify'd from this World. Some Indians,
they say, are foolish enough to put out their Eyes after they have seen
what they call the Holy Places of Mecha, pretending that their Eyes ought
not after that to be prophan'd by the sight of worldly things.

THE Children who are conceiv'd in this Pilgrimage, are esteem'd as
so many little Saints, whether the Pilgrims beget them upon their law-
ful Wives, or upon strange Women; for there are such waiting upon the
Road, who offer themselves very humbly for so pious a Work. These
Children are kept cleaner than others, tho' it be very difficult to add any
thing to the Neatness with which Children are generally kept over all
the Levant.

MAHOMET would have deserv'd to be commended, if he had ad-
vis'd Cleanliness, as comely and useful to the Health; but it was ridicu-
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lous in him to make it a point of Religion. Yet the Mussulmans are so fond of it, that they spend a great part of their Life in washing. There is not a Village among them, which has not a publick Bath. Those in the Towns are the chief Ornament of the Place, and are allotted for all sorts of People, of whatever Quality and Religion they are. But the Men never bathe with the Women; and there is so much Modesty observ’d, that any one would be reprov’d who should see any thing thro Inadvertency; and if he did it by design, he would be bastinado’d. There are some Baths which are for the Use of the Men in the Morning, and for the Women in the Afternoon; and others are frequented one day in the Week by one Sex, and the next by the other. One is serv’d very well in these Baths for three or four Aspers; the Strangers commonly pay handsomer, and every one is welcome there from Four in the Morning to Eight in the Evening.

THE first Entrance is into a fine Hall, in the middle of which is the principal Fountain, the Basin of which serves for washing the Linen of the House: All round the Hall is a small Bench about three foot high, cover’d with Mat; they sit down upon this to smoke, and pull off their Clothes, which are folded up in a Towel. The Air of this first Hall is so temperate, that one can bear to have nothing upon one’s Body but an Apron about the Waist, to cover one before and behind. In this Condition a Man passes into a small Hall, which is a little warmer, and from thence into a larger, where the Heat is more sensible. All these Halls are generally clos’d above with small Domes, which let in light at the top thro a round Glass, like those our Gardiners put over their Melons. In the last Hall there are Marble Basins with two Cocks, one of hot Water, and the other of cold, which every one mixes to his own Fancy, and lays upon his Body with little Buckets of Brass belonging to the Place. The Pavement of this Chamber is heated by Furnaces beneath, and every one walks there as long as he thinks proper.

WHEN a Man desires to be scour’d, a Servant of the Bath causes you at once to lie along upon your Back, and setting his Knees then upon your Belly, without further Ceremony presses and squeezes you violently, and makes every Bone crack. The first time I fell into one of these Fellow’s hands, I thought he had put out all my Limbs; they handle after the
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the same manner, the Joints of the Back and the Shoulder-blades. In Letter II. brief, if you would be shav’d, he shaves you, or gives you a Razor to shave yourself, if you chuse it; but for this, you must withdraw into a Closet, at the door of which you hang up a Towel as a Signal for no body to enter; and when you come out, you take it away again, and go into the great Hall, where another Servant presses your Flesh all over with his Hands so dextrously, that having kneaded it, as I may say, without doing you any harm, he forces out a surprizing Quantity of Sweat. The little Camelot-Bags they make use of here, are instead of the Strigils of the Antients, and are much more convenient. To clean the Skin the better, they pour a world of hot Water upon the Body; and if you have a mind to it, they use a piece of perfum’d Soap: in a word, they wipe you with Linen very clean, dry, and warm; and the Ceremony concludes with the Feet, which the same Man washes very carefully, when you are come back into the great Hall, where you left your Clothes; it is there that you are accommodated with a small Mirror, and pay your Money, after you are dress’d, and have restor’d the Linen you had for your Use. In this Hall they smoke, drink Coffee, and have Collations; for after this Exercise a Man finds himself very hungry. By discharging the Glands, the Bath certainly facilitates Perspiration, and by consequence the Circulation of Juices which supply the Body. A Man perceives himself very light when he has been well purify’d; but he must be accustomed to the Bath from his Youth, for otherwise the Breast is very much affected by these warm Rooms.

THE Women are very happy when they are permitted to go to the publick Baths; but most of them, especially such whole Husbands are rich enough to build them Baths at home, have not this liberty. In the publick Baths, they entertain one another without any Constraint, and pass their time more agreeably than in their own Apartments. The Men who have any Complainlance for their Wives, do not refuse them these innocent Diversions. Too much Constraint makes them sometimes seek Reasons for a Divorce.

MARRIAGE among the Turks is only a Civil Contract, which the Parties have in their power to break; and nothing seems more convenient: yet as they are frequently weary of Marriage here, as well as
as elsewhere, they have wisely provided, that frequent Separations shall be chargeable to the Family. A Woman may demand to be separated from her Husband if he is impotent, or given to unnatural Pleasures, or if he does not pay his Tribute upon Thursday and Friday Night, which are the times consecrated to the conjugal Duties. If the Man acquires himself well, and supplies her with Bread, Butter, Rice, Wood, Coffee, Cotton, and Silk to spin her Garments, she cannot be parted from him. A Husband who denies his Wife Money to go to the Bath twice a Week, is subject to a Separation; for if the Woman turns her Slipper upside down in presence of the Judge, it is a Sign her Husband would force her to consent to things forbidden. Then the Judge sends to look for the Husband, and bastinades him, and dissolves the Marriage, unless he brings some very good Reasons in his Defence.

A Husband who would be parted from his Wife, wants Pretences as little in his turn, tho the thing is not so easy among the Turks as People imagine. The Husband is not only oblig’d to settle a Dowry upon his Wife for the rest of her Days; but supposing that in a return of Tenderness towards her, he should desire to take her again, he is condemn’d to let her lie for twenty-four Hours with some other Man, whom he shall think fit. He generally chooses one of his Friends, whom he knows to be most discreet; sometimes also he takes the first Comer; and it often happens, they say, that some Women who are pleas’d with their Change, refuse to return to their first Husbands again. This is practis’d only toward such Wives as are espous’d. The Turks are permitted to keep two other forts, namely, such as they have in pay, and their Slaves. They espouse the first, the second they hire, and the last they purchase.

When a Man would marry a Woman in form, he makes his Address to the Relations, and signs the Articles, after they are all met in the Presence of the Cadi, and before two Witnesses. It is not the Father and Mother, but the Husband, who endows the Woman: when the Dowry is fix’d, the Cadi delivers to the Parties the Copy of the Marriage-Contrat; the Woman, on her part, brings only her Partition of Goods. Against the Nuptial Day, the Bridegroom has his Marriage bless’d by the Curate; and to draw upon himself the Favour of Heaven, he distributes Alms, and sets some Slaves at liberty. Upon the Wedding-day, the Bride mounts on horse-
horseback, cover'd with a large Veil, and rides thro the Streets under a Canopy, accompany'd by several Women and some Slaves, according to the Quality of her Husband. The Men and Women, who play on Instruments, assist in the Ceremony: After this, are carried along the Goods, which make not the least Ornament of the Procession. As this is all the Profit which accrues to the Husband, they affect to place upon Horses and Camels a great many Coffers, which make a fine Appearance, but are commonly empty, or have nothing in them but the Habits and Jewels. The Bride is also led home in triumph by the farthest way to her Husband's, who receives her at his Door. Then these two Persons who have never seen one another, nor chang'd a word but by the Interposition of some Friends, join Hands, and make the tenderest Protestations that a sincere Passion can inspire. They forget not also to make a Speech which is eloquent at least, for it is impossible the Heart should have much share in it.

THE Ceremony being perform'd in presence of the Relations and Friends, they spend the Day in Feasting and Dances, and seeing Puppet-Shows. The Men make merry in one Company, and the Women in another, till at last, Night comes on, and Silence succeeds to this tumultuous Joy. Among the Rich, the Bride is conducted into the Chamber by an Eunuch; but if there is no Eunuch, some Woman-Relation takes her by the Hand, and delivers her into her Husband's Arms. In some Towns of Turkey, there are Women whose Profession it is to instruct the Bride what she ought to do when she approaches her Spouse, who is oblig'd to undress her piece by piece, and to put her to bed. During this time, they say, she repeats a long Prayer and takes care to tye her Girdle in several Knots, so that the poor Bridegroom exercises himself for whole Hours, before he can finish the disrobing. It is only by the Report of another, that a Man understands whether the Woman he espouses be handsome or ugly. There are a great many Towns, where the next Day after the Wedding the Relations and Friends go to the House of the new-married Couple, to take a bloody Cloth, and shew it in the Streets as they ride along, with Instruments playing before them. The Mother or the Relations forget not, to prepare such a Cloth, both for that end, and to shew, in case of need, that the Parties were satisfied one with.
with another. If the Women live prudently, the Alcoran requires them to be treated well, and condemns the Husbands who use them otherwise, to make amends for their Offence by Alms, or by other Works of Piety, which they are oblig'd to do before they lie with them.

If the Husband dies first, the Woman takes her Dowry, and nothing more; and the Children, when the Mother dies, can oblige the Father to give the Dowry to them. In case of a Divorce, the Dowry is lost, if the Husband's Reasons are sufficient; if not, he must continue it, and maintain the Children.

THIS is the Condition of lawful Wives. As for them who are hir'd, there is not so much Formality about them. After the Father and Mother's Consent, who are willing to deliver their Daughter to such a Man, they repair to the Judge, who draws a Writing, that such a Man is willing to take such a Woman to serve for a Wife, that he undertakes to maintain her and the Children they shall have together, upon condition he shall be able to dismiss her when he thinks fit, paying her a certain Sum, in proportion to the Number of Years they shall live together. To colour over this evil Practice, the Turks throw the Scandal of it upon the Christian Merchants, who having left their Wives behind in their own Country, hire others in the Levant. As for Slaves, the Mahometans, according to the Law, may use them as they please; they give them their liberty when they will, or hold them in Servitude for their whole Life. What is commendable in this Libertine Way of Living, is, that the Children which the Turks have by all their Wives, equally inherit their Fathers Goods; with this difference only, that the Children of the Slaves must be declar'd free by Testament. If their Father does not do them this favour, they follow the condition of the Mother, and are at the discretion of the Eldest of the Family.

THO the Women in Turky do not shew themselves in publick, they are yet very magnificent in their Habits; they wear Breeches like Men, which reach as low as the Heel in manner of a Pantaloon, at the end of which is a very neat Sock of Spanish Leather. These Breeches are of Cloth, Velvet, Sattin, Brocade, Fuftian, or fine Linen, according to the Season, and the Quality of the Wearer. There are Women at Constanti-
pole debauch'd and profligate to such a degree, that under a shew of ad-
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Justing their Clothes, they discover in the open Street all that which Modesty enjoins them to conceal, and get their Living by this detestable Trade. The Turkish Women wear upon their Shift a Waist-coat, and upon that a kind of Cassock of very rich Stuff; this Cassock is button’d down below the Breast, and girt about with a Girdle of Silk or Leather, with some Plates of Silver enrich’d with Jewels. The Veff they wear upon the Cassock, is of a Stuff which is more or less thick, according to the Season; and the Fur of it is more or less costly, according to the Person’s Condition. They often fold one part of the Veff over the other, and the Sleeves reach to the Fingers-Ends; and they commonly carry their Hands thruf’t in at the Slits in the side of the Veff. Their Shoes are exactly like the Mens, that is, embellish’d with a Border of Iron about the Heel. To give their Stature the best Advantage, instead of a Turbant, they wear a Bonnet of Paffeboard, cover’d with Cloth of Gold, or some handsome Stuff. This Bonnet, which is very high, resembles, in some manner, a certain sort of inverted Basket, which is seen in the antient Medals upon the Heads of Diana, Juno, and Iris. This Fashion is observ’d in the Levant; but as the Women among the Turks are oblig’d to cover themselves all over, they have a Veil upon the Bonnet, which hangs down to the Eye-Brows; the rest of the Face is cover’d with a fine Handkerchief, ty’d so strait behind, that the Women look just as if they were bridled. Their Hair hangs in Tresses upon their Back, and is a wonderful Grace to them; and those who have not good Hair of their own, wear artificial.

The Turkish Women, according to the Report of our Countrymen at Constantinople and Smyrna, who see them at the Bath with liberty enough, are generally handsome and well-made. They have a delicate Skin, regular Features, an admirable Cheft, and above all, black Eyes; and several of them are compleat Beauties. Their Habit indeed is no Advantage to their Shape; but among the Turks, the thickest Women pass for the best made, and slender Shapes are not esteem’d. Their Breasts are at full liberty under their Veff, without any restraint of Stays or Bodice; in a word, they are just as Nature has made them, whereas with us, by endeavouring by Machines of Iron and Whalebone to correct Nature, who sometimes at a certain Age discover Faults in the Back-Bone and
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and the Shoulders, the fine Women are frequently mere Counterfeits. Besides, their Diet is sweeter and more simple than that of our Women, who eat Ragous, and drink Wine and strong Liquors, and spend a great part of the Night at Play: Is it surprizing then that they have Children crooked, or with false Shapes? The Blood of the Levant-Women is also much purer; their Cleanliness is extraordinary; for they bathe twice a Week, and suffer not the smallest Hair or the least Soil to be upon their Body; all which conduces extremely to make them healthy. But they might spare the Care they take of their Nails and their Eye-brows; for they colour their Nails of a dark red, with a Powder which comes out of Egypt, and use another Drug for their Brows to make them black.

As to the Qualities of the Mind, the Turkish Women want neither Wit, Vivacity nor Tenderness; and it is owing to the Men of this Country, that they are not capable of more beautiful Passions: but the extreme Constraint with which they are guarded, makes them go a great way in a little time. The more brisk among them sometimes cause their Slaves to stop a comely Man, as he passes along the Street. They commonly fasten upon Christians, and we may easily believe they do not chuse those who seem the least vigorous. We were told at Constantinople, that a handsome Greek, as he was returning from an Adventure of Gallantry, unhappily fell into a Trap-door, by the fault of the Slave who conducted him: the Trap-door was at the end of a Spout, which discharg'd itself into the Town-ditch. One may imagine how heartily the poor Greek curs'd the Adventure, and how speedily he ran to the Bath to wash himself clean. The Slaves of the Jews, who are the Turkish Womens Confidants, enter their Apartments at all Hours, under a pretence of carrying them Jewels, and often take with them some jolly young fellows disguis'd in Womens Apparel; they spread them out with a Fardingale, to make them look bulky. The Hour of Morning and Evening Prayer is the common time for intriguing in Turky, as well as in many parts of Spain; but this can be practis'd only in great Towns, where the disorderly Women, and such whose Husbands are conveniently good-natur'd, are very strict at their Devotions, while their Husbands are in the Mosque. The Meeting is made in the Houses of the Jewesses; where the Turkish Women love a good Company; and there Strangers have all the
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the Liberty with them that can be. Love is ingenious in every Country; but some Precautions which are taken to conceal the Game, often cause them to be most surpriz'd in those Places where they thought themselves most secure. Adultery is rigorously punish'd in Turky; and in that case the Husbands are Masters of the Life of their Wives; for if they are revengeful, the wretched Women who are caught in this flagrant Offence, or convicted in Form, are put into a Sack fill'd with Stones, and drown'd: but most of them know how to manage their Intrigues so well, that they seldom die this death. When their Husbands give them their Life, they are more happy sometimes than they were before; for then they oblige them to marry their Gallant, who is condemn'd to die or turn Turk, supposing he is a Christian. The Gallant is often condemn'd also to ride thro' the Street upon an Ass, with his Head towards the Tail, which they make him hold in his Hand like a Bridle, with a Crown of Garbage, and a Cravat of the same Stuff. After this Triumph they entertain him with a certain Number of Blows of the Battoon upon the Reins and upon the Soles of the Feet; and for the last Punishment, he pays down a Fine proportionable to his Estate. The Savages of Canada are not so rigorous; for tho' they condemn the Adulterers, yet they agree that the Frailty being so natural to the two Sexes, they should mutually forgive one another, if the Faith is broken which is plighted in so delicate a Matter.

The Alcoran detests Adultery, and ordains, that he who shall accuse his Wife, without being able to prove it, shall be condemn'd to four and twenty Strokes of the Battoon. As the thing is difficult to be prov'd in Turky, where there must be Witnesses, the Husband is oblig'd to swear four times before the Judge, that he speaks the Truth; and protests five times, that he desires to be accurst of God and Men if he lies. The Woman laughs in her heart, for she is believ'd upon her Oath, provided she prays to God five times that she may perish, if what her Husband says is true. Does it not seem that every Woman in such a condition ought to be dispens'd with from speaking the Truth?

JEALOUSY excepted, the Turks are a well-natur'd People, and take all possible measures to avoid the occasions of it; for they never suffer their Wives Faces to be seen by the dearest Friend they have in Vol. II.
the whole World. They are also well made; and of a manly Stature: the Blood changes less with them than with us, perhaps because they are more sober, and their Nourishment is more wholesome and light; and there are fewer crooked People, or lame, or Dwarfs. It is true, their Habit hides many Defects, which ours discovers. The first part of the Habit is a pair of Breeches in manner of Pantaloons or Drawers, which reach to the Heels, and end with a yellow Spanish Leather Sock, which goes into Slippers of the same Leather. Instead of a Heel, the Slippers are adorn'd with a small Iron, only one Finger and a half broad, and four high, bent like a Horse-shoe, for which reason the Horses have no Shoes in this Country: the Tip is curv'd in a Bow, and they are sow'd more neatly than our Shoes. Tho they have only a single Sole, they last a long time; especially those of Constantinople, where they use the best and lightest Leather of the Levant. The Sultan is no better shod than others. The Christians who are Strangers, are not suffer'd to wear yellow Slippers; for the Subjects of the Grand Signior, Christians or Jews, have them either red, violet, or black. This Order is so well establisht and observ'd with such Exactness, that one may know what Religion any one is of by the Feet and the Head. The great Convenience of these Slippers is, that one puts them on and off without Trouble; but I lost mine several times in the middle of the Street, when I first wore them, and never miss'd them till the aking of my Feet gave me notice.

OUR Shoes are of a much better Fashion, tho the Turks think them heavy and clumsy. Their Slippers are good only in fine Weather, for the least drop of Water foils them: they are by no means fit for Persons who love to go a simppling. There is no walking in the Fields in these Slippers without being hurt by the smallest Pebble: it is true, they sometimes put on Spanish Leather Buskins as light as Cloth, and border'd at the Heel with Iron, like the Slippers: the Mussulmans alone, and privileg'd Christians, wear them of yellow.

THE Turkish Breeches are fasten'd together at top by a Band three or four Inches wide, which goes into a linen Loop sow'd on to the Cloth. They are not made to open more before than behind, because the Mahometans do not urine after that manner. Their Shirts are made of fine soft Callicoe, and the Sleeves are as long as those of a Woman's Shift: they
they turn up the Sleeves in their Ablutions as high as the Elbow, and very easily, because they have no Wrist-bands. Upon the Shirt they wear a sort of Caftock of Fuslian, or Satin, or Stuff of Gold, and reaching to the Heels. In the Winter it is lin'd with Cotton, and some Turks have it of the finest English Cloth: it is just fit across the Breast, and is button'd with Buttons of Silver gilt, or of Silk, as big as a Pepper-corn. The Sleeves are also made very fit, and are fastned with Buttons of the same fize, which go into a Loop of Silk, instead of Button-holes; and the Caftock is the fame. For Quickness in dressing, they button only two or three Buttons here and there; sometimes the Sleeves have at the end a small Band which covers the upper part of the Hand. They wear a Girdle upon the Caftock ten or twelve feet long, and one foot and a quarter wide: the best Girdles are made at Scio: they go twice or thrice round the Waist, fo that the two ends, which are handsomely toffel'd, hang down before.

THEY wear a Dagger, and sometimes two in this Girdle; these are merely Cafe-Knives, and the Handle is adorn'd with Gold or Silver, and precious Stones. As they have no Pockets, they also carry their Handkerchiefs under the fame Girdle, and their Tobacco-Box, Letter-Cafe, &c. they thrust into their Bosph, which makes them look very big. The great Veft comes over the Caftock, and during the Heats they wear it like a loose Coat, without putting their Arms into the Sleeves; but it would be the highest Indecency to present themselves in this Posture before Persons of Distinction. The Sleeves of these Vests are ftrait enough, and not lin'd with Furs, because they would then be of an ungraceful Bigness, and would hinder them from using their Arms freely: These Sleeves come down to the Wrist, and are turn'd up with a broad Facing of the fame Fur as the Veft is lin'd with. The ordinary Furs are the Fox-skin, the Martin, and the small Badger; and the better are the Sable-Tail very dark, or the Breast of the Muscovian Fox bleach'd very bright: these last are very dear, because a great many Martins Tails or Foxes Breasts go to line one Vesti they cost from five hundred Crowns to a thousand, and the dearest rise to four or five thou-
fand Livres. The Vests are of Cloth of England, France, or Holland, of

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a Scarlet, Musk, or Coffee Colour, or Olive-Green; and they reach to the Heels like the Garments of their Antients.

The Turbant or Saric is compos'd of two pieces, namely, a Bon-net, and the Linen which is wrapp'd about it. The Turks call the Linen Tulbend, from whence comes our Turbant. The Bonnet is a kind of Cap red or green, without Brims, pretty flat, tho' somewhat rising at the top, quilted, as I may say, with Cotton, but it does not cover the Ears: about this Cap they roll several Folds of Callicoe. It is a particular Art to know how to give a Turbant a good Air; and it is a Trade in Turkly, as selling Hats is with us. The Emirs, who boast of their being descended from the Race of Mahomet; wear a Turbant all green; but that of other Turks is red, with a white Border. It must be chang'd often, to keep it clean. Upon the whole matter, this Habit is convenient enough, and I found it better than my own.

The Turks take a world of care of handsome Beards; and value them highly. One of the greatest Marks of Friendship with them, is, to kiss one's self, holding one's Beard; as it is a flagrant Injury to pull any one by the Beard, or cut it off. When they swear, it is by their Beard; and a Lawyer who had no Beard, would be despis'd. Those who follow Arms, are content with wearing one noble Muftachio, and are very proud of fine Whiskers. The manner of Saluting among the Turks, is, to make a light Inclination of the Head, and at the same time lay their Hand upon their Heart, wishing a thousand Benedictions, and calling those whom they salute Brethren. When it is a Person of Distinction, they advance toward him without bowing; and when they are come up within reach, they stoop down, and taking up a corner of his Vest before, lift it about a foot and a half high; they kiss it with respect, or else let it fall, according to the Quality of the Person: when they have made their Compliment, or spoke of their Business, they withdraw, after having observ'd the same Ceremony.

In ordinary Visits, they only lay their Hand upon their Heart, and sit cross-legg'd upon a Sofa, which is a low-rais'd Bench: they commonly bring in Pipes of Tobacco ready lighted; the Pipes are very clean and neat, and two or three feet long, and consequently the Smoke comes very mild into the Mouth, and has none of that stinking Oil which burns the Tongue,
Tongue, and inflames the Throat when one uses short Pipes. The Tobacco also which is smok'd in the Levant, is the best in the World; it is commonly the Tobacco of Salonica, but that of Asia is better, and especially that of Syria, which they call Tobacco of Ataxi or Ataque, because they plant it about the antient Town of Laodicea. The Turks mix Wood of Aloes, or other Perfumes, among the Tobacco; but this spoils it. The Bowls of their Pipes are bigger and more convenient than ours. The Pipes of Negropont and Thebes are made of a natural Clay, which they cut with a Knife as it rises out of the Quarry, and which grows hard afterward of itself. After Tobacco, Coffee and Sherbert are brought in; the Coffee is excellent, but they never put Sugar in it, whether it be out of Avarice, or because they think it better without Mixture. Beside Tobacco, People of Quality treat also with Perfume: One Slave burns Drugs under your Nose, while others hold a Cloth over your Head, to hinder the Fumes from being dissipated too soon: a Man must have been us'd to these Scents, otherwise they are noisome.

Most Visits are perform'd with these Ceremonies. There is no need of much Wit to transact Business well; for a good Mien and Gravity are instead of Merit in the East, and much Gaiety would spoil all: not that the Turks are not Men of Wit, but they speak little, and pride themselves in Sincerity and Modesty more than Eloquence. It is not thus with the Greeks, who are unmerciful Talkers. Thee two Nations are born under one Climate, their Tempers are more different than if they liv'd very remote from each other; which can be imputed only to their different Education. The Turks use no unnecessary Words, and the Greeks on the contrary talk incessantly. In Winter they spend whole days in the Tendours; and there it is they have their great Chats, and the Neighbour is never spar'd. These Tendours are Tables boarded round the sides, and in which they shut themselves up Waist-high, Men and Women, Maids and Batchelors, after they have set a small Stove there to keep them warm. Our Missionaries may declaim against these Tendours as much as they please, the Custom is too convenient to be suppress'd. The Turks practice what their Religion enjoins, but the Greeks do not; and their Misery causes them to play a thousand Fooleries, authoriz'd by bad Example, and perpetuated from Father to Son.
In short, the Turks make profession of Candour and good Faith, whereas how long the Faith of the Greeks has been suspected, one may easily see by their own Historians.

A Uniformity runs thro all the Actions of the Turks; and they never change their manner of Life. There is no such thing as making great Feasts with them; they are satisfy'd with a little, and you never hear of a Turk's being undone by feeding too high. Rice is the standing Dish in their Kitchens; and they dress it three several ways: That which they call Pilau, is dry Rice, fat, and which melts in the Mouth, and is more agreeable than the Hens and Rumps of Mutton they boil with it: they boil it over a small Fire, with a little Liquor, and never stir it, nor uncover it; for by exposing it to the Air, it would turn to a thick Milk. The second way of dressing it they call Lappa, it is boil'd up to the same Consistence as with us, and may be eat with a Spoon; but the Turks use their Fingers, and the Hollow of their Hand serves them for a Trencher. The third way is Tchorbâ; this is a sort of Rice-cream, which serves them for a Broth. * This seems to be that Preparation of Rice which the Antients gave to sick Persons.

The Levant Hens are very good, but the Butcher's Meat is not extraordinary in a great many Places. They fell there Buffaloe's Flesh for Beef, which is violently tough. The Mutton is very fat, and tastes of the Suet, especially the Rump, which is perfectly a Roll of Fat of a prodigious Thickness: the Turks never kill it till just as they hang the Pot upon the Fire. As they value only the Broth, they cut the Flesh out in Morsels before they put it into the Kettle, and then boil it with all sorts of Game. When they roast, they chop it till smaller, and draw all the pieces upon a very long Spit, putting a piece of Meat and then an Onion alternately. There is good Beef at Constantinople, and excellent Hares; and upon the Coasts of Asia the Heat-cocks are admirable, and so are the Partridges. The best Fish in the World is taken in the Levant. Beside the sorts we know, the Black Sea furnishes a number of others which are unknown to us. Sometimes the Turks have a Ragou of Meat hash'd with a little Fat, and stirr'd over with curdled Rice; they make up Rice also in Rolls, which they wrap over with Vine-leaves or Cabbage, according to the Season, after having boil'd it in
in an Earthen Pan cover'd close. All thro' the Levant they make abomina-
ble Bread with very good Wheat, for their Dough is neither kneaded nor le-
ven'd; yet, for all this there is sometimes good Pastry enough, and made
with very fine Puff-Paste. Their Dishes are of Porcelain, fine Earth, or
Pewter. The most common are Copper tin'd; for Asia the East abounds
with Copper-Mines. They tin it very neatly, and very quick; for
they make the Dish red-hot, and strew Sal Armoniac upon it; and then
rub the Tin over it, and polish it with a Burnisher. This Tin adheres
to the Copper so well, that their Vessels do not lose it so easily as ours.

WHEN the Hour of Eating is come, they spread a piece of black
Spanifh Leather upon the Ground or the Sofa, according to the number
who are to eat. They who love Neatness lay it on a Table of Wood,
half a foot high, upon which they set a great wooden Bowl with Plates
of Rice and Meat, The Master of the House says the ordinary Prayer,
In the Name of God Almighty and Merciful, &c. One Napkin of blue
Linen is handed round the Table, and serves all the Guests; and they
have one wooden Ladle among them with a long Handle, which helps
to sharpen their Appetite to the Rice. Meat and Fruits are also pro-
duc'd, and cold Water is never omitted at the Close of the Treat. We
have rose from Table sometimes with our Belly perfectly frozen; but
to make us amends, they gave us Coffee boiling hot: and we smok'd
like the rest of the Company, but it was more out of Complaisance than
Pleasure. Tobacco in Smoke; taken medicinally, is good for an Asthma,
for Pains in the Teeth, and for several Maladies occasion'd by Serôfi-
ties, to which some are very subject: In this sense, Tobacco is proper
enough for the Turks; for their Habit of the Turbant exposes them to
Defluxions, because its Thickness hinders Perspiration, and it does not
cover the Ears. Tobacco also humours their Lazines; they swallow
their Spittle out of Custom and out of Cleanliness, and without any Pre-
judice. When I went to bridle myself before Persons of Fashion, and for-
bore to spit, it made me heart-sick: Decency however requires one to spit
into a Handkerchief, in order to save the Carpet upon the Floor, or else one
must sit at one Corner, and take up the Carpet, and spit upon the Boards.

THE first time we were oblig'd to lodge among the Turks, we were
puzzled sufficiently to know where we should lie. Our Host had only
one
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one Hall where we eat, one small Kitchen just beside it, and another Chamber which belong’d to his Wife; this was evidently not intended for us: and besides, there was neither Bed, Couch, Bench, or Chair to be seen; for the Turks of all People in the World encumber a Room the least with Moveables: when at once a Slave drew out of a Cup-board in the Wall all the Materials for making our Beds. To make three Beds, he spread three Quilts, very scanty and very hard, upon the Board we had eat upon, and upon these he laid three Cloths, and then a second Cloth upon every one; but, according to the Fashion of the Country, the last Cloth was few’d to the Counter-pane, left it should slip off in the Night. Every Bed had also its Pillow; and when we rose, the same Slave folded up the Baggage in a moment, and put it into the Cup-board; and all this was done as swiftly as one can shift the Decoration of an Opera.

The Idleness in which most part of the Turks live, obliges them to seek out for Amusements, which is the properest Term on this occasion; when they play together, it is only to pass the time, as they say, and not to win Money. Mahomet, who had nothing in view but the Peace of Families and the publick Tranquillity, has given them good Principles about this Subject. Abstain, says he, from playing at Games of Hazard and at Chess; these are the Inventions of the Devil to cause Division among Men, to divert them from their Prayers, and hinder their calling upon the Name of God. As to Chess, they do not obey his Injunction, but they understand neither Cards nor Dice: they play sometimes at Drafts. The Mancala is their Favourite-Game; it is a Table with two Leaves like a Draft-board, and six Spots on a side; they play two at a time, and each has 36 Men, which he ranges on the Spots on his side.

The most ingenious Mussulmans employ themselves in reading the Alcoran, and the Commentators upon it. Others take to Poetry, in which they are said to do very well; nor am I surpriz’d at it, for the Blood of the finest Genius’s Asia and Greece has formerly produc’d runs in their Veins, or at least they are under the Influences of the fame Heaven. Some Turks delight in Musick, and spend the whole day in playing upon an Instrument without being tir’d, tho’ they only repeat the same Tune. The Dervifes are great Musicians and great Dancers; but I must first mention the Lawyers, before I speak of the Religious.
THE Mufti, who is at the head of the Lawyers, is chief of their Religion, and the Interpreter of the Alcoran. He is nam'd by the Sultan, and seldom depos'd: the Sultan chufes a Man of Probity, learn'd in the Knowledge of the Law, and whose Reputation is eftablisht'd. By this Choice he becomes the most respected Officer of the Empire: he is the Oracle of the Country, and they stand to all Decisions, which he makes only by Yes or No, which he writes under the Question propos'd. For this he has three Officers; one who states the Question well, after having disentangled it from the Difficulties which might obscure it; the other copies it out, and the third applies his Master's Seal to it, when he has given his Answer. This Answer removes all Difficulties; there is no Appeal, and the Matter is ended for ever. When it is about Peace or War, the Death of great Officers, or some Affairs relating to the Good of the Empire, the Sultan proposes the Point to him in Writing, in form of a Doubt, and without naming the Person; as thus, What ought to be done in such a Case? It concerns the Mufti to be circumfept, for many times he is consulted only out of Formality, and is depos'd if he does not answer according to the Prince's Pleasure. Sultan Morat having to do with a stubborn Mufti, demanded of him fiercely, Who was it made thee Mufti? Your Highness, he reply'd. Very well, faid the Sultan; since I was able to clothe thee with that Dignity, am I not able to strip thee of it? It is not faid what the Mufti return'd; but he was degraded. There have been several Mufti's who have sign'd the Deposition and the Death of the Emperors, who put them into their Places.

THO they persuade People that the Alcoran is a perfect Book, they do not forbear to give different Interpretations to the Law, according to the time and the occasion. The Grand Signior presents the new Mufti with a Veft of great Price fur'd with Sable, and with his own Hand puts into his Bofom a Handkerchief full of Sequins. This Present and the Veft are valued at two thousand Crowns. He also assigns him a Fund of about twenty five Crowns a day, which is generally rais'd upon some Mosque. The Baffas who are at the Court, and the Ambaffadors and Residents also, make him a considerable Present, when they go to wish him Joy of his Promotion. In a word, the Mufti is the only Officer whom the Grand Signior salutes with Respect. He never refuses him Audience,
and advances several Steps to receive him. The Grand Vifher rises up to none, nor goes to any Person beside the Mufti. The Vifher takes the left Hand of him, which is the Sword-side, and the most honourable Place among the Professors of Arms, because, they fay, those who are on their right hand are under their Sword; but the Mufti and the Cadilefquers are very well content to take the right Hand, which is the Place of Honour among the Men of the Law: there is also never any Dispute between them. See here, how the Fancies of People are satisfy'd. If the Mufti is deposed by the Intrigue of his Enemies, in order to place one of their own Faction in so advantageous a Post; he has the Disposal given him of some Employments of Judicature, which bring him in a very noble Revenue. But if the Mufti was guilty of High Treafon, or any enormous Crime, it would be in vain for him to fay the Law forbids him to be put to death; for he would be degraded, and fent to the Seven Towers, and there be pounded alive in a Mortar.

After the Mufti, the Cadilefquers are the Officers of Justice the moft honour'd in the Empire. Next are the Moula or Moula-Cadi's, call'd Grand Cadis, and the Cadi's or ordinary Judges. Among the Cadilefquers, or chief Judges, he of Europe, or Romania, is the First; he of Asia or Anatolia the Second, and he of Egypt the Third. The Cadilefquers do the Business of the Cadi in his abfence: they very often come to be Mufti's, and apply themselves strictly to the Study of the Alcoran, which is their Civil and Religious Code: They are also still Judges of the Army, because the Soldiers are judg'd only by them. Their Place at the Divan is at the Grand Vifher's side, and they appeal sometimes to them from the Sentence of the Secular Cadi; in short, their Employment obliges them to have an eye upon all the Officers of Justice in the Empire. They give out the Cadi's Commissions, and those of the Moula-Cadi's; but for the laft, they must have the Grand Seignior's Consent. Upon considerable Complaints well grounded, they depofe the Cadi's, and condemn them to a Fine, after they have suffer'd the Baftinado.

The Judges of the great Towns are call'd Moula or Moula-Cadi's; those of small Towns, and of Burroughs and Villages, Cadi's. The administration of Justice lies wholly in the hands of this sort of Men in Turkey; and as all is corrupted at prefent, the Mufti is Pensioner to the Cadi-
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Cadilefquers, the Cadilefquers to the Moula, the Moula to the Cadi's, and the Cadi's to the People. Every Cadi has his Serjeants before him, to summon with a loud Voice those who are accus'd: If he who is summon'd, fails at the Hour appointed him, they grant to the other Party all he desires. It is commonly to no purpose to appeal from the Sentence of the Cadi; for a Process is never form'd over again: the Sentence would also be perpetually confirm'd, because the Cadi form'd it; as he understood it; and it is by this he commits horrible Abuses. However, the Cadi's are sometimes cashier'd; and if the Injustices they have acted are flagrant, they are punish'd, but the Law forbids the putting them to death. These Officers have been known at Constantinople ever since about 1390. for Bajazet I. oblig'd John Paleologus the Greek Emperor, to admit them into that City, to judge the Affairs which happen'd between the Greeks and the Turks who were settled there.

The Priests and the Religious among the Turks have the good luck to die in their Beds, as well as the Cadi's. The Priests commonly begin with proclaiming the Hours of Prayer in the Galleries of the Pinacles. If they carry themselves well, and have a fair Reputation, the People of the Parish present them to the Grand Vizier, upon the Vacancy of the Cure; who dispatches their Presentment, after having made them read some Passages of the Alcoran, or after having laid this Book upon their Head. The Employment of the Priests is to say Prayers, to read in the Mosques, to bless Marriages, to assist the Dying, and accompany the Dead. To comfort the Dying who have Debts which they are unable to pay, the Curate calls the Creditors together, and exhorts them to forgive them to the dying Person, or to declare before Witnesses that they will never demand any thing of him. The Creditors who are hard-hearted enough to refuse this Favour, are reputed very ill-Men.

They wash the Dead with a great deal of Care in Turkey; they have them all over, and burn Incense about them, to drive away the evil Spirits; they bury them in a Cloth, open at top and bottom; for they imagine that when the dead Person is laid in the Ground, two Angels come and make him get upon his Knees, to give an account of his Actions; for which reason most of the Turks leave a Lock of Hair upon their Head, for the Angel who makes them thus change their Posture, to take
take hold on. That the Dead may be the more at ease, they make a kind of Arch in the Grave, of light Planks, upon which they lay them all along. If the Dead liv'd a good Life, two Angels, white as Snow, succeed to those who came to examine him, and entertain him with nothing but representing the Pleasures he shall taste in the other World; but if he was a great Sinner, two other Angels, black as Jet, torment him horribly: one, they, say, strikes him into the Earth with a Club, and the other pulls him up again with an Iron Hook; and they divert themselves with this cruel Exercise even to the Day of Judgment, without discontinuing it one moment.

Mahomet, who had it upon his hands to manage the Arabs, has treated them according to their Taste. As their Soil is an arid dry Desert, to comfort them, he has provided them a Paradise full of Fountains, and Gardens, and Groves impenetrable by the Sun, Parterres abounding with Flowers, and Orchards loaded with all sorts of admirable Fruits. In this charming Place flows Milk, Honey, and Wine; but it is a Wine which never touches the Head, nor disturbs the Reason. The most accomplished Beauties are up and down in the Walks, and are neither too easy nor too cruel. A Man shall espouse what Women he pleases, for there all sorts are to be found: their Eyes, which are as large as an Egg, shall be always fastned upon their Husbands, who love them to Dotage. Their Daughters, according to this Prophet, are all pure and unspotted; and the Maladies peculiar to the Sex are never heard of there; nor are Savine, Mercury, &c. known among them. The best thing that Mahomet has said concerning the other World, is, that they must not be reckon'd in the number of the Dead, who die in the ways of God, because they live in God, and enjoy his Blessings and his Love. The Damned, on the contrary, are precipitated into a devouring Fire, in the midst of which their Flesh is continually renew'd, in order to augment their Punishment; they shall suffer an incredible Thirst, without being able to cool themselves with one drop of Water; and if by chance any thing is given them to drink, it will be a poison'd Liquor which will suffocate them without killing them: and to compleat their Miseries, they shall have there no Women.
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I FORGOT to mention, that before they bury their Dead, they expose them in the Houfe upon a Bier, under a Pall of different Colours, according to the Quality of the Persons; this Pall is red for Men of the Army, black for Citizens, and red for an Emir or a Cherif; the Turbants which are laid upon the Bier, are of the same Colour with the Pall. The Priests go before the Train, and pray for the deces'd; the Poor follow with the Slaves and Horses. There are also Mourners, as well as in the Interments of the Greeks: these make a mad fort of Musick along the Street while the Body is burying, and after it is bury'd; they cover the Grave with certain Planks, upon which they throw on what Materials they find thereabout. After this, the Men retire, and the Women lay there some time; then the Priests advance to the Grave to listen, in order to inform the Relations if the deces'd makes a good Defence when the Angels question him; they take care enough not to say he was confounded, because they are well paid when they tell good News. The Women often go to pray upon their Husbands Graves, but it is always in open Day, and never by Night, for fear some Adventure should befal them, like that of the Ephesian Matron. They sometimes carry Victuals to eat in the Cemeteries, especially on a Friday; some believe this eases the Dead; but the more reasonable say it is done to draw the Passengers thither, to pray to God for the Deces'd.

ONE of the principal Reasons which causes the Turks to bury the Dead in the Highways, is, to excite Passengers to wish them well; and the Wish is generally, That God would deliver them from the Torments which the black Angels make them suffer. They set up two great Stones at each end of the Grave for Persons of Distinction: that at the head shews the Difference of Sex, by a Turbant or by a Bonnet; and it is in this fort of Work that the Carvers of Constantinople and the chief Towns of the Empire are employ'd: the Epitaph is engrav'd upon the other Stone. The Master-piece of the chief Artists is to make a Tomb for the Grand Signors; in which notwithstanding, they succeed very ill, for they bestow Pains and Labour without any Skill or Taste. They commonly dig among the Ruins of the antient Towns to search for pieces of Pillars, or some old Marbles, to make Grave-Stones of. They who take pleasure in Inscriptions, should not neglect to visit the Cemeteries, because the Turks, the Greeks, and the Armenians, carry the finest Marbles thither.
thither: the Cemeteries are of a prodigious Extent, for they never bury two Persons in the same Grave; and the Ground they take up about Constantinople, if it were till’d, would bear Corn enough to feed that great City for half the Year; and there is Stone enough in them to build a second Wall round it.

I Am not acquainted well enough with the Turkish Religious, to make a particular Description of the different Orders among them; for I have seen none but those they call Dervifes. These are the chief Monks, who live in a Body in Monasteries under a Superior, who applies himself principally to Preaching: they make a Vow of Poverty, Chastity and Obedience; but they easily give themselves a Dispensation from the two former, and quit their Order also without Scandal, to marry when the Humour takes them. It is a Maxim with the Turks, that a Man’s Head is too light and giddy to continue long in the same Disposition. The General of the Order of the Dervifes resides at Cogna, which was the antient Iconium, the Capital of Lycaonia in the smaller Asia. Ottoman, the first Emperor of the Turks, erected the Superior of the Convent of this City into Chief of the Order, and granted great Privileges to this House. They say it holds above five hundred Religious, and that their Founder was a Sultan of the same Town, call’d Melelevis, from whence they came to be call’d Melelevi’s: they have this Sultan’s Tomb in their Convent.

The Dervifes who wear Shirts, have them, by way of Penitence, of the coarsest Cloth they can get; and those who wear none, have a woollen Vext next their Skin of a brown Colour, made at Cogna, and which reaches a little below the Calf of the Leg: they button it when they have a mind, but most part of the Year they go open to their Skin as low as their Girdle, which is generally of black Leather. The Sleeves of this Vext are as large as those of our Women’s Shifts in France; and upon this they wear a sort of Callock or Cloke, the Arms of which come no lower than the Elbow. These Monks go bare-legg’d, and sometimes they use the common Slipper: upon their Head they have a Bonnet of Camel’s Hair of darkish white, without any Brims, and made in the Form of a Sugar-Loaf, but rounded at top like a Dome: some roll a piece of Linen about it, to make a Turbant of it.
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In the presence of their Superiors and Strangers, these Religious observe an affected Modesty, turning down their Eyes, and keeping a profound Silence: but in other Points they are said not to be so modest, for they are great Drinkers of Aqua Vite. The Use of Opium is more familiar to these than to other Turks. This Drug, which is Poison to them who are not accustomed to it, and a small Dose of which would kill other People, throws the Dervifes, who take it by Ounces at a time, into a Gayety equal to what Men have who drink a plentiful Quantity of Wine. A pleasing Fury, which one may style Enthusiasm, succeeds his Gayety, and makes them pass for extraordinary Persons, if one is ignorant of the Cause: but as their Blood is too much attenuated by his Drug, it occasions a considerable Discharge of Serosity in the Brain, and so casts them into a Slumber, and they lie a whole day without stirring Hand or Foot. This kind of Lethargy seizes them every Thursday, which is their Day of Fasting; during which they dare not eat, according to their Rules, tho' it be after Sun-set.

The Dervifes value themselves much upon their Politeness; their Beards are very clean and well comb'd; and their Verses never turn upon the Women, unless it is upon those whom they hope to see one day in Paradise. They are no longer such Fools, as to cut and slash their Bodies, as they did formerly; for now they scarcely raze the Skin: however, they burn themselves sometimes on the side of their Heart with small Wax-Candles, as a Mark of their Tenderness to the Object of their Love. They draw the Admiration of the People by handling Fire without being burnt; they will hold it also in their Mouth a good while, like our Mountebanks. They perform a thousand Feats of Activity, and play with the Jugler's Box surprizingly. They pretend to charm Vipers by a specific Virtue adhering to their Clothes, and are the only Turks who ravel into the Eastern Countries: They go into the Mogul's Dominions, and thereabouts, picking up Alms in abundance, and always take care to make their Meals at their Religious Houses which lie in their way. Music is one part of their Study: their singing seem'd to us to be sad, and yet harmonious; and tho' it is forbidden by the Alcoran, to praise God with Instruments, yet they have set it on foot in spite of the Edicts of the Sultan, and the Persecution of the Bigots.
THE principal Exercises of the Dervises, are to dance upon Tuesdays and Fridays; and this Comedy is preceded by a Preachment by the Superior of the Convent, or his Sub-delegate. Their Morals, they say, are good, and may be of excellent Use to Persons of any Religion. The Women, who are banish’d from all publick Places where the Men resort, are permitted to attend these Preachments, and never fail to be present. During the time, these Religious sit within a Ballustrade, upon their Legs, with their Arms across, and their Hands turn’d down: After the Sermon, the Singers, who are plac’d in a Gallery, which serves for an Orchestre, strike up with their Voices to the Fifes and Tabors, and sing a very long Hymn. At the second Stanza, the Superior, in a Stole and a Veft with hanging Sleeves, claps his Hands; at which Signal the Monks get up, and having saluted him with a profound Reverence, begin to turn round one after another, and whirl about so swiftly, that the Doublet they have upon their Veft, flies out, and spreads just like a Tent, in a surprizing manner. All those Dancers form a great Circle as merry as can be; but at the first Stroke or Signal of the Superior, they give over, and return to their first Posture, as calmly as if they had never mov’d. They repeat this Dance at the same Signal three or four times, the last of which is much the longest, because the Monks are then well in Breath; and by a long Habit, they finish this Exercise without being giddy. As much Veneration as the Turks have for these Religious, they don’t suffer them to have many Convents, because they never esteem such Persons as do not beget Children. Sultan Morat design’d to extirpate the Dervises, as a sort of Men useless to the Republick, and for whom the People had too much Consideration; but he contented himself with confining them to their Convent of Conga. They have also a House at Pera, and another upon the Thracian Bosphorus. We heard their Preachment in their Convent at Prusa in Bithinia, and saw them dance with a great deal of Pleasure thro’ the Rails of the Mosque.

THE Armenian Merchants in our Caravan, who spoke Italian, explain’d to us part of the Sermon. The principal Subject was upon Jesus Christ: The Preacher declaim’d against the Jews, but coolly, for they are never in a Transport; and found fault with the Christians extremely, for believing the Jews had put to death so great a Prophet, assuring us on the contrary,
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trary, that he ascended into Heaven, and that the Jews crucify'd another Letter II. Person in his stead.

I KNOW not how to conclude more nobly, than by observing the Esteem the Turks have for Jesus Christ; so far is it from being true, that they vomit out Blasphemies against him, as some Travellers have told us. If the Turks have the misfortune not to believe the Divinity of Jesus Christ, they reverence him at least as a great Friend of God, and especially as a great Intercessor before the Lord. They confess he was sent from God, to deliver a Law full of Grace; and if they treat us as Infidels, it is not because we believe in Jesus Christ, but for not believing that Mahomet came after him, to publish another Law, less opposite to corrupted Nature.

I am, My L O R D, &c.
LETTER III.

To Monseigneur the Count de Pontchartrain, Secretary of State, &c.

MY LORD,

BEFORE I engage in the Description of the Black Sea, I beg you to allow me the Honour to give you an account of what we observ'd as to the Canal whereby it discharges itself into the Sea of Marmora, which makes part of the White Sea, according to the Language of the Turks.

THE Canal of the Black Sea, or the Bosphorus of Thrace, begins properly at the Point of the Seraglio of Constantinople, and ends towards the Column of Pompey. Herodotus, Polybius, Strabo, and Menippus quoted by Stephanus Byzantinus, make it 120 Stadia in length, which come to fifteen Miles: but they place the Beginning of that Canal between Byzantium and Chalcedon, and the End at the Temple of Jupiter, where the new Castle of Asia stands at present. Tho this Difference be arbitrary, yet after Inspection of the Places, every body would, I believe, agree in my Measures. This Canal is very far from being in a right Line; its Entrance, which on the side of the Black Sea has the Form of a Tunnel, looks to the North-East, and is to be taken from the Column of Pompey, whence we reckon about three Miles to the new Castles. That of Asia is built upon a Cape where the Temple of Jupiter the Distributer of good Winds, is thought formerly to have been; upon which account that Place is still call'd Joro, by corruption, from Jeron, which signifies
Description of the Canal of the Black Sea.

signifies a Temple. The Castle of Europe is on an opposite Cape, near Lett. III. which stood in times past the Temple of Serapis, mention'd by Polybius. From these Castles the Canal forms a great Elbow, in which are the Gulps of Saraia and Tharabia; and from this Elbow it runs South-East towards the Seraglio call'd Sultan Solyman Kiosk, five Miles distant from the Castles. After this, by another Elbow it's zig-zag, the Canal crimps by little and little to the South, till it comes to the Point of the Seraglio, where in my Opinion it ends. From this last Elbow, to the Old Castles, is reckon'd two Miles and a half; and thence to the Seraglio, or Point of Byzantium, fix. Thus, according to this Computation, the whole Canal is sixteen Miles and a half long, which is not very different from the Account of the Antients, who gain'd on the side of Chalcedon, where they plac'd the Beginning of the Canal, what they lost between the Temples of Jupiter and Serapis, and the Column of Pompey.

The Breadth of the Canal at the new Castles, where those Temples stood, is a Mile; and a Mile and a half; or two Miles, in some other parts. The narrowest part of all is at the Old Castles, whereof that of Europe is upon the Rising, on which the Antients, as Polybius informs us, had built a Temple to Mercury; for which reason it was nam'd the Hermian Cape. This Cape lay half way in the Canal, according to the Antients, who, as we have already said, terminated it on one side between Chalcedon and Byzantium, and on the other, at the Temple of Jupiter. This part is not more than 800 Paces broad, and the Canal is very near as narrow a little lower at Courichifme, a Village built at the foot of the Cape, which the Antients call'd Esties, whence it widens to the Seraglio for the length of a Mile, or a Mile and half. Thus the Waters of the Black Sea enter with sufficient Swiftness into the Canal of the new Castles, and have free room to extend themselves in the Gulphs of Saraia and Tharabia. From thence, without running at all faster, they wind toward the Kiosk of Sultan Solyman, where they are forc'd to turn towards the South, without any visible Augmentation of their Motion, except between the Old Castle, where the Channel grows stricter.

In this part (as Polybius remarks) besides that the narrowing of the Canal encreases the Swiftness of the Water, it is reflect'd obliquely from
the Cape of Mercury, on which is the Old Castle of Europe, against the Cape of Candil-bachefi in Asia, and returns towards Europe about Courichiisme at Cape Esties, whence it flows thro by the Point of the Seraglio. This is what Polybius observ'd in his time, that is, in the time of Scipio and Loelius, with whom he was intimately acquainted. For my part, I own I could not observe this Indentedness of Motion of this side the Castles, tho I pass'd the Canal four or five times; but it is certain that upon a North Wind the Rapidity is so great between the two Castles, that no Vessel can stop itself, nor get back again, without a Wind contrary to the Current; yet the Swiftness of the Waters diminishes so sensibly, that you may go down and up, without any Difficulty, when the Winds are not violent.

INDEPENDENTLY of the Winds, there are some very particular Currents in the Canal of the Black Sea; the most apparent is that which runs all along it, from the opening of the Black Sea, to the Sea of Marmara, which is the Propontis of the Antients. Before this Current enters the Canal, it beats in part against the Point of the Seraglio, as Polybius, Xiphilinus, and after them M. Gilles have observ'd; for one part of these Waters (tho the least considerable) flows into the Port of Constantinople, or the antient Byzantium, and following the Western Windings, runs into the Nook which goes by the Name of the Fresh Waters: nay, Polybius and Xiphilinus had a notion that these Waters reflected, form'd that celebrated Port, which the Antients admir'd by the name of the Golden Horn, upon account of the Riches it brought to that powerful City. That Portion therefore of the Canal which goes into the Port of Constantinople, makes a Current that follows the Turn of the Walls of the City: all the rest discharges itself into the Sea of Marmara, between the Seraglio and Chalcedon.

MONSIEUR le Comte Marsilly hath observ'd, that the two little Rivers of the Fresh Waters form'd a Current in the Port of Constantinople, from the North-West to the East, which, as it were, sweeping the Coasts of Galata and Topana, proceeds along those of Fondoxli, quite to Arnautesi, going up the Canal on the side of the Castles, in a course opposite to the great Current. When we know this, we shall not be surpriz'd that some Boats go up under favour of this little Current, while others go
go down by keeping in the great one. It is likely, the Stream that goes out of the Port glancing side-ways against the great Current, slides towards the North; whereas if it run against it in any other line than side-ways, it would bear it along with it, or beat it back. M. le Comte Marsilly has also observ'd, that there is a little Current in the corner of the Coast of Scutari; so that the Waters of the great Current that strike against Cape Scutari, are reflect'd back towards the North. According to the Observations of that Learned Man, the Waters of the great Current being arrived at Cape Modabouron, ascend again along the Coast of Chalcedon towards Cape Scutari, and make another sort of Current.

THIS Diversity of Currents has nothing in it very extraordinary. It is easy to conceive, that a Cape which juts out too far must strike back the Waters that run against it in a certain line; but it is hard to account for another hidden Current, which we shall henceforth call the Under Current, because it is observ'able only in the great Canal beneath the great Current, which we may call the Upper Current, which flows quite from the Castles to the Sea of Marmara. We are therefore to take notice, that the Waters which possess the Surface of this Canal to a certain depth, run from the Castles to the Seraglio. This is incontestable; but it is also certain, that beneath these Waters there is one part of the Water of the same Canal, which moves in a contrary Direction; that is to say, goes back up towards the Castles.

PROCOPIUS of Cesarea, who lived in the sixth Century, informs us, that the Fishermen took notice that their Nets, instead of sinking perpendicularly to the bottom of the Canal, were dragg'd from the North towards the South, when they came to a certain Depth; while the other part of the same Nets, which descended beyond that Depth to the bottom of the Canal, were bent a contrary way. There is also great likelihood that this Observation is still more antient, for the Bohphorus has in all times been very famous for fishing. This Canal is call'd Fishy, in the Inscription which Mandrocles caus'd to be set under the Picture wherein he had represented the Bridge over which Darius march'd with his Army; when he went to fight the Scythians. Procopius tells us, that according to the Remarks of the Fishermen, the two opposite Currents, one upper and the other under, are very perceptible in that part of the
the Bosporus, which is call'd the Abyss. Perhaps thereabouts may be a
deep Gulph form'd by a Rock, in shape hollow like the Bowl of a
Spoon, the hollow part looking towards the Castles: for according to
this Supposition, the Waters that are to the bottom of the Canal shock-
ing violently against this Rock, must by such Reflection take a Determina-
ation contrary to what they had before; that is to say, they must run
back towards the Castles, and consequently flow in a line opposite to
that of the upper Current. The short abode we made at Constantinople,
would not allow us to examine into this Wonder. M. Gilles speaks of it
as of a very extraordinary thing, and M. le Comte Marsily observ'd it
with great attention; and indeed I think nothing can be more worthy
of Observation. That skilful Philosopher would not venture to give his
Opinion as to the Explication of so singular an Effect; and I propose
mine, only to spur on the Learned to search into the true Cause of this
Phenomenon.

NEITHER is it easy to give a reason why when the Bosporus discharges so little Water, the Black Sea, which receives so prodigious a quantity, should not become larger. That Sea, whose Extent is so considerable, besides the Palus Meotis, another Sea well worth notice, receives more Rivers than the Mediterranean. Every body knows that the greatest Collections of Water in Europe fall into the Black Sea by means of the Danube, into which run the Rivers of Swabia, Franconia, Bavaria, Austria, Hungary, Moravia, Carinthia, Croatia, Bosnia, Servia, Transyl-
vania, Wallachia. Those of Little Russia and Podolia run into the same Sea by means of the Nieper. Those of the Southern and Eastern Parts of Poland, of North Muscovy, and of the Country of the Cossacks, come into it by the Nieper or Boristhenes. Do not the Tanais and Copa pafs into the Black Sea by the Cimmerian Bosporus? The Rivers of Mengrelia, wherein the Phasis is the chief, empty themselves also into the Black Sea, as do likewise the Casalmac, the Sangaris, and the other Rivers of Asia Minor, whose Course is to the North. And yet the Bosporus of Thrace is not comparably equal to any one of the great Rivers we have here named. It is also certain, that the Black Sea does not increase; tho' according to the Rules of Physicks, a Reservoir should grow fuller when its Discharge is not answerable to the quantity of Water it receives. The Black
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Black Sea must therefore empty itself as well by subterranean Canals, Letter III: which perhaps may run through Asia and Europe, as by the continual Expence of its Waters, which soak into the ground, and flow far away from the Coasts. This kind of Transpiration is like that of the Body of Animals, which according to Santorius's Computation is much more considerable than any made by the most sensible Evacuations.

Supposing the Black Sea to have been a mere Lake without any Discharge, form'd by the Concourse of so many Rivers; it could not possibly empty itself, according to the Conformation of the Place, any otherwise than by the Thracian Bosphorus: the Mountains that are between the Black Sea and the Caspian, oppos'd its Passage to the East. The Waters of the Palus Moeitis fall into the Black Sea on the side of the North, instead of allowing those of the Black Sea to fall in upon them. The Rivers of Asia repel the Black Sea from the South to the North. The Danube drives it from its Mouths on the West. There was therefore no place but this Corner, which is to the North-East above Constantinople, where it could work away the Earth without opposition, between the Light-house of Europe and that of Asia. Neither could it discharge itself on the side of either of those Light-houses, the Coasts there being dreadfully steep: so that the Waters of the Black Sea were forced through a place, which consisted of nothing but Soil; and through this Soil it was that they began to dig themselves a Canal, by pouring upon it in front with a Column that soak'd through the Earth, and carry'd it away at several shakes. According to this Hypothesis, the Waters first made themselves a passage in a strait line between the two Rocks where the new Castles now stand, and soften'd the ground of the first Elbow, where now we see the Gulphs of Saraia and Tharabia, and were then compell'd to remain some time in a Basin edg'd with very high Rocks; but their natural Disposition afterwards made them descend to the Kiofè of Solommon II. and from thence their Determination being alter'd by the Interruption of new Rocks, they form'd the second Elbow of the Canal, the Earth whereof gave way to the South.

This Route was certainly traced out by the Author of Nature; for according to the Laws of Motion by him establish'd, the Waters always throw themselves that way where they find least opposition. Those of the
the Black Sea continu'd then to wash away the Earth that lay between the two Rocks where the old Castles are, and by this means carry'd their Canal quite to the Point of the Seraglio, the bottom of which is a living Rock, not by any means to be shaken. This large Heap of Waters did probably throw down at once the Dike of Earth that remain'd between Constantinople and Cape Scutari, and so discharg'd it self into the Sea of Marmara.

At this time, if we may judge by appearances, happen'd the great Inundation spoken of by Diodorus Siculus, one of the most faithful Historians of Antiquity. That Author informs us, that the People of Samothracia, a considerable Island situated to the left of the Entrance of the Dardanelles, perceiv'd the Irruption that the Pontus Euxinus made in the Propontis by the Aperture of the Cyanean Islands; for the Pontus Euxinus, which was then look'd upon to be a great Lake, was so swell'd by the discharge of the Rivers which run into it, that it overflow'd into the Propontis, and drown'd part of the Cities on the Coast of Asia, which undoubtedly was lower than that of Europe. But notwithstanding this Situation, the Waters mounted to the very tops of the highest Mountains of Samothracia, and chang'd the Face of the whole Country. The Islanders had still the Tradition of it among them in the time of our Historian, who thereby has preserv'd us one of the finest Observations in all Antiquity; for it is certain this Alteration happen'd long before the Voyage of the Argonauts, and those Heroes undertook that Voyage but 1263 Years before Christ. This being so, what we just now propos'd, as a Philosophical Conjecture, becomes an Historical Truth, and must convince us that the great Passage of the Propontis into the Mediterranean, was made long before by the same Mechanism.

It is very probable, that the Waters of the Propontis, which anciently might be nothing but a Lake form'd by the Granicus and Rhynndacus, finding it more easy to work themselves a Canal by the Dardanelles, than any other way spread themselves into the Mediterranean, and wash'd away the Flesh of the Rocks (if we may be allow'd such an Expression) by melting the Earth from them. The Islands of the Propontis are no more than the Remains of the Rocks which the Waters could not dissolve; as also were those which made so much noise antiently by the name of
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the Cyanean Islands of Europe and Asia at the Mouth of the Black Sea. Lett. III. The Islands seem to be so many Nails drove into the Globe of the Earth, and of which the Mountains are as it were the Heads.

But what Changes did not the Islands of the Egean Sea undergo, by the overflowing of the Euxine, and more especially those which lie, as it were, in a right line? since that of Samothrace, adjacent to the Canal, was so overwhelm'd with its Inundation, that the Inhabitants were at their wits end. The Filhermen, when the Waters were abated, would frequently draw out with their Nets Chapter of Pillars, and other Limbs of Architecture. Considering what violent work the Waters made in the Sea of Greece, can it be thought strange in the Historians and Poets of old to give out that several Islands of the Archipelago sank to the bottom, and new ones sprung out of them? Peradventure the famous Delos appear'd then for the first time, and the People of the neighbouring Islands gave it that Name, which signifies Manifest. And yet most of the ancient Authors are look'd upon as so many Dotards, and Tellers of old Wives Fables. How many Colonies must needs have been settled after such a Devastation? and how do we know whether the Works of those who gave an account of these Revolutions are extant, as well as those of Diodorus? Those Passages in Pliny which seem to us to be most incredible, are perhaps the best Pieces of many Authors who wrote of these Matters, and whose other Writings are lost.

I ASK your Lordship's Pardon, if I dwell a little longer on the Subject of Philosophy: The Example of a learned Minister, to whom the World is beholden on many accounts, has put me out of my way; not that I mean to follow him in every thing; for as great an Admiral as he was, and as much us'd to the Sea, I can't help thinking he took the Formation thereof in a Sense diametrically opposite to what is consonant to Nature. He was of opinion, that the Ocean, by its Impetuosity having dismember'd the Mountain of Calpe from the Lands of Africa, pour'd it self into that vast Space now the Mediterranean: that this Sea afterwards penetrating northerly, produc'd the Propontis or Sea of Marmara, the Black Sea, and the Meotick Lakes. But independent of Diodorus's Observation, if we consider the Formation of things gradatim, is it not more reasonable to look upon the Meotick Lakes, the Black Sea, the Propontis, and the
the Mediterranean, as so many huge Lakes of Water form’d by multitudes of Rivers disburdening themselves into them, than to fancy them the Expansions of the Ocean? What could become of the Waters which were gathering day and night in the same Basins? Doubtless they form’d Lakes of a prodigious Extent, which at length would have cover’d all the adjoining Lands, had they not broke down their Dykes in the manner before-mention’d.

’TIS there for certain that the Waters of the North do fall into the Mediterranean thro the Bosporus Cimmerius, the Bosporus Thracius, and the Canal of the Dardanelles, which, according to the Idea of the Antients, is another fort of Bosporus; that is to say, an Arm of the Sea narrow enough for an Ox to swim over. The Mediterranean discharges itself into the Ocean at the Straits of Gibraltar, where by good Fortune it was easier for the Water to scoop itself a Canal, than to overspread the Lands of Africa. The All-wise God had left this Opening between Mount Atlas and that of Calpe; the Plug, as one may say, only wanted to be pull’d out. Perhaps the terrible Irruption which was then made into the Ocean, either funk or carried away that famous Isle of Atlantis, which Plato describes beyond the Coast of Spain, and Diodorus Siculus beyond that of Africa. The Canary Islands, the Azores, and America, may be (for ought we know) in the same Predicament: where then is the Wonder they should be peopled by the Descendants of Adam and Noah, or that their Inhabitants should use the same Weapons as the antient Asiaticks and Europeans, namely, Bow and Arrow?

PLINT had therefore better stick to the Opinion of some Authors who were not unknown to him, and who, as he himself confesses, brought into the Ocean the Waters from the North to the South. How shall we judge of the course of a flagrant Water, the Saone for instance, or la Marche, but by their Currency under the Arches of their respective Bridges? Now, in the Bosporus’s before-mentioned, this Currency is apparent. There is but one Circumstance which can favour Pliny’s Opinion, and that is, the Saltness of the Water in all these Seas: it is impossible to account how these large Lakes we are speaking of, and which are form’d by nothing but the Accession of fresh-water Rivers, should be endu’d with this brackish Quality. But besides the Ocean’s communicating
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It is certain, that the Water of the Black Sea is far less briny than that of our Seas; besides, all round the Black Sea, the Land is full of fossil Salt, which is continually melting into it: this Salt, mix'd with a certain Portion of Sulphur accruing from the Oil of the Fishes, which are there constantly putrefying, heightens this degree of Saltnefs, and imparts that tang of Bitternefs so sensible in Sea-water. The Caspian Sea, for the fame reafon, is as salt as other Seas, tho' it looks to be only a Pool, which receives nothing but fresh Water continually running into it.

Before we return to the Canal of the Black Sea, it will not be amiss to take notice, that Polybius's Prophecy is not fulfill'd. He, good Man, fancy'd that the Euxine Sea would one day become a Morafs, and that very suddenly too; because, faid he, the Mud and Sludge which is carried thither by the Rivers, muft form a Bar capable of choking up the Mouth of it, as happen'd to the Danube in his time. 'Tis well for the Turks, who enjoy great Advantages from their Trade to the Black Sea, that the Bosphorus is still open, and perhaps wider than formerly it was. Come what will come, there's no need to fear any fuch thing: a Bar never comes but at the Mouth of fuch Rivers whose Waters are beaten back to Land by the Surges of the Sea, and by the Tides. There's nothing in this Canal to give the Waters of the Black Sea a retrogade Motion: on the contrary, 'tis an evacuating Passage, thro' which the Water glides of fclf; and being ever and anon pinch'd, as it were, and contracted by the Defilees of the Land, acquires a Velocity, and fweeps away whatever may oppofe its Progress. As for the Tides, Strabo has obferv'd there was none at all in the Bosphorus; and Count Marsilly takes notice that they were not perceptible. As rapid as this Bosphorus is, it is sometimes frozen over. Zonaras writes that in the Reign of Conftantine Copronymus, there happen'd to fevere a Winter, that People walk'd upon the Ice from Conftantine to Scutari; nay, that it bore Carts too. In 401, the Black Sea itfelf was frozen for twenty days; and when the Weather broke, fuch Mountains of Ice pafs'd by Conftantine, as frighted the Inhabitants.

In the Summer-time both Sides of the Bosphorus afford a delicate Prospect. The Villages and Pleasure-Houfes difpers'd among the Forests make
make a very delightful Landskip, diversify'd with little Hills cover'd over with Coppices. The Letter I wrote containing an account of Constantinople, concludes with a Description of the Pavillon call'd Fanari-Kiosk. I am now going to give a Description of the Asiatick Coast, from the Canal of the Black Sea, up as far as the Light-house beyond its Mouth: after which, I shall pass over to the Light-house and Pompey's Pillar, on the side of Europe; and so coasting along the said Canal, return again to Constantinople.

I COULD no where have met with better Guides upon this Canal, than Dionysius Byzantinus a Greek Author, and another that was a Frenchman. The Description which the former has given of the Thracian Bosphorus, is exact to a nicety. An Edition of it from the Manuscripts in the Vatican, and the King's Library, has been promis'd us by Holstenius and M. du Cange; but they have not had leisure to be as good as their words. M. Gilles, my other Guide, and a Frenchman, has with wonderful Accuracy confirm'd upon the spot the Description made by Dionysius, not forgetting the Name of the smallest Rock. I hope your Lordship will approve of the Plan of the Bosphorus I send you; it is drawn according to the Rules, the Distances well mark'd, and no considerable Fault, that I know of, in the Position of Towns. I thought it necessary to add to the old Greek Names, those given them by the Turks, in order to illustrate the Observations made by Dionysius and Gilles. The first is thought to have liv'd about the time of Domitian: the other was of the Diocess of Alby, and dy'd at Rome in 1555. after he had travel'd into Asia and Africa by Order of Francis I. to make Collections of Manuscripts and antique Monuments.

TO begin a Description of the Canal of the Black Sea, we must resume that of Constantinople, which concludes at Fanari-Kiosk built on the Cape of Chalcedon. To the East of this Cape is one of the Ports which the Antients call'd Europe, where the Children of the Emperor Maurice were put to death by order of Phocas, who dethron'd him in the beginning of the 7th Century. The Emperor's Widow and her three Daughters had their Heads struck off five Years after. It looks as if this Port was pre-ordain'd for the Butchery of this unhappy Family.
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The Emperor Justinian caus’d it to be repair’d in a manner becoming his Greatness of Soul.

Passing the Port of Eutrope, you double the Cape of Modabournon, which terminates the Peninsula, on whose Isthmus the famous City of Chalcedon stood. I am prone to believe that this Cape went heretofore by the name of Herea; for Stephanus Byzantinus places it over against that Town, and quotes some Verses of Demosthenes of Bithynia, who assigns it the same Situation. The Coast of Calamoti, extends beyond the Cape, and is so call’d from a Church of St. John Chrysostom built in a Morass full of Rushes. The other Port of Chalcedon is on the same Coast on the bending part of the Isthmus facing the West, and consequently the City of Constantinople. The Emperor Justinian had expended immense Sums in forming Jetties, to hinder the entering of more than one Ship at a time: of these Works there’s nothing now left but the Foundations. This shews how injudicious they were, who made choice of this place for the building of Chalcedon, since they were forc’d to make two artificial Ports, whereas the Port of Byzantium is by Nature the finest Port in the World. This ill Choice occasion’d the Oracle of Apollo, and Megabizes General of Darius’ Troops, to call the Founders blind Buzzards: Pliny too gives it the Appellative of the Blindmens City.

Constantine the Great, had it not been for an astonishing Prodigy, had committed the like Oversight, if we may credit Cedrenus. The Persians having destroy’d Chalcedon, and that Emperor having order’d it to be rebuilt, as they were going to work upon’t, several Eagles came, and with their Talons took away the Stones from the Workmen, and carried them to Byzantium. This Miracle being several times repeated, the whole Court was alarm’d; Euphratas, one of the Emperor’s Chief Ministers, assure’d him it was the Will of God he should build a Church at Byzantium, in honour of the Virgin. Chalcedon seems to have been built on purpose to embellish Byzantium; for when the Emperor Valens had caus’d the Walls of Chalcedon to be level’d with the Ground, to punish the Inhabitants for siding with Procopius, he order’d the Materials to be sent to Constantinople, to be us’d in that beautiful Aqueduct call’d the Valentinian Aqueduct. ’Tis asserted by Ammianus Marcellinus, that the Burghers of Chalcedon, among other Affronts which they pretended
to put upon Valens, call'd him, while he besieged their City, Beer-bibber. Solyman II. made use of nothing but the Ruins of Chalcedon to repair the Valentinian Aqueduct, and to build la Solymania. The setting of Posts seems to have been more antient than is generally believ'd: Procopius speaks this of it with relation to Chalcedon. The Emperors, says he, settled Posts, with intent to gain timely Information of whatever past in the Empire. There were no fewer than five Posts a day, and sometimes eight, with forty Houses to each Post, and as many Postilions and Grooms as were necessary. Justinian abolish'd these Establishments in many Places, especially those between Chalcedon and Diacibiza, which is the antient Town of Lybista, fam'd for Hannibal's being bury'd there, and situated in the Gulf of Nicomedia. The same Author, the more to expose Justinian, advances, that he set up an Afs-post in divers Parts of the Levant.

Chalcedon at this time is a poor beggarly Place, consisting of between seven and eight hundred Houses; it goes by the name of Cadiaci, or the Judges Town; but the Greeks continue to call it by the old Name. Here a General Council was held, anno 451. in St. Euphemia's Church, where the Fathers condemn'd Eutyches, who deny'd there were two Natures in Jesus Christ. There's no likelihood that that Church is what the Greeks now make use for their Parochial Church, since we are told by Evagrius that it was in the Suburbs; and M. de Nointel Embassador of France to the Porte, avers, that the Remains of St. Euphemia's Church were a Mile from the Town, where he met with an Inscription mentioning the said Council. The Coast of Chalcedon abounds with Fish: Strabo and Pliny must have been imposed upon by those who made them believe that the Pelamides or young Tunnies turn'd aside, and shear'd off towards Byzantium for fear of the white Rocks conceal'd under Water. On the contrary, the Tunny-fish of Chalcedon were so much in vogue with the Antients, that Varro, cited by Aulus Gellius, ranks them among the Delicacies of the Table; and at this day you see nothing but Tunny-fish Nets round the Town.

FROM Chalcedon, you go to Cape Scutari, call'd antiently the Ox, or the Ox Passage: from whence 'tis plain, that Place must be considered as the beginning of the Bosphorus. Polybius speaking of the Rout from Chalcedon
Chalcedon to Byzantium, observes very justly, that there's no crossing the Sea directly, because of the strong Current between these two Cities. So again, when the same Author describes the Current of the Bosporus, he says it comes from Cape des Esties, where Courouchisme now stands; and so proceeds to a Place call'd an Ox or Cow; for the Poets likewise gave out that Io, Jupiter's Mistress, pass'd over that Strait in shape of a Cow. The Fleet of Philip of Mazedon, who was besieging Byzantium, was beaten by the Athenian General Chares, near this Cape.

That General's Wife Damalis was bury'd there: she dy'd during the Siege; and the Byzantins, in acknowledgment of the Services done 'em by her Husband, erected likewise an Altar in honour of her, and her Statue standing on a Pillar. The Place still retains the Name of Damalis, which signifies a Cow. Codinus, the Reporter of this Story, took it out of Dionysius Byzantinus, who has an old Inscription mentioning the Fact. The Seraglio of Scutari now takes up the same spot, call'd the Cow-Cape: I think it was Solyman II. built it. The Fountain of Hermagoras, spoken of by the same Author, must be within its Compa.s.

Care must be taken not to confound this Cape with the Beef-Market Place of Constantinople, often call'd by Historians simply the Ox; and which was in the eleventh Precinct of the City. This Market-place took its Name from a brazen Stove shap'd like an Ox, according to Zonaras, and brought from among the Ruins of Troy. In this Place it was that Phocas, by order of Heraclius, was burnt, after being beheaded, and depriv'd of those Parts which had been instrumental in despoiling the Ladies of the first Quality in Constantinople. Zonaras likewise takes notice, that at the time of the Grand Revolution, when the Comnenii assum'd the Throne, and shut up Nicephorus Botaniates in a Cloister, their Party, who spar'd not even the most Sacred Things, carried on their Disorder as far as the Place call'd the Ox; which Place, by the way, has been the Theatre of many illustrious Martyrdoms. Codinus tells us, that Julian the Apostate caus'd several Christians to be burnt in the said Stove or Furnace, the top whereof was form'd like a Bull's Head, and stood in the Place call'd the Ox. They also us'd to burn Criminals in the same Place.
THE Tower of Leander is just by the Cape of Scutari: The Emperor Manuel built it on a Rock two hundred Paces from the Tower, and likewise another on Europe's side, at the Convent of St. George, for a Chain to be laid cross from one to the other, and so barricade the Canal. 'Tis observ'd by M. Gilles, that formerly there was a Wall built in the Sea, which occupy'd the Passage now between the Rock whereon is the Tower, and the firm Land of Asia: 'Tis likely this was the Work of the same Emperor; for by this means, the Chain going from one Tower to the other, made it impossible for Ships to pass thro the Canal of the Black Sea. M. Gilles adds, that this Wall was demolish'd by the Turks, on purpose to employ the Stones elsewhere. They call this Tower the Virgin's Tower, but the Franks the Tower of Leander; tho the Loves of Hero and Leander were carried on afar off, on the Shore of the Canal of the Dardanelles. This Tower is square, and has in it some Pieces of Artillery: it is almost defenceless, and instead of a Garison, has only a Keeper, who picks up a few Pence among the Janizaries and Merchants of Constantinople, that go thither to solace themselves.

THO it is not a Custom with the Turks to rebuild ruin'd Towns, yet has that general Rule suffer'd an exception in the case of Scutari, burnt by the Persians. True it is, the Turks look on it as a Suburb to Constantinople, or as the first Baiting-place in Asia: 'tis also a principal Rendezvous of Merchants and Caravans from Armenia and Persia, coming to trade in Europe. Formerly the Port of Scutari serv'd as a Retreat to the Gallies of Chalcedon; and it was on account of its Situation, that the Persians aiming at the Conquest of Greece, made choice of it, not only for a Place of Arms, but as a Treasury or Bank, for keeping the Gold and Silver they levy'd by way of Tribute from the Towns of Asia. Hence it got the Name of Chrysopolis or Gold Town, as is reported by Stephens the Geographer; who however adds, that the most common Opinion was, that the name of Chrysopolis comes from Chrysos the Son of Chryses by Agamemnon. Constantine Manasses so well describes the Situation of Chrysopolis, that there's no room to doubt its being the same as Scutari, tho he at the same time says that such as have taken it for Uranopolis are not very wide of the Truth. This was perhaps its name e'er the Persians matter'd it: the latter name, which signifies the Heavenly City, was no less honoura-
Description of the Canal of the Black Sea.

honourable than that of the Golden City. Be it as it will, it was destitute of a Harbouining-place for Excisemen; for the Athenians erected therein, the first of any Nation, a Custom-house, for the gathering of the Imposts laid on such as used the Black Sea. Xenophon avers they wall'd in the Town; and yet in Augustus's time it made no figure, since Strabo calls it but a Village. At present it is a large and beautiful Town, and the only one upon the Bosporous on the Asiatic Side. Cedrenus informs us, that in the 19th Year of Constantine the Great, Licinius, his Brother-in-law, after being several times beaten by Sea and Land, was taken Prisoner in Chrysopolis, and thence carried to Thessalonica, where his Head was chopp'd off.

The first Town of the Bosporus beyond Scutari, is Coilsourgée, then Stavros, so call'd from a gilt Cross on the top of a Church built by Constantine. Next to Stavros you discover the Village of Telengelou, which may have been the Place formerly known by the Name of Chrysoceranium, or the Gilded Brick, on account of a Church cover'd with Bricks of a golden Colour; for according to M. Gilles, who follows Dionysus Byzantinus step by step, and has set him right in some Places, Chrysoceranium is situated after Stavros, going up to the old Castles of Asia. Leinclusius makes mention of Chrysoceranium, and places between it and Stavros the Monastery of Akimiti, or the Night-watching Monks.

Before we arrive at the old Castle of Anatolia, we meet with two other Villages, and cross two Brooks. The first Village is call'd Coulé or Coulé-bacheft, and the other Candil-bacheft. Coulé-bacheft is on the point which the Antients call'd Cape Cecrium, and now Cecri, opposite to Cape Esties, below which is built Courouchismé. Candil-bacheft is at the Mouth of the first Brook, which empties itself into the Gulph of Napli; and perhaps Napli comes from Nicopolis, describ'd by Pliny to be hereabouts. M. Gilles calls this Brook the Brook of Napli, but the Turks have given it the Name of Ghiock-sou or Green Water, as well as to that other near the Castle; so that one may almost venture to say that Candil-bacheft is the antient Nicopolis of the Bosporous. Stephanus Byzantinus says no more than that it is a Town of Bithynia; it were to be wish'd we could discover what Victory occasion'd its being so call'd. The second Brook is also call'd Green Water, and is the largest Stream of Water that runs into the Bosporus.
A Voyage into the Levant.

Phorus on the Asiatick side. In times past it went by the Name of Arete, and some among the Greeks still call it Enarete: but it is proper to observe that all the Places hereabouts are taken up with the Grand Signior's Gardens, which not only extend from the first Green Waters to these, but to Sultan Solyma Kiose; and from thence they stretch till they come to the Entrance of the Black Sea. All the rest of the Country is set apart for the Emperor's Diversion of Hunting; and there are few Places in the World so fit for it.

It is certain, as Leucipplavius observes, that in the time of the Greek Emperors, there were two Castles on the Bosphorus; one on Asia side, the other on that of Europe; whereby the Passage of the Canal in its narrowest part was barr'd. In the Declension of the Empire they were let run to ruin, and even before that time they were look'd on rather as Prisons than Citadels. And indeed Gregoras affirms they were call'd the Castles of Lethe, or the Prisons of Forgetfulness, because such as were so unfortunate to be sent thither, were never thought of more. The Turks repair'd these Castles at different times, even before they were Masters of Constantinople. At present we shall only speak of that on the Coast of Asia.

The old Castle of Asia being situated on the narrowest part of the Canal, makes it indisputable that it was there where Darius, Father of Xerxes, caus'd a Bridge to be made in his Expedition against the Scythians or Tartars. The Execution of this Work was committed to Mandrocles, a skilful Engineer of Samos. Dionysius Byzantinus avers that the Engineer had cut a Seat in the Rock for Darius to sit and see the Troops march over the Bridge: 'tis not said whether this Seat was, in Europe or Asia; nor is there any Possibility to ascertain it, even supposing it were still in being, because the Turks admit no body to come near their Castles. They neither know nor care to know whether there were ever such Men in the World as Darius or Xerxes; perhaps they lay their Tails in the very Place which serv'd as a Throne to the then Master of the World.

After that Prince had seen his Troops march, he order'd two large square Stones to be set up; on one were grav'd in Assyrian Characters the Names of the Nations that were in his Pay; the like was done on the other in Greek Characters. The Land Army consisted of 700000 Men,
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Men, and the Fleet of 1600 Ships; but this Army tarried in the Propontis, with Orders to go to the Bosphorus, in order to repair to the Mouth of the Danube, where another Bridge was built. Mandrocles, or Androcles as some call him, was so well satisfy'd with the Liberality of Darius, that he caus'd a Picture to be drawn, representing the Passage of the Persians over the Bridge at the Bosphorus, in the Presence of their Prince, who, Herodotus says, was seated on a Throne after the manner of the Persians. This Piece was plac'd in a Temple of Juno, with an Inscription of four Verses in Greek, which Herodotus has recorded. The old Castle of Europe being over-against that now under Consideration, Darius's Army must have past between the two Castles, or a little higher up, to avoid the Violence of the Current.

The place of the old Town of Ciconium mention'd by Dionysius Byzantinus, is beyond the Castle of Asia; and the Place is still call'd Cormion, just by the Gulph of Manoli, where there's excellent Fish. The Coast leads to the Village of Inghircui, that is the Fig-Village. You cross a Rivulet at Inghircui to enter into the Gulph of Cartacion or Catangium, according to the said Dionysius. This Gulph, on the North, is terminated by Cape Stridia, or the Oyster Cape, for it affords admirable ones; and the Greeks call 'em Ostrida. M. Gilles calls this Cape the Turks Cape, because it is over against the Kiosc of Sultan Soliman, and parted only by a handsome Rivulet. This Kiosc has nothing extraordinary; these Kioscs are a sort of Pavilions with large flat Roofing, after the manner of the Levant, where they prefer Coolness to Magnificence. The Pavilions of the Oriental's are open on all sides, and in the middle there are Jets-d'eau's. That of the Sultan is at the Entrance of a beautiful Gulph, which forms the Elbow of the Canal, where the Bosphorus runs indented, tho in the Maps it is set down to be almost in a strait line. This is the Round Gulph mentioned by Dionysius Byzantinus, or the Gulph of the Sultan, spoken of by M. Gilles, who remark'd on the South of it the Foundation of the famous Monastery of those Monks that spend the whole Night in Prayer; whereas Leunclavius places it between Stavros and Telengeli. We must not forget, that the Cape which turns the Gulph Cartacion to the South, makes two considerable Points; the one shuts in the Gulph on the side of the Greater Glari; the other, which is towards
wards the little Glari, forms the Gulph of Placa, shap'd somewhat like a Table. The two Glari's are perhaps the Rocks which Dionysius Byzantinus call'd Oxyrhooon and Poryrhoon, for the Waves make a considera-
ble Noise about those Points.

GOING up from the Pavilion of Sultan Solyman, towards the new Castles, we meet Beicos or Becouf, the Walnut-tree Village, on which ac-
count Leucclavius calls it Megalo-Carya. The fine Stream that flows in-
to it, and its advantageous Port, give some ground to suspect that this is
the Place where Amycus King of the Bithynians kept his Court. There's
no other part of this Coast that can be suppos'd to have serv'd for the
Abode of so formidable a Prince, whom Valerius Flaccus calls the Gyant;
and Apollonius of Rhodes, the most daring Man of h's Age; he was not only
a great Wrestler, but very skilful too at Boxing, and at that kind of
Exercife which was call'd Pugilation, in which lay great part of the Mer-
rit of the first Heroes. Before the Invention of Iron and Arms, says Do-
natus, Men exerciis'd their Valour in fighting with Hand and Foot, and
Tooth. If such Sports were to come in fashion again, how many Por-
ters would now be reckon'd Heroes? Amycus was a brave strapping Fel-
low, like those Great Men, says the Poet, that the Earth brought forth in
anger, to oppofe the Power of Jupiter; yet this dreadful Champion met with
his Match. According to his usual Cufom, he made an open challenge
to the boldest Argonauts that appear'd on the Coasts of his Kingdom.
Pollux the Brother of Castor, and Son of Jupiter and Leda; Pollux, I
fay, the greatest Wrestler among the Greeks, vigorous as a young Lion,
overthrew this Colossus, tho his Chin was scarcely yet cover'd over with
the Down of Youth. They first gave each other ftrenuous Pufhes,
lke Rams that strive to overturn each other to the Ground: after the
first Heaves they took their Ceflus's in their hands, and nothing was to be
heard but Blows like those of the Hammers that are made use of to break the
Planks of a Ship, according to Apollonius's Comparison: And in this man-
er the Cheeks and Jaws of the Athletes us'd to fand in those days;
Each Man drubb'd his Companion without Mercy; their Teeth were
loos'en'd, and at laft beat down their Throats in pieces. Tho the Ceflus
was often no more than a Thong of Leather very dry and very hard, yet it would give plaguy Thumps when artfully apply'd. Our Heroes,

\[ \text{ weary} \]
Thus may ungenteely. will, fmall they him A Hamadryad it ftill fruitful, that the Bones of his Ears, tho the hardext in all the Head, were broken with the Fall. Thus dy’d Amycus, who had overcome fo many Strangers, and fo many of his own Subjects. Apollodorus and Valerius Flaccus, who describe his Death in another manner, agree however that he dy’d by the hands of Pollux.

Amycus was accus’d of laying traps for Strangers, and destroying them by Treachery; but the Argonauts forewarn’d of his Tricks, were too sharp for him: they not only accompanied Pollux to the Forest, which serv’d for the Field of Battel, but ftaid near him while the Fight lasted. It was a shame for Cousin Germans, and Sons of Gods and Goddesses, to use one another fo ungenteely. Pollux was the Son of Jupiter and Leda, and Amycus the Son of Neptune and the Nymph Melia, the Daughter of the Ocean, a Hamadryad that presided among the Ash-Trees. As for the Cephis, it was not always a bare fingle Leathern Thong; there were sometimes several of them fastned to a Club, and some good heavy Knobs of Lead at the end of them.

Beicos then, to return to our Subject, was in all probability the Capital of the Dominions of Amycus, and the fame that was call’d the Port of Amycus, and which Arrian nam’d Laurus insana, or the Laurel-tree that turn’d Folks Brains. That Tree which gave its Name to the Place, and which depriv’d the Seamen of their Wits, was perhaps one of those kinds of the Chamærhododendros, that grow on the Coasts of the Black Sea, and which I shall speak of hereafter. That part of Beicos, which lies wholly along the Coast, is still call’d Amya, as if it were a Corruption of Amycus: it may perhaps be the Place where that Prince was buried, for there is mention made of his Tomb in antient Authors. Be that as it will, all this Coast is fo fruitful, that every Village bears the Name of some Fruit. The Village which lies above Beicos, before you come to the first Elbow of the Canal, is call’d Toca, that is, the Village of Cherries, situat’d between the Bays of Monocolos and Moncapouris, parted from each other by a small Stream, and by the Turkish Cape, formerly call’d Aetorbecum.
A VOYAGE INTO THE LEVANT.

A LITTLE on this side the new Castle of Anatolia are the Ruins of an antient Castle, on one of the Eminences, which, on the side of Asia, form the first Elbow of the Entrance of the Bosphorus: this ruin- ed Castle subsisted in the time of Dionysius Byzantinus. Above the Temple of Phryxus, says that Author, stands a good strong Fort, in a circular Inclosure, which the Gauls destroyed, as they did many other Places in Asia. The Greek Emperors maintain'd this Port in repair, till the Decadence of their Empire. It is likely 'twas built by the Byzantines after the Retreat of the Gauls; for Polybius informs us, that the People of Byzantium laid out a great deal of Money to fortify that part of the Country before they went to war with the Rhodians and King Prusias. This Fortres was absolutely necessary to their Design of making themselves Masters of the Navigation of the Pontus, and of levying Imposts upon all Merchandizes there. The Cape was named Argyronium, either by reason of the great Expence of fortifying it, or because it was purchas'd with a round Sum of the King of Bithynia; for it was specify'd in the Articles of Peace, that Prusias should restore to the Byzantines the Lands, Forts, Slaves, the Materials and Tiles of the Temple that he had demolish'd during the War: in consequence whereof, the Freedom of Navigation in the Pontus Euxinus is entirely restor'd, to the great Glory of the Rhodians. As to the new Castles beyond those Ruins both in Asia and Europe, they were built not long ago by Mahomet IV. to stop the Incursions of the Cossacks, Polanders, and Muscovites, who came very far into the Bosphorus.

ALL the Coast is strew'd with old Materials; for the Antients had so terrible an Idea of the Black Sea, that they durst not venture upon it, till they had rear'd Altars and Temples to all the Gods and Goddesses of their Acquaintance. All the Strait of the Opening was call'd 'Hieria, which signifies Sacred Places. Besides the Temple built on the Asiatic Coast by Phryxus the Son of Athamanthus and Nephale, who carried the Golden Fleece into Colchis, the Argonauts, who undertook the same Voyage to fetch back that Treasure into Greece, did not fail to implore the Assistance of the Gods before they trusted themselves on so dangerous a Sea. Apollonius Rhodius, and his Commentator, who have very well explain'd the Course of those famous Travellers, let us know, that be-
Description of the Canal of the Black Sea. 

ing detain'd by contrary Winds at the Entrance into the Pontus, they crofs'd over from the Court of King Phineus, which was in Europe, to the Coast of Asia, to raife Altars and Temples to the twelve moft famous Deities of thofe times. According to Timothenes quoted in the Commentary of Apollonius, they were the Companions of Phryxus, that built the Altars of the twelve Gods; and the Argonauts only rais'd one to Neptune. Aristides and Pliny make mention of the Temple of that God. Herodotus, according to the fame Commentary, pretended that the Argonauts sacrific'd upon Phryxus's Altar. Polybius fancied that Jason, in his return from Colchis, had built one Temple confecrate to the twelve Deities on the Coast of Asia, opposite to the Temple of Serapis, which was on the European side. Tho these Disquisitions are not very useful now-a-days, yet nothing can be more agreeable, when a Man is upon the spot, than to recollect them in his Mind. Upon a cafe of neceffity one might ea- 
ily name the Deities fo honour'd. According to the Commentator of Apollonius Rhodius, they were Jupiter, Juno, Neptune, Ceres, Mercury, Vulcan, Apollo, Diana, Vesta, Mars, Venus, and Minerva. Jupiter being the moft potent of the whole Gang, Jason made his Court particularly to him, and endeavour'd to get his Favour above all the reft: Hence it is, that Arrian, Menippus, Dionysius Byzantinus, and Mela, make mention of none but the Temple of Jupiter the Distributer of good Winds, notwithstanding thofe of the other Deities were not far off, since there were as many Temples asAltars. 'Twas probable it was in this Temple of Jupiter, that there was plac'd a Statue of that God, fo perfect, that Cicero fays, there were but three fuch in the World. It was from the Gate of this Temple, that Darius had the pleasur'e to survey the Pontus Euxinus, or in Herodotus's Words, the Sea most worthy of Admiration. We are not to imagine, as fome have done, that this Temple was in one of the Cyanean Isles, for the biggest of them all can but just support the Column of Pompey. Herodotus only fays, that from the Bridge which Darius had caus'd to be rais'd over the Bosphorus in the Place which we mentioned above, that King went towards the Cyanean Isles, to contemplate the Sea which afforded a wonderful Prospect from the Avenue of the Temple. That Temple muft therefore have been at the Village of Joro, a Corruption from Hieron, and Joro is close to the new Castle of Asia.
GOING along the Coast beyond that Castle towards the Mouth of the Black Sea, you pass by that Place which Dionysius Byzantinus calls Pantichium, and others Mancipium. Afterwards you discover Cape Coraca, or the Cape of the Crows, which forms the beginning of the Strait; it is perhaps the Cape of Bithynia mention'd by Ptolomy, near which was a Temple of Diana. Beyond this Cape you find nothing on the Asian Coast, that is set down in the Authors, except the Gulph of Vines; but yet after this you come to the famous Cape of the Anchor, so call'd because the Argonauts, according to Dionysius Byzantinus, were here oblig'd to provide themselves with an Anchor of Stone. 'Tis likely Minerva had forgotten so necessary a piece of Furniture; she who took care of all the Rigging of the Argos, which was the biggest and tightest Ship that had been known on the Sea before that time. That Vessel was fit either for Sailing, or Rowing like a Gally; and every Man in her was a Hero. The Asian Lighthouse is upon this Cape, near which also are those Rocks accounted so dangerous among the Antients, that Phineus exhorted Jason not to go that way, except the Weather was very fair; otherwise, says he, your Argos will be broken, tho' it were made of Iron. These Rocks are only the Points of an Isle or Rock separated from the main Land by a narrow Strait which is quite dry, when the Sea is calm, and is fill'd with Water when there is the least Storm: At such a time you can see nothing but the highest Point of the Rock, the others lying hid under water. This is what makes the Place so dangerous, especially to those who are so rash as to pass thro' the Strait, as it seems Phineus advis'd the Argonauts to do. In those first Ages, when Navigation was scarce in its Infancy, the Seamen never durst stir out of sight of the Coast. As for us, who, I can take my Oath on't, were in no Argos, but in a Felucca with four Oars, we affected to keep as far off on't as we could. The Argonauts run the hazard; for the Historians, or rather the Poets inform us, that their Ship stuck so fast upon those Rocks, that Minerva was forc'd to come down from Heaven to pull it off with her right Hand, while she strengthen'd herself with her left against the Points of the Rocks: Topping, Mariners, those Argonauts! And indeed Apollonius very judiciously observes, that their Hearts were in their Mouths till the Fright was over.

FROM
Description of the Canal of the Black Sea.

From the Asian Canean Islands, you must cross over to those of Europe, if you would view the other Coast of the Bosphorus to Constantinople in order. These Isles then, as those of Asia, are properly nothing but one rough Island, the Points of which look like so many separate Rocks, when the Sea is much disturb'd. Strabo observ'd, that towards the Mouth of the Pontus Euxinus, there was one little Isle of each side, whereas the antient Geographers imagin'd that there were several Rocks, as well on the side of Europe as on that of Asia, which not only floated on the Water, but swam along the Coast, and joisted one against the other. The Foundation of all this Story was nothing but their Points appearing or disappearing, according as the Sea run over them in Tempests, or left them uncover'd in Calms. It was never publickly declar'd that they were fix'd till after Jason's Voyage, because they were then in all probability view'd so nearly, that it was impossible to think them moveable: Nevertheless, as most People are more agreeably entertain'd with Fables than with Truth, they had much ado to throw off their Possession. You may see the whole Rock that is on the side of Europe, when the Sea is gone off: it stands up in five Points, which look like so many distinct Rocks, while the Sea is rough. This Rock is divided from the Cape of the European Light-house only by a little Arm of the Sea, which is empty of Water in fair Weather; and it is on the highest of these Points that they shew a Column, which they have call'd, tho' groundlessly, the Column of Pompey. It does not appear by any Passage in History, that Pompey, after the Defeat of Mithridates, rais'd any Monuments here: and besides, the Inscription on the Foot of this Pillar makes mention of Augustus. When you carefully examine the Basis and the Shaft, you must confess those two Pieces were never made for each other; one would rather imagine the Pillar had been set upon the Basis, to serve as a Guide to such Vessels as pass this way. The Column, which is about twelve foot high, is adorn'd with a Corinthian Chapter; but 'tis in so steep a place, that there is no getting up to it without crawling on all four, and the Basis is generally under water. Dionysius Byzantinus says, the Romans set up an Altar to Apollo on this Rock; and this Basis may be a Remnant of it, for the Festoons are of Laurel-leaves, which was a Tree sacred to that God. Perhaps, out of Flattery, an Inscription might afterwards be carv'd upon it, in praise
of Augustus. I know not whether the Column be of Marble, or of the Stone of the Country, the Sea would not permit us to examine it closely enough; the Stone of the Country has in its greyish Colour something approaching to blue, and this was the Reason why these Rocks were call’d Cyanean.

If we may judge by the course of the Argonauts, the Court of Phineus, so famous upon account of his Misfortunes and his Predictions, was at the entrance of the Bosporus on the side of Europe. We read in Apollonius Rhodius, that the Argonauts, after having work’d thro a violent Tempest, after parting from the Dominions of King Amycus, cast Anchor at the Court of Phineus to consult him. That Prince’s Court was perhaps at Mauromolo, where there is a convenient Port, and a very agreeable Rivulet. May not Belgrade, a little Town above Mauromolo, be the antient Salmydess, where, according to Apollodorus, Phineus made his Residence? It is certain indeed that the Antients place that City beyond the Cyanean Isles; but as there is no Port on that Coast, and Apollonius saying in so many words, that they landed at Phineus’s Palace, which was on the Sea-shore, is it too bold a Conjecture to advance that Belgrade, which is naturally a Place compleatly charming, and truly worthy the Abode of a great Prince, is built on the Ruins of Salmydess, of which Mauromolo was the Haven?

The Description Apollonius gives of Phineus, and the means which that Prince taught the Argonauts of passing the Cyanean Rocks, are extremely singular. Phineus having notice that this Company of Heroes were arriv’d at his Palace, arofe from his Bed, (for he remembred Jupiter had decreed, that those Demi-Gods should do him Service) and crept half asleep, leaning with one hand upon a Stick, and supporting himself with the other against the Walls. This good Man shook with Old Age and Weakness; his Skin, which stuck to his Bones, had much ado to hinder them from parting. In this Condition he appear’d like a Spectre at the Entrance of a Hall, where he had no sooner sat him down, but he fell asleep, without being able to utter one single Word. The Argonauts, who no doubt excepted another kind of a Creature, were surpriz’d at such a Figure: at length, Phineus more intent upon his own Affairs than upon theirs, recollecting his Spirits a little; Heroes, says he, who are the Glory of Greece, for I well know who you are by the Science of Divina-
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Divination which I possess, leave me not, I conjure you, till you have deliver'd Lett. III. me from the miserable Condition I am in. Can any thing be more terrible than to die of Hunger in the midst of Plenty? Those cursed Harpies snatch the Meat from my Mouth; and if they leave any thing in the Dishes, they infect it with such an intolerable Stink, that no Mortal can touch it: but it is foretold by the Oracle, that these beastly Birds shall be dispers'd by the Sons of Boreas.

ZE T H E S and Calais, who were of the Band, were mov'd at the Fate of that wretched Prince, and promis'd him their Assistance. Supper was immediately brought in; but the moment Phineus offer'd to touch the Meat, the Harpies issuing from certain Clouds, among dreadful Flashes of Lightning, fell upon the Table with a surprizing Yell, and devour'd every thing there; after which they fled away, leaving behind them a Stink that almost poison'd the whole Company. The Sons of Boreas (who were said to have Wings) did not fail to pursue them, and had soon caught them; but Iris descendent from Heaven, told them they must not for the world touch their Lives; that they were the Dogs of the Mighty Jupiter; and she swore by the River Styx they should be sent so far off, that they should never come near Phineus's House any more. This good News was carried to the King, who, that he might be sure of the Truth, order'd what there was in the House to be brought in; and not hearing the Noise of those ugly Beasts, he laid about him lustily. By way of Acknowledgment, the good old Man then began to dogmatize, and gave our Heroes such Notices as he thought would help to carry them thro' their Voyage without Danger. Apollodorus relates these Fables with other Circumstances, whereof a longer Recapitulation would be tedious. I leave it to Men of more Learning to explain the Story of the Harpies: Of what consequence is it to know whether they were Grasshoppers that infected Phineus's Lands, and devour'd his Harvests, as M. Bochart, and the Author of the Bibliotheque Universelle have imagin'd? whether the Sons of Boreas are to be interpreted the North Wind, which drove away those Insects? whether Phineus was stript by his Mistress, who reduc'd him to the last Extremity? whether the Argonauts, who, in all antiquity, were accounted Heroes, were not Merchants more daring than the rest, who went quite into Colchis to buy Sheep to stock Greece with them? All this seems to me very obscure. But I admire the Invention of honest Phineus,
Voyage into the Levant.

neus, who not having ever a Compass, any more than the Argonauts, advis'd them before they ventur'd the Passage of the Cyanean Islands, to let fly a Dove; If she get safe and sound over those Rocks, quoth he, make the best of your way with Oars and Sails, and rely more upon the Strength of your Arms than upon the Vows you may make to the Gods: but if the Dove comes back, turn tail, and march home again. It was impossible to have hit upon a cleverer Expedient.

But to return to Phineus's Court, or rather Mauromolo: It is a fine Monastery of Caloyers, who pay no other Tribute than one Load of Cherries. The Story goes, that a Sultan having lost his way in hunting, near that House, and fancying the Monks did not know him, ask'd them for something to eat. The Monks, who knew well enough who he was, presented him with a piece of Bread and a Plate of Cherries, which were so good, that the Sultan exempted the Religious from the Capitation, and only order'd them to bring every a Year a Load of Cherries to the Seraglio.

There is not at present any remarkable Place between Mauromolo and the new Castle of Europe, tho', no doubt, the Antients did not fail to give distinguishing Names to all this Coast, as steep and rugged as it is; but you cannot move a Step in any Country where the Greeks have had to do, but you discover some of their Names still in being.

Here ev'ry desert Waste, and barren Field,
Of beauteous Names will fruitful Harvests yield.

What can be a greater Satisfaction to those that we call Men of Erudition, than to know that the first Nook on the right hand, as you enter the Strait, was formerly call'd Dios Sacra, as much as to say, the Sacrifices of Jupiter? That the next Port was the Port of the Lycians in the first Ages, and that of the Myrleans afterwards? The Lycians were a People of Asia, that traded in the Pontus, and commonly cast Anchor in this Port. As for the Myrleans, Dionysius Byzantinus informs us, that some seditious Folks of Myrea retir'd to this Part of the Bosporus; and Myrea was that Town of Bithynia, which Nicomedes Epiphanes nam'd Apamea, from the Name of his Mother Apama. After the Port of the Lycians,
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Lycians, came two other little Ports, which formerly took their Names Lett. III... from some Altar of Venus; for Aphoditai seems to be a remnant of Aphrodisiam, which Dionysius Byzantinus places thereabouts; and as one of those Ports was frequented by the Merchants of Ephesus, it is very probable this is the Port of the Ephesians mention'd by the same Author. But the most remarkable thing here, is a Gut of Water, whose Sand look'd like Gold, during the time that the Copper Mines which are on this Coast were wrought: this Water runs close to the Chappel of our Lady of the Chestnut-Trees, at the foot of a Mountain so much higher than the rest thereabouts, that from the top of it you may see Constantinople, the Black Sea, and the Propontis. The Light that was formerly kept in a Pharos, built upon the Point of it, was as serviceable to the Pilots as those of the European and Asian Cyanean Islands; but they have left the Tower run to ruin. They were very much in the right in setting up Light-houses on the side of Europe; for the antient Thracians were merciful Folks. We read in Xenophon, that those who dwelt along the Sea-Coast had mark'd out the Extent of their Lands very critically: for before this Precaution they us'd every day to be at Daggers-drawing about the Wrecks that were thrown upon them, and which every man pretended to lay hands on. The antient Thracians liv'd in those dreadful Caverns that are on the Strait to the left; as you go from the European Castle towards Pompey's Column. Perhaps in these Rocks it might be, that the Myrleans had settled their Abode. As you pass by them, you hear such strong Echoes, that they are sometimes as loud as the Report of a Cannon, especially towards Marmolos.

As to the new Castle of Europe, it was built by order of Mahomet IV; opposite to that of Asia; beyond this Castle are to be seen the Ruins of an antient Citadel, built by the Greek Emperors; or perhaps the Byzantines, to guard that important Passage, where they made Exactions upon all the Vessels that went by. Polybius says, there was in this Place a Temple dedicated to Serapis, over against that of Jupiter, which was on the Asian Shore. The first of those Temples is call'd by Strabo, the Temple of the Byzantines, to distinguish it from that of Jupiter, which he calls the Temple of the Chalcedonians. Dionysius Byzantinus gives the Name of Amilton to the Cape, which is at the end of the Strait before you enter.
enter the Gulph of Saraia; this is the Cape Tripition of the Greeks. Saraia is a Village over against the Gulf of Seletrine, whence you cross the River Boujoudera, which waters the fine Country which Dionysius calls the Lovely Fields: It is also call’d the River of the deep Gulf, because beyond Boujoudera, the Bosphorus winds into that great Elbow, by which it turns to the South East, making a kind of right Angle with the Mouth of the Black Sea. This deep Gulf was also call’d Saronica, because the Altar of Saron, a Hero of Megara, or a Sea-God, stood on the Banks of it. According to some others, the Gulph ends at this famous Rock, entitled, the Rock of Justice, of which they tell a pretty ridiculous Story, to be found in Dionysius Byzantinus.

TWO Merchants, says he, sailing towards the Pontus, deposited in a Hole of that Rock a Sum of Money, and jointly agreed that neither of them should meddle with it in absence of the other; but one of them came soon afterwards by himself, with design to steal this same Money. The Rock would not by any means betray its Trust, and so gain’d the Name of Equitable. At a distance this Rock appears like a Pine Apple, with the top rising up, and hollow. This Hole was perhaps what gave occasion to the Fable of the pretended Treasure hidden by the Merchants. Sailors are the fittest People in the World to invent such Tales, especially in a Calm, when they have nothing else to do.

THE Town of Tarabia or Tharapia is beneath this Rock, upon a little River, at the Mouth of which stands the Shelf Catargo, which afar off looks like a little Galley. The Mouth of this River forms a tolerable good Port call’d Pharmacia, because it was deliver’d down by Tradition, that Medea casting Anchor there, had brought with her out of the Ship her Box of Drugs, by means whereof she perform’d so many Miracles. Opposite to Tarabia, on the other side of the River, is the Valley call’d Lino, in which is the Gulf Eudos Calos, spoken of by Dionysius Byzantinus; but lower, as you go down towards Tenicui, is the Port of King Pithecus, mention’d by the same Author. The Coast is so steep from this Place to the Elbow that turns towards the old European Castle, that the Antients fancy’d these Rocks were Bacchantes, upon account of the Noise made by the beating of the Waves against them. The Elbow before you come to Tenicui, was formerly cover’d with a Grove.
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Grove of Arbute, or Strawberry-Trees, and was call’d Commarodes from Lett. III. Commaros, which signifies an Arbute-Tree.

As for Tenicui, it is a Village situated on the Elbow that the Canal makes to run to Constantinople. Tenicui is a Turkish Word, and consequently has no relation to any antient Name, any more than Neocorion, which is the Name of the same Place, and means, in modern Greek, New Village. Beyond Tenicui stands Iftegna, upon the farthest part of a little Port: this may be the Leostenion of Dionysius, and Stephens of Byzantium; since the Port of the Women, which we are going to speak of, must be between the old European Castle and the Leostenion. Now, it is certain the Port of the Women of Dionysius Byzantinus is at the Entrance of the River Ornousdera, or of the Stream of the Hogs, which runs exactly between the Castle and Iftegna. The Mouth of this River forms the finest Haven in all the Bosphorus, and that Haven has had various Names. The Greeks call it Saranta Copa, because of its wooden Bridge, which is sustaine’d by forty Beams that serve instead of Piles. Dionysius Byzantinus calls it the Gulf of Laßhenes, whence it should seem, that in Pliny we ought to read Laßhenes, not Càstanes; nay, perhaps Leôșhenes in Dionysius, to make him agree with Stephanus Byzantinus. Be that as it will, the same Port is Dionysius’s Port of the Women, and Pliny’s Port of the Old Men: for as to that which this Author calls by the same Name, that is in all likelihood the Port of Iftegna, since he makes mention of it just after the Port of the old Men. The Port of Sarantacopa was also nam’d the Port of Phidalia, the Wife of Byzas; she who, according to Stephanus Byzantinus, having put herself at the head of a little Army of Women, overthrew in this place Strelius, who endeavour’d to dethrone her Brother Byzas.

BALTHALIMANO, or the Port of the Ax, with a Village of the same Name, are situated between Ornousdera and the old Castle; but ’tis so inconsiderable a Haven, that there is no mention of it in antient Authors. All the Coast quite to the Castle, is in many places directly perpendicular, and the Waves make such a frightful Noise against it, that the Greeks still call it Phonea, as who should say, Phonema, a Voice repeated. The Voice toss’d about by continual Whirlwinds, to use the Expression of Stephanus Byzantinus, falls at last with the Water into a Caldron stand-
ing upon the Fire. The Sailors when they go up the Canal, are obliged here to make use of strong Poles to keep themselves off the Rocks, and without them they must unavoidably run upon them, their Oars not being sufficient to prevent their being driven by the South Wind. It is therefore probable that Darius's Bridge was built lower down towards the old European Castle.

The old Castle is situated on the narrowest part of the Canal, upon a Cape opposite to that where the Asian Castle is built. 'Twas upon these Capes that the Greek Emperors formerly rais'd Forts, as we said above; but the Turks have fortify'd these Places much more strongly, which in themselves are very advantageously situated. Amurat or Mourat II. having declar'd War against Vladislaus King of Poland, was resolv'd to secure the Passage of the Bosphorus: and as the Greek Castles were falling to decay, he demolish'd the Monastery of Softhenion, dedicated to St. Michael, and founded by Constantine the Great. The Materials were employ'd in building this Castle; and they were excellent, for Justinian and Basil the Macedonian had thorowly well repair'd that Convent. Nevertheless, Mahomet II. did not think Mourat's Fortifications prudently laid out; and to block up Constantinople on all sides, he put them in the condition they are at present. This Castle, as Chalcondylus says, has three great Towers, two on the side of the Canal, and the third on the brow of the Hill. These Towers are cover'd with Lead, and are thirty foot thick; the Walls of their Circuit, which is triangular, are about two and twenty foot thick, but they are not terras'd. The Portholes for the Cannon are horrible, as they are in the rest of the Castles of the Bosphorus and the Dardanelles. The Canons are without Carriages, and require a great deal of time to charge. Mahomet II. finish'd these Fortifications in three Months; he besieg'd Constantinople in the following Spring, and nam'd this Castle Chaseesen, that is, Cutter off of Heads. The Greeks call it Neocastron, the New Castle, and Lemocopia, or the Castle of the Strait. It has been call'd the Old Castle, since Mahomet IV. built those at the Entrance of the Black Sea. Mahomet II. who put 400 Men in Garifon in his Castle of Bassezen, gave the Command of it to Pherus Aga, with Orders to exact Custom from all the Vessels, as well Genoese and Venetian, as those of Constantinople, Caffa, Sinope, and Trebisond, &c. that should pass by.

The Gover-
Governour interpreted his Master's Orders in a cruel Sense; for Erizzo, a Venetian Captain neglecting to strike sail, had the misfortune to see his Ship sunk by a Stone Bullet of a prodigious size: and all he could do in this Disorder, was, to make the best of his way to Shore with about thirty of his Men: but he was impal'd by the Governour's Direction, and the rest beheaded, and their Bodies left unburied upon the Shore.

The Castle of Mahomet II. is built upon Polybius's Cape of Mercury; and that Temple dedicated to the God of Thieves and Merchants, was, according to that Author, built on the narrowest part of the Bosphorus, almost in the middle between Byzantium and the Temple of Jupiter the Distributer of Winds. Dionysius Byzantinus calls this Cape the Red Dog. Here ended the other foot of the Bridge, over which Darius march'd his Army, when he went against the Scythians: The first foot of that great Work was in Asia, at the narrowest part of the Bosphorus, opposite to the other Castle. As to the Chair that was hollow'd for that Prince to sit in, to see his Army march, it was in all likelihood on the side of Europe; and Dionysius Byzantinus agrees that it was the finest Monument remaining of that antient piece of History: but this Monument is now loft. The Mahometans entirely subverted the two Coasts of the Canal, for the building not only of the old Castles, but also of that beautiful Village that lies round the European one, and which properly receiv'd the Name of Lemocopia, when Mahomet II. order'd People gather'd from all parts to go and inhabit it.

The Canal widens from the Castle to Courouchisme, and forms a great Gulph in the shape of a Bow, on the Banks of which is a Seraglio of the Grand Seignior, then the Village of Bubec Bachesi, and next Arnautei, or the Village of the Albanese or Arnauts. This Gulph of Arnautei is meant by Dionysius Byzantinus under the Name of the Gulph of the Ladder, because in those times there was a famous Ladder or Machine compos'd of Beams, which was of great use in loading and unloading of Ships, because they went up to it as it were by Steps. Such sorts of Machines were call'd Chele, upon account of the Lord knows what resemblance observ'd between them and the Claws of a Crab; from Chele came Scale, and hence it is that the Ports most frequented in the Levant are call'd Ladders. Perhaps the Temple of Diana built at Arnautei,
Cui, and very well known to the Fishermen by the Name of Dityana, might give occasion to set Ladders there for the more easy embarking and landing. Those Machines were not rais'd high, but lay almost flat upon the Sea-shore, and kept People dry-hod in their passing to and fro.

After Arnaucui you come to the famous Cape des Esties, at the foot whereof stands Courouchisme. Esties is very probably a Remnant of Estia, a Name by which the Greeks knew the Goddess Verfa, who perhaps had some Temple hereabouts. Courouchisme was formerly call'd Asomaton, from a Church built there by Constantine, in honour of St. Michael the Archangel. Procopius describes the Magnificence of this Church, which was rebuilt by Justinian; but there is no Footstep of it left. We can't say the fame of the March of the Crabs, which to avoid being borne away with the current, which is very violent above the Cape, are forced to scramble along the Rocks, and venture not again into the Canal till they have whetted their Claws to some purpose, and as it were carv'd their Steps upon the Rocks.

From Cape Courouchisme to the point of Besichtachi, the Canal runs out into a half Circle, on the side of which stand Ortacui and St. Phocas. Ortacui is a Village built on the Port which the Antients call'd Clidium and the Old Sea Man, whom some take to be Nereus, others Proteus, or some God of the Waters. The little Port of St. Phocas is at the Entrance of a fruitful Valley, known to the Antients upon account of Archias of Tassos, who made choice of it to build a City in; but according to Stephanus Byzantinus, the Chalcedonians out of jealously oppos'd it. Below St. Phocas is another Port where the Rhodians anchor'd when they came to trade in the Pontus, which preserv'd to it the Name of Rhodacimon. These Rhodians were so powerful at Sea in those days, that they forc'd the Byzantines to allow a free Trade upon the Pontus Euxinus, that is to say, to give free Passage to all Nations that were willing to fail into the Black Sea, without exacting any Imposts from them.

There now remains only Besichtachi or Besichtas, before you come to Fondoeli, the first of the Suburbs of Constantinople, according to the Route we follow'd. Besichtachi formerly bore the Name of Jason the Captain of the Argonauts. That Hero, according to Stephanus Byzantinus, refted in this Place, where there was nothing but a Forest of Cypress Trees, and
and a Temple to Apollo. In After-times, or rather many Ages afterwards, Lett. III. the same Place took the Name of Diplocionion, from two Columns of Thebai Stone, which are still to be seen near the Tomb of Barbarossa, who was certainly a much greater Man in Sea-Matters than Jason, tho born of poor Parents in the Island of Metelin. Barbarossa dy'd King of Algier, and Captain-Bafla in 1547. Solyman II. call'd him Chairadin, that is to say, a great Captain: from Chairadin, Calcondylus has made it Charatin, and Paulus Jovius Hadiadene.

To follow exactly the Description given us of the Bosporus by Dionysius Byzantinus, we should look for the Places, where were formerly Pentecontanon, Thermafis, Delphinus, and Charandas; the Temple of Ptolemeus Philadelphus, Palinormicon, and Aiantium: but where should we find them? The Greeks and Turks have turn'd every thing topsy-turvy since that time to people Fondoeli and Topana, where lies Cape Metopolon, which fronts the Point of the Seraglio.

I am, My LORD, &c.
LETTER IV.

To Monseigneur the Count de Pontchartrain,
Secretary of State, &c.

MY LORD,

HAT EVER the Antients have said, the Black Sea has nothing Black in it, as I may say, beside the Name. The Winds upon it are not more furious, nor Tempefts more frequent than in other Seas. We must forgive the Exaggerations of the antient Poets, and particularly the Relfentment of Ovid: in short, the Sand of the Black Sea is of the fame Colour as that of the White Sea, and its Waters are as clear; and if the Coafts of it, which are thought fo dangerous, foem dusky at a distance, it is owing to the Woods which overshadow it, or to the distance from whence it is view'd. The Weather was fo fine and fo serene during our Voyage upon it, that we could not forbear giving a sort of Lye to Valerius Flaccus the famous Latin Poet, who has describ'd the Course of the Argonauts, who pass'd for the most celebrated Travellers of Antiquity, but who were notwithstanding mere Children in comparison of Vincent le Blanc, Tavernier, and a world of others who have seen the greatest part of the habitable Globe.

THIS Poet assures us that the Sky over the Black Sea is always foul and stormy, and that the Weather is never quiet and settled. For my own part, I do not pretend to affirm this Sea is not subject to great Tempefts, having never seen it but in the finest Season of the Year; but I am persuaded that in the Perfection to which Navigation is now brought,
one might fail there as safely as in other Seas, if the Vessels were steer'd by good Pilots. The Greeks and the Turks are not at all more skilful than Typhis and Nauplius, who conducted Jason, Hercules, Theseus, and the other Heroes of Greece, to the Coasts of Colchis or Menumelia. If we may judge by the Route which Apollonius Rhodius says they took, all their Knowledge reach'd no farther than, according to the Counsel of Phineus the Blind King of Thrace, to shun the Shelves which are on the South side of that Sea, without daring to fail out at large; that is, that they could fail there only in a Calm. The Greeks and Turks follow the same Maxims; they have no Use of Sea-Charts, and scarcely knowing so much as that one end of the Needle points to the North, are out of their wits, if they lose sight of Land. In short, the most experience'd among them, instead of counting by the Rhomb, pass for Men of extraordinary Abilities, if they understand that to go to Caffa, they must veer to the left hand as they get out of the Black Sea Channel; and that to go to Trebisond, they must tack to the right.

As to the Tackling, they know nothing of the matter, and their great Merit lies in Rowing. Castor and Pollux, Hercules, Theseus, and the other Demi-Gods, distinguish'd themselves by this Exercise in the Voyage of the Argonauts. Perhaps they were stronger and more hardy than the Turks, who often chuse rather to return from whence they came, and to drive with the Wind, than struggle against it. They may say, if they please, that the Waves of the Black Sea are short, and consequently ruffled and violent; but it is certain they are more free and open than those of the White Sea, which is broken by a great number of Channels which lie between the Islands. The most troublesome Circumstance in failing upon the Black Sea is, that there are few good Ports, and that most of its Roads are unshelter'd; but if the Ports were ever so good, they would be of no Service to Pilots, who know not how to make them in a Storm. In order to make the Navigation of the Black Sea safe, any other Nation beside the Turks would train up artful Pilots, repair the Ports, build Moles, and erect good Magazines there; but the Genius of the Turks is not turn'd this way at all. The Genoese were not wanting to take these Precautions in the Declension of the Grecian Empire, and chiefly in the 13th Century, when they kept all the Coafls
Commerce of the Black Sea, after they had seiz'd the best Places upon it.  
The Relicks of their Works are yet to be seen there, and especially of 
those about the Sea.  

Mahomet II. drove them out entirely; and since that 
time the Turks, who have let all run to ruin by their Negligence, would 
never suffer the Franks to navigate there, notwithstanding any Advantages which have been propos'd to them for a Permission.

ALL that has been said concerning this Sea from Homer's time 
down to the present, and all that the Turks imagine about it, (who have 
only translated the same Name into their Tongue) did not make us 
hesitate one moment as to undertaking the Voyage; but I must confess it 
was upon condition that we should go in a Caick, and not in a Saick.  
The Caicks which sail upon this Sea are Felucca's of four Oars, which 
hale ashore every Evening, and never put out but in a Calm, or with a 
fair Wind, to which they hoist a four-corner'd Sail, which they surl very 
dextrously when the Gales are over.  To avoid the Alarms which happen 
sometimes upon the Water by night, the Mariners of this Country, who love 
to sleep at their ease, hale their Vessel upon the Beach, and make a fort of 
Tent of the Sail; and this is the Tack they understand any thing of.

THE Departure of Numan Cuperli, the Visier or Baffa of the three 
Horse-Tails, who had been Viceroy of Erzeron, seem'd such a happy 
Opportunity, that we ought not to let it slip.  He is a Person of great 
Merit, learn'd in the Arabian Language, profound in the Knowledge of 
his Religion, and who at the Age of 36 Years had read over all the 
Chronicles of the Empire.  He is Son of the Grand Visier Cuperli, who 
dy'd so gloriously at the Battel of Salankemen, at a time when Fortune 
seem'd to declare for the Ottoman Arms.  This Numan Cuperli is de-
fin'd for the greatest Employments of the State.  Sultan Mustapha, the 
Brother of Achmet now reigning, honour'd him with his Affinity, and 
gave him one of his Daughters; but she was drowned at Adrianople in 
one of the Canals of the Seraglio, before the Marriage was confirmed.  
From being Viceroy of Erzeron, he was made Baffa of Cataya, 
and then Viceroy of Candia; and it is not doubted but he will one day 
be made Grand Visier.  It seems that the Ottoman Empire can't be sup-
ported but by the Virtue of the Cuperlis: this Man is belov'd by the Peo-
pie, and universally acknowledged to be the most just and upright Baffa in 
the Court.
\textit{Description of the South Coasts of the Black Sea.}

We determin'd then to follow so brave and honest a Person. Our Lett. IV. Ambassador was so good as to present us to him by M. le Duc, his Physician in ordinary, who was also Physician to the Baffa. He affur'd us of his Protection, in regard to the Emperor of France, whose Foresight and Care he should always admire, in sending abroad, he said, Persons capable of discovering the Products of Nature in every Country, to learn upon the spot the Uses which may be made of them, with respect to Health. Besides, the Baffa was not sorry to have Physicians in his Train, and he inform'd me that his Father was highly satisfy'd of the Abilities of M. d' Hermange, whom he had had with him a long time, and in whose hands he dy'd at Salankemen. Our principal Conversations turn'd upon the Interests of the Princes of Europe, which he understood perfectly, and generally clos'd with a short Relation of the chief Curiosities we had observ'd. For fear of offending his Household, he ask'd of us in private the Draughts of the Plants we had observ'd in our Voyage: I deliver'd them by his Orders to Caperli Bey, one of his Brothers, who brought them again after the Baffa had consider'd them alone, and at his leisure. This Policy is necessary among the Turks, where it is taken ill for good Mussulmans to take notice of Sciences cultivated by the Christians, and to shew Marks of their esteeming them. I had occasion to give him a bit of Phosphorus, and to explain to him the manner of using it; but he would not let me make the Experiment in his Presence. Some days after he acknowledg'd the Christians were ingenious People, and that their Sagacity was as much to be commended, as the Idleness of the Orientals was to be blamed. We were so happy as not to have any of his Family die under our hands. Tho he had M. de S. Lambert an able French Physician with him, he order'd him to have us to visit the Sick, which I consented to only upon condition it was in concert with him: all his Family were sick upon the Road; we had the Care of the Master first, of his Wife, his Mother, his Daughter, and his other Officers; all this succeeded to our Honour, and the Sick recover'd very well.

Our Equipage was soon ready, tho the Journey was to be very long; for in such tedious Passages, I think a Man ought not to load himself with any things but what are absolutely necessary. We bought therefore one Tent, four large Leather Sacks to put our Baggage in, and
and some Ofter Baskets cover’d with a Skin to preserve our Plants, and the Papers which serv’d to dry them. The Levant Tents are less cumbersome than those of this Place. They have only one Pole in the middle, which takes off in half when you fold up the Tackle; this supports a Pavilion of thick close-set Cloth, from which the Water runs off very easily; the Pavilion is fastned at the Border with Cords, hook’d on to Iron Pins, fix’d in the Ground: near the Top is also a Set of Cords which are fastned very firmly by another Row of Pins, at a wider distance from the middle Pole than the former, and strain out the top of the Tent on the Outside, making a Salient Angle after the manner of Mansarde. We plac’d our three Beds, so that the Head was next the Pole, and the Feet to the Circumference of the Pavilion, where we also put our Sacks and our Baskets. A quarter of an Hour suffices to erect this mighty Apartment, which has all sorts of Conveniences in it. As to our Kitchen Furniture, it consist’d of six Plates, two large Bowls, two Kettles, two Cups, all of Copper tinn’d, two Leather Bottles to carry Water in, one Lanthorn, and some wooden Ladles; for one can have no other in Turky, where the finest People have no better Vessels than we had.

Our Clokes were of wonderful Service to us; they were made of a thick Capuchin Cloth, lin’d with a Stuff of equal Substance to bear the Drudgery: A Cloke is an incomparable Moveable for a Traveller, and serves in case of need for a Bed and a Tent. We furnish’d our selves in the Archipelago with Linen for our Table, and for other Uses, especially with Callicoe Drawers, which serve instead of Bed-clothes in this sort of Roads; and we are able to boast we brought up the Fashion of it among the Armenians of our Caravans. We were oblig’d to quit the French Habit at Constantinople, for the Dolyman and the Vext; but as this seem’d to be very troublesome to walk up and down in when we went a simpaking, we got an Armenian Habit for Riding, and Spanish leather Boots for walking in the Fields. The Turkish Habit was design’d for Visits of Ceremony and Respect, and the other for Business.

Our Friends at Constantinople help’d us to a wonderful Man, who understood all sorts of Trades, and serv’d us for an Overseer, a Chamber-lin, a Cook, an Interpreter, and a Master, if I may so say; for generally
we were forc'd to let him take his own way. This dextrous Fellow was a Greek; as lusty as a Turk, and had travelled all Countries: he dress'd Virtuall after the Turkish manner, and after the French. Befide the vulgar Greek, he spoke Turkish, Arabick, Italian, Russian, and Provencal, which is my natural Tongue. We were so well provided in Janachi (which was his Name) that we took no other till we came as far as Armenia; for why should we expend his Majesty's Money without occasion? Befides, a Man should make as little clutter as possible in strange Countries, where he is sent only for the sake of Observations. Janachi had also an excellent Quality for a Traveller; he was such a Coward as a Man of Sense should be; for who the duce would ramble about the World to find People to quarrel with, unless he were of the Character of a Don Quixote? But upon the whole, a Man may go a great way with a little Cowardice; and a good deal of Sobriety. Our Officer had the first of these Qualifications in a sublime degree; but as he knew nothing of the second, as robust as he was, he could not resist the Power of Wine, and was every now and then under a kind of Eclipse: however, to do him justice, he chose his times so well, that his Liquor operated only when he was on horseback, and then he dos'd quietly, and our Affairs suffer'd no Damage.

Our Embassador was so good as to procure us a Commandment of the Port gratis; that is, he would needs pay all the Fees, out of respect to your Lordship, and we are sensible we owe all the Civilities he heap'd upon us to you. I have translated this Passport literally, to shew the Form the Turks use on such an occasion.

COMMANDMENT,

To the Baffa's, Beglerbegs, Sangiack-begs, Cadi's, and other Commanders upon the Road from Constantinople to Trebisond, Erzeroum, Aleppo, Damascus, &c., as well by Sea as by Land.

"Now ye, at the Arrival of this sublime Commandment, that the Pattern of the Great-Ones of the Religion of the Messiah, M. de Ferriol, Embassador of the Emperor of France, residing at my Place,

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prempt Port (whose End be happy) has sent a Request to my Imperial
Camp, by which he gives me to understand, that one of the Doctors
of France, named Tournefort, particularly experience'd in the Knowledge
of Plants, is sent out from France, with four other Persons, to search after
Plants which are not in their Kingdom; and having desired my Com-
mandment, that in the Places he is to pass thro', be it by Sea
or by Land, no one may give him Lett or Hindrance, nor do any
damage to his Goods nor his Baggage, he employing himself only in
things belonging to his Art, not intermeddling in the Affairs of our
tributary Subjects, nor exceeding the Bounds of his Condition, but
behaving himself as he ought to do: this my Commandment has
been given for this time only, that he may meet with no Opposition
in his Passage. And I ordain that upon his arriving with this noble
Commandment, ye comport yourselves conformably to the Orders
contain'd in it upon this Subject; and that the said Doctor, with four
Persons of his Retinue only, not intermeddling in the Affairs of our
tributary Subjects, and keeping within the Bounds of his Duty in e-
very Place of our Jurisdiction where he arrives, for this time only, ye
make no opposition to his Passage, nor do any prejudice to those of
his Retinue, nor to his Baggage: and that doing nothing on your part
contrary to the Constitutions Imperial, ye cause to be deliver'd to him
for his Money, at the current Price, the things he hath need of, by
them who sell them; and that ye execute all this which is contain'd
in my noble Commandment, when it shall be presented to you.
Which after ye have read, return it back to the hands of him who
bears it, and yield Credence to the noble Sign with which it is mark'd.
Written at the beginning of the Moon Zlcadeh of the Egira 1112.
Ordain'd in the Plain of Daout Bassa.

WE took leave of the Embassador April the 13th, and lay that Night
at Ortacui, upon the Canal of the Black Sea, in the Seraglio of Ma-
home Bey, Page to the Grand Signior. Mahomet had given the use of
this Apartment to M. Chabert, Apothecary of Provence, who was esta-
blish'd long since at Constantinople, where he was in a world of Practice:
This poor Man, a little after our Departure, had the lot of most who
Description of the South Coasts of the Black Sea.

come to seek their Fortune in this mighty City, that is, to die of the Pestilence, with which he was taken off when he least expected it. His Son, who was Apothecary to the Bassa, and was of great assistance to us upon the Road, by the Knowledge he had of the Languages of the Country, went with us to wait upon his Lord in Mahomet's House, which pass'd for one of the finest upon the Channel.

The next day we took a view of the Country round about: it consisted of small Hills delightfully green, but which produc'd only common Plants. As to the Seraglio, it made no great appearance, no more than the other Houses of the Levant, tho' the Apartments were handsome, and there had been a great deal of Expence upon it. All the Cielings are painted with History, and gilded after the Turkish Taste, that is, with Ornaments so small and trifling, that they were more proper for a piece of Embroidery than for a Hall. These Halls are wainscoted neatly enough, and instead of Pictures are set round with Arabick Sentences taken out of the Alcoran. But whatever care is taken of the Decorations of these Places, the Cielings are too low, which is the common fault of the Buildings in the Levant, where Proportion is never observ'd. This fault appears on the Outside; for the Roofs are so low, that one would think they must fall in upon the Houses, and indeed they deprive them of half their Light. Tho' the Rooms have two Rows of Windows, they are ne'er the lighter: those Windows are usually square, with another smaller Window which is arch'd over each. The Baths are what chiefly distinguish the Houses of the Great, from those of the Vulgar. Tho' the Turks erect Baths only for Convenience, yet they often set them off with some Ornament; those of the Bey's House are pav'd and lin'd with Marble: they temper the Water in them by means of a leaden Pipe, out of which they draw as much hot as they think fit. The Galleries and Coridors, which are of painted Wood, run quite round the House; but the Stair-case is a Scandal to the rest; but they know not how to build better in Turky, where the Architects only set up a kind of wooden Ladder cover'd with a Shed: 'tis still worse among the Greeks, where even this Ladder is expos'd to the Rain and Sun. The Court-yard of the House I am now speaking of, would be tolerably handsome, were it not cramp'd by a Basin, where they set up their
their Caiques; for these Caiques on the Black Sea serve the purposes of Coaches, Carts, and Wagons: they are put to all manner of Uses, of which Fishing is none of the least advantageous. From the Court you go into the Gardens, which would be very fine, were they not too much straiten’d by the Hills that surround them; but the Park is well seated, and of a considerable extent. This is the Model of a Turkish Country-house; and tho’ they are not comparable to those about Paris, they are not without their Beauties, and have particularly something of Magnificence in them. We pass’d our time not at all unpleasantly in that of Mahomet Bey.

A T length the Baffa appear’d on the Canal the 26th of April, with eight great Caiques or Feluccas, in which were part of his Family, the rest being gone before in Saiques, in order to wait for him at Trebisond. The Felucca which carried the Women was so cover’d in with wooden Lattices made Net-wife, that they could scarce breathe in them. The Baffa had only his Mother, his Wife, one of his Daughters, six Slaves of the same Sex to wait on them, and some Eunuchs. Our Felucca was the ninth Vessel in this little Fleet, and brought up the Rear. Whether it be that the Turks are not over-fond of joining Company with Christians, or that they fancy’d twould be a Disrespect to the Baffa, for us to be drawn up in the same line with the Caiques of his Household, his Intendant had given Orders that a certain Space should be left between our Felucca and the rest. ’Twas in vain for me to bid our Sailors go forward: they would have been hang’d before they would have gone nearer, or have landed before the rest. Tho’ we had hir’d our Vessel at the same Price with the Baffa, namely at 400 Livres, for our Voyage from Constantinople to Trebisond, yet we had but four Sailors and one Steersman, whereas in the rest there were spare Sailors to relieve the others: but ’tis no wonder the Natives, and especially great Men, should be better serv’d than Strangers. One day I could not help finding fault with their burdening our Felucca with some Sheep that incumber’d the Baffa’s Kitchen: But I thought twould even be my best way to hold my peace; when I heard that they began to call us Dogs and Infidels; so, that we might have a quiet Voyage, we were forc’d to learn to bear the Turkish Civility.
WE therefore set out in the tail of the Fleet, after having embrac'd our Friends who came to take their leaves of us at Ortacui, and pass'd the first Castles wholly by rowing, for there was no Wind stirring. We arriv'd at the last Castles in the fame Calm, and had the pleasure to enter the Black Sea with all the Safety that could be. Tho this Sea appear'd to us then to be as pacifick as that of America, yet we could not help feeling a little Palpitation at Heart at sight of that immense Quantity of Water. We landed about Quindi, that is to say, about four o'Clock, at the entrance of the River Riva, eighteen Miles from Ortacui. We encamp'd along the Shore in Meadows not wholly free from Marshes: and as we were inform'd of the Manners of the Country, we pitch'd our Tent at a good distance from those of the Mussulmans, to shew our respect, and to allow them full freedom in making their Ablutions; for which purpose they set up little Closets of Cloth, in which one Person might have as much room as was necessary for washing himself at his ease. The Baffa's Tent was upon a Carpet-spot of Ground, on the brow of a little Hill in a thin Wood: the Womens Apartment was not far from it; it consist'd of two Pavilions surround'd by Ditches, round which they might walk without being seen, behind a great Inclosure of Cloth painted grey and green. Here the Baffa, and his Brother the Bey, spent the Night and part of the Day. The Guard of the Ladies was entrusted to Eunuchs as black as Jet, whose Vifages I did not like in the leaft; for they made horrible Grimaces, and roll'd their Eyes in a frightful manner; when I went in or out of the Inclosure, to see the Baffa's Daughter, who was troubled with a sad Cough.

RIVA, which we just now call'd a River, is really no better than a Brook about as broad as that des Gobelins, all slimy, and hardly deep enough at the Mouth to be a Retreat for Boats; yet the Antients have made it very famous, under the Name of Rhebas. Diomysius the Geographer, who made three Verses in its favour, calls it an amiable River. Apollonius Rhodius, on the contrary, mentions it as a rapid Torrent: And at present it is neither amiable nor rapid, nor does it look as if it had ever been either. Its Sources are towards the Bosporus, on the side of Sultan Solyman Kiose, in a pretty flat Country, from whence it runs into marishy Meadows among Rushes. It is no great wonder
wonder that Phineus should give the Argonauts so terrible an Idea of this River, when he look'd upon the Cyanean Isles to be the most dangerous Rocks in the World. Arrian reckon'd it 11 Miles 250 Paces from the Temple of Jupiter to the River Rhebas, that is, from the new Castle of Asia to the Riva; this Author is of admirable Exactness, and no body was so well acquainted as he was with the Black Sea, all the Coasts of which he has describ'd, after having survey'd them in quality of one of the Generals of the Emperor Adrian, to whom he dedicates the Description of it, under the title of the Perile of the Pontus Euxinus.

I DON'T know how they manag'd it in the days of that Emperor, as to the landing of their Women; but I know that at present, among the Turks, whenever they want to get them out of the Boats, they make every body retire without much Compliment: the very Sailors hide themselves when they have laid the Planks for their Passage; and if the Shore happen to be such, that the Caiques cannot come near enough, they cover the Ladies, or rather wrap them up in five or six Bales, and the Sailors take them on their Backs like Bundles of Goods. When they are let down, the Slaves take them out; and the Eunuchs bowl and threaten every body, to make them get further off, tho at a Mile distance already. The Baffa's Footmen then fled into the Woods, and were so far from waiting upon the Ladies, that they would sooner have let them drown, than but turn their Heads that way.

FOR fear we should be ignorant of this laudable Custom, the Baffa's Lieutenant took care to inform us of it at our first Visit. As you come from a far Country, says he, 'tis fit I give you notice of certain things which among us it is absolutely necessary you should know: Always to get as far from the Quarter of the Women as you can; never to walk upon Heights from whence you may discover their Tents; never to make any disorder in sow'd Ground, when you search for your Plants; and particularly, not to give Wine to the Baffa's People. We return'd him our humble Thanks for his Goodness to us. As for the Ladies, 'tis certain we never dreamt of them; the Love of Plants entirely posse'ss'd us. As to the Wine-matter, the Baffa's Footmen came and begg'd it so earnestly, that sometimes we could not refuse them; for which reason I begg'd the Steward to forbid them abso-

THAT
Thymelaea Pontica Citrei
setis Corelli Inst Rei herb. 41.
Description of the South Coasts of the Black Sea.

THAT Steward seem'd to be a good sort of Man, and very well Lett. IV. belov'd in his Master's House, tho not chosen by him; for the Grand Visiter, that he may have a thorow In sight into the Baffa's, and be fully inform'd of all their Actions, generally names such Officers to them. The Man we are now speaking of, told us we should lie by every Evening, about the Quindi, let the Weather be what it wou'd; that the Baffa would take some days Rest on the way; that whenever we pleas'd, we might have some of his People to accompany us in our Walks; and in a word, that he would favour our Searches as much as he could. He offer'd us his Arm, that we might feel his Pulse, and then order'd Coffee and Tobacco to be brought in. We, in return, offer'd him any thing that depended upon our Function; and he escap'd with only two Bleedings and one Purgation during the whole Voyage.

We soon found the Difference that there is between the Black Sea and the Archipelago. Tho it was but the 17th of April, it never gave over raining, whereas in the Archipelago it seldom rains after March. We were therefore oblig'd to cut a Trench round our Tent to drain the Water from it; besides, the North Wind, which began to blow, did not at all help to warm our Lodging, and the Rain continu'd to fall in Sheets; yet for all this we travers'd with pleasure, sometimes the Coasts, sometimes the Fields, and especially the Banks of the Stream; which grew so marshy, that we were every moment forc'd to come back again for fear of sticking: we were at last constrain'd to keep to the higher Grounds, but we exhaust'd those in five or fix days; and then we began to be really vex'd with the North Wind and Rain. It was thought convenient to go higher up the River instead of putting out to Sea; and we were frightned when we saw they thought of nothing but making Provisions for a long Stay. The Baffa's People offer'd us Meat very civilly, but we sent for it as they did, two day's Journey from the Camp. Nothing so much alleviated our Uneasiness, as two admirable Plants, of which here is the Description.

**THYMELOE A Pontica, Citrei foliis.** Corol. Inft. Rei Herb. 41. Its Root, which is half a foot long, about the neck is as big as the little Finger, ligneous, hard, divided into some Fibres cover'd with a Bark of an Orange Colour. This Root produces a Stalk of about two foot high, branchy
branchy sometimes from its very beginning, about three lines thick, firm, but so pliant that there’s no breaking it, cloth’d with a grey Bark, accompany’d towards the top with Leaves plac’d without order, in Figure and Consistence like those of the Orange-tree; the biggest are about four inches long, and two broad, pointed at each end, sleek, bright green, and shining, and the under parts rising, in a pretty large Rib, which distributes Vessels to the Rims. From the extremity of the Stalk and Branches come forth about the end of April young Sprigs terminated by new Leaves, among which grow Flowers fastned usually two to two on a tail nine or ten lines long. Each Flower is a Pipe of a greenish yellow, approaching somewhat to an Orange-Colour, a line broad and above half an Inch long, divided into four parts opposite to each other like a Cross, almost five lines long to one broad, a little streak’d in Gutters, and growing smaller and smaller to the point. Four very short Filaments appear at the entrance of the Pipe, laden with tops whitish and slender, surmounted by four other Filaments of the like form. The Pistile which is at the bottom of the Pipe, is an oval Button a line long, bright green, sleek, terminated by a little white head. The Fruit was as yet only a young green Berry, in which the young Seeds were distinguishable. The whole Plant is pretty bushy. The Leaves being bruised, smell like those of the Elder-tree, and are of a mucilaginous taste, which leaves a pretty considerable Impression of Fire, as does all the rest of the Plant. The Smell of the Flower is sweet, but is soon gone. This Plant grows on Hills and in thin Woods. Of all the known Species of this Genus, this has the biggest Leaves.

The following Plant is no less considerable for the Singularity of its Flower; I nam’d it

**BLATTARIA Orientalis, Bugula folio, flore maximo virescente, Lituris lateis in semicirculam striato.** Coroll. Inf. Rei Herb. 8.

The Root consists of three or four fleshy knobs, from one to three inches long, from two lines to half an inch thick, white, brittle, cover’d with a chapt brown Skin, garnish’d with some pretty thin Fibres fastned to a Neck as big as a Man’s little Finger. The first Leaves that this Root puts forth, are almost oval, like those of the Bugle, bunchy, wavy towards the Rims, an inch and half or two inches long, fifteen lines broad, supported by a Stalk of two lines long, flat at top, rounded beneath, purple, and
Blattaria Orientalis Bugulz folio flore maximo viridcente —
Description of the South Coasts of the Black Sea.

and running to the extremity of the Leaves in several Vessels of the same Colour. The Stalk is commonly but about nine or ten inches high, and one line thick, slightly hair'd, accompany'd with Leaves seven or eight lines long, to four or five lines broad. Those below are fleck, the others interspers'd with some Hairs like the Stalks. From their Basis, towards the top, grow Flowers pretty compact and dispos'd in manner of a great Ear of Corn. Each Flower is a Bafon of near fifteen lines diameter, cut in five rounded parts, whereof the two uppermost are somewhat less than the others. The bottom of this Flower is Sea-green, as are also the Rims, which draw a little nearer to yellow; but the rounded points before mention'd are strip'd in a Semi-circle of a bright yellow, which goes quite thro. From the hole in the center of this Flower run two fillets, purplish, mix'd with white, which end at the yellowish Semi-circle of the two upper parts; and from the same rim of that hole rise two whitish Stamina terminated by crooked Summits fill'd with yellow Dust. Besides these Stamina, there appear on the rims of the same hole, some Locks, purplish, hairy, cottony, and silky. The Cup is a Bafon, pale-green, four lines long, cut in five parts almost to the Center, whereof three are much narrower than the others. The Pistil which is just in the middle, is rounded, hairy; a line long, terminated by a Fillet much longer. We were convince'd by the ceds which remain'd of the Fruit of the preceding Year, that this Plant is a true Species of the Herbe aux Mites, varying not only in the height of its Stalk, but also in the colour and largeness of its Flowers.

WHILE we were agreeably amus'd in observing of Plants, we were threatened with spending the rest of April in this Marsh; but by good luck the North-wind ceas'd the 26th. The Sea continued disturb'd with it two days longer; but by Oars and Ropes we at length came out of the Mouth of the Riva, the 28th of April. Our Fleet kept along the Shore, and stopp at Kilia, a Village thirty Miles from Riva. The Turks land'd to say their Prayers; but afterwards we took the advantage of the South-west Wind, to go as far as the River Ava or Ayala, twenty-four Miles from Kilia. All this Country, or to speak more properly, all the Coasts of the Black Sea, quite to Trebisond, are admirable for their Verdure; and most of the Woods extend so far into the Land, that you lose sight of them.
Tis a wonder the Turks have retain'd the antient Name of the River Ava, for they call it Sagari or Sacari; and this Name is certainly deriv'd from Sangarios, a River famous in antient Authors, and which serv'd as a Limit of Bithynia. Strabo tells us it was made navigable, and that its Sources came from a Village call'd Sangia, near Pestinuntum, a Town of Phrygia, well known by the Temple of the Mother of the Gods. Lucullus was encamped on its Banks, when he learnt the Loss of the Battle of Chalcedon, where Mithridates defeated Cotta who commanded part of the Roman Army. Lucullus advance'd as far as Cizicus, which Mithridates intended to besiege, fell upon his Army, and cut it in pieces. As for the other Rivulets, which, according to Strabo and Arrian, ran between Chalcedon and Heraclea Pontica, they must either be dried up, or reduc'd almost to nothing; for our Sailors assured us they knew of none between Riva and Ava.

The 29th of April, tho' there was a great Calm, we made forty Miles only by rowing, and encamp'd about noon on the Shore of Dychilites. Our Sailors being in for it, row'd us next day as far as the Mouth of the little River Anaplia, full 60 Miles. The first of May we came to Penderachi. The River Anaplia, according to Arrian's Description, must be that which he calls Hyius, since there is no other quite to Heraclea, which is now called Eregri or Penderachi. As small as the River Anaplia is, it was of great service to Mithridates; he retir'd into its Mouth with his Fleet, after having lost some Gallies in the Storm. As the bad Weather oblig'd him to stay there, he corrupted Lamachus the most powerful Nobleman in Heraclea, who by his Brigues got the King of Pontus and his Troops receiv'd there.

Penderachi is a little Town built on the Ruins of the antient Heraclea: this latter must have been one of the finest Cities in all the East, if we may judge by its Ruins, especially by the old Walls built of huge Stones that are still on the Sea-shore. As to the compass of the City, which is fortify'd from distance to distance by square Towers, that indeed seems to be no older than the Greek Emperors. On every hand you discover Columns, Architraves, and Inscriptions very much defac'd. Near a Mosque is the Door of a Turk's House, the Mounters whereof are pieces of Marble, on which is legible on one side P, B, A. T P A I A N, and on
Description of the South Coasts of the Black Sea.

on the other TOPIPATPI, which are the Remains of an Inscription Lett. IV. of the Emperor Trajan. This City was built on a high Coast which governs the Sea, and seems to have been design'd to command the whole Country: landward there still remains an antient Gate, perfectly simple, built of great pieces of Marble. They assured us that further off there were other Remains of Antiquity; but Night coming on, and the Tents of the Women being set up near those Ruins, we durst not go to view them. And which was a further Misfortune, that we did not expect, there was no getting a Guide: the Greeks were celebrating their Easter, and were resolv'd not to lose the Fruit of the Money they had given the Cadi for leave to drink and dance heartily that day. We therefore walk'd out at a venture Eastward, as far as the Marshes below the City, where probably the Waters of the Lycus subside.

WE could not possibly get over those Marshes; and in returning towards the Ruins of the Town, we found an admirable Species of Sphondylium, which at first we took for Dioscorides's Heraclean Panacea; but the Flowers of this are white, whereas those of Dioscorides's Plant must be yellow. 'Twas the Name of the Heraclean that misl'd us, for according to that Author it was call'd Heraclean Panacea, upon account of its Herculean Efficacy. Dioscorides's Plant grew naturally in Bacotia, Phocis, Macedon, on the Coasts of Africa, and yielded the Juice which they call Opopanax, which probably differ'd from that which is call'd so now. Be this as it will, the Plant that grows in the Ruins of Heraclea is a very fine one, and the biggest of all the known kinds of Plants with Umbrello Flowers: 'twas for this reason I gave it the name of

SPHONDTLIVM Orientale maximum, Cor. Inft. Rei Herb. 22.

The Stalk is about five foot high, an inch and a half thick, hollow from one joint to the other, channel'd, pale green, hairy, accompany'd with Leaves two foot and a half long, and two foot broad, cut quite to their Ridges in three great parts, the middlemost of which is again cut in three pieces, and the middlemost of those two cut in the same manner. The upper part of all these Leaves are smooth, and the under white and hairy, and are sustain'd by a Stalk thicker than a Man's Thumb, solid, fleshy, embracing the Stalk by two great Wings, which form a kind of sheath
Sheath of nine or ten inches long. From the junctures of these leaves rise great branches as high as the stalk, and sometimes higher, laden with white flowers, exactly like those of the common Sphondylium: but the umbrellas that support them are a foot and a half diameter; the seeds, tho' green and very backward, were much bigger than those of the other species of this kind. This plant grows in the ruins of those fine walls that are upon the port, and that to us seem'd to be of the remotest antiquity.

It is doubted whether Strabo meant that this city had a good port, or whether we are to let that word stand in him which says that it had none at all. For my part, I believe that the old mole which is entirely ruin'd, and which is supposed to have been the work of the Genoese, was formerly built upon the foundation of some other more ancient mole, which defended the vessels of the Heracleans against the northwind: for the road which forms the cape or peninsula of Acherusia, is too open, and of no great service even to Saiques, so far is it from being a port fit for ships of war. Yet Arrian says positively that the port of Heraclea was good for such vessels. Xenophon informs us, that the Heracleans had very many of them, and that they furnish'd some to favour the retreat of the ten thousand, who look'd upon this to be a Greek city, either as founded by the Megareans, the Boeotians, the Miletians, or by Hercules himself. The beautiful medal of Julia Domna, which is in the king's collection, and whereof the reverse represents a Neptune holding a dolphin in his right hand, and a trident in his left, plainly denotes the power this city had at sea: but nothing is a greater honour to its ancient navigation, than the fleet it sent to the assistance of Ptolemy, after the death of Lysimachus, one of the successors of Alexander. 'Twas by means of this succour that Ptolemy beat Antigonus; and Mennen observes, that there was among the rest one ship call'd the Lion, of surprising beauty, and so prodigiously big, that its complement was above three thousand men. The Heracleans sent Antigonus the son of Demetrius thirteen galleys against Antiochus, and forty to the Byzantines, who were attack'd by the same Prince. We also know that the city of Heraclea maintain'd for eleven years in the service of the Romans two cover'd galleys, which were of great use to them against their neighbours,
bours, and even against those People of Africa call’d Marrucini, whence perhaps is deriv’d the Name of the People of Morocco. History is full of Instances of the Naval Power of the Heracleans, and consequently of the Goodness of their Port. After Mithridates had caus’d Scio to be plunder’d by Dorylaus, upon pretence that it favour’d the Rhodians; they put the most illustrious of the Inhabitants on board a few Ships, by that Prince’s Order, to disperse them throughout the Kingdom of Pontus: but the Heracleans were so generous as to stop them, to carry them into their Port, and to send back those unfortunate Men laden with Presents. Lastly, the Heracleans had some Years afterwards the misfortune to be beaten themselves by Triarius, General of the Roman Fleet, consisting of 43 Ships, which surpriz’d that of Heraclea, which had but 30, and those equipt in haste. Where should this great number of Vessels be shelter’d, but in the Mole we are speaking of, since there is no Port near that Place? If Lamachus, the Athenian General sent to raise Contributions upon the Heracleans, had been Master of the Entrance of this Mole, he had not loft his Fleet by Tempest, while he was ravaging the Country with the Troops he had landed. Not being in a condition to return to Athens, either by Land or Sea, he was sent home, says Justin, by the People of Heraclea, who thought themselves recompens’d for the Mischiefs the Athenians had done their Lands, by having an opportunity of winning their Friendship by Civilities.

The Cavern by which Hercules was feign’d to have descended into Hell, and to have brought out Cerberus, and which was shewn in Xenophon’s time in the Peninsula Acherusia, is much harder to find than the antient Port of Heraclea, tho’ it was two Stadia deep. It must have been clos’d up since that time; for it is certain that there was a Cavern of that Name, which gave occasion to the Fable of Cerberus. It was not wholly without grounds that a Medal was struck with the Head of the third Gordian, whereof the Reverfe is a Hercules knocking down the Cerberus, after having dragg’d him out of the Cave. M. Foucaut Counsellor of State has one of Macrinus, wherein that Dog is standing at the feet of Hercules, who holds a Club in his right hand. If Hercules was not the Founder of Heraclea, he was certainly held in great Veneration there. Pausanias informs us, that they celebrated all that Hero’s Labours.
There is a Medal of *Severus*, in which *Hercules* holds a Club in one hand; and in the other three golden Apples of the *Hesperian* Garden. Upon a Medal of *Caracalla*, *Hercules* is represented overcoming *Achelous*, in the shape of a Bull. The Fight of that Demi-God with *Hippolita* the *Amazon* is exprest upon a Medal of *Macrinus*; the Combat with the *Erymanthian* Boar upon one of *Heliogabalus*; and the Legends of all these Medals are in the name of the *Heracleans*. When *Cotta* took the City of *Heracllea*, he found in the Market-place a Statue of *Hercules*, all the Attributes whereof were of pure Gold. To shew the Fruitfulness of their Fields, the *Heracleans* caus'd Medals to be struck with Ears of Wheat and *Cornucopias*; and to express the goodness of Medicinal Plants that grew about their City, they represented upon a Medal of *Diadumenus*, an *Asculapius* leaning on a Stick, round which a Serpent was twifted.

We have no Medal remaining, that I know of, of the Kings, or rather Tyrants of this City. The Extract of *Memnon* preferv'd to us by *Photius* must comfort us for the loss of the History which *Nymphis* of *Heraclea* had wrote of his Country. That Author made his Name illustrious, not only by his Writings, but also by that famous Embassy wherein he obliged the *Galatians* to retire, at the time when they were wafting with Fire and Sword the whole Country round *Heraclea*.

This City in the first times was not only free, but also famous for its Colonies. *Clearchus*, one of its Citizens, who during his Exile had studied *Plato*’s Philosophy at *Athens*, was recall'd to appease the People who demanded new Laws, and a new Partition of Lands: the Senate oppos'd it vigorously, but *Clearchus* who was animated with no very *Platonic* Spirit, made himself Master of Affairs by means of the People: he committed a thousand Cruelties in the City; and *Diodorus Siculus* tells us that he made *Dionysius* of *Syracuse* his Model in the Art of Government. *Theopompus* a famous Historian of *Scio* relates, that the Citizens of *Heracltea* durst not go to make their court to *Clearchus*, till they had first breakfasted upon some Rue, very well knowing he would present them with a Glass of *Hemlock*, to send them to the other World.

*Clearchus* was kill'd in the twelfth Year of his Reign, while the Bacchanals were celebrating in the City. *Diodorus* tells us that his Son
Son Timotheus was elected in his stead, and that he reign’d 15 Years; Lett. IV. but Justin makes his Brother Satyrus the Successor of Clearchus. Suidas informs us too, that Clearchus was not the first Tyrant of Heraclea, since he saw in a Dream, Evopius another Tyrant of his Country: and Memnon, who is the fittest Man to be consulted, since he spent twelve Books of his History in handling that of Heraclea, is of Justin’s Opinion. Memnon, in giving the Character of Satyrus, says, he not only exceeded his Brother in Cruelty, but all the other Tyrants in the World. Being taken with a Canker that eat away all his lower Belly, quite to the Entrails, after having suffer’d as much as he deserv’d, he threw up the Care of the Government to his Nephew Timotheus, in the 65th Year of his Age, and 7th of his Reign.

TIMOTHEUS perfectly well deserv’d his Name, and was an accomplish’d Prince both in Peace and War; and accordingly he obtain’d the Title of Benefactor and Saviour of his Country. Before he died, he gave a share in the Government to his Brother Dionysius, who taking advantage of the Retreat of the Persians, whom Alexander had just then beaten at the Battel of the Granicus, extended the Limits of the Kingdom of Heraclea a great way. After the Death of Alexander and Perdiccas, Dionysius married Amastris the Daughter of Oxathris, Brother of Darius, and Cousin of that beautiful Statira who was worthy of having Alexander for her Husband. Alexander himself, before his death, had taken care to marry Amastris, to Craterus one of his Favourites; who being afterwards enamour’d of Philas the Daughter of Antipater, was not displeas’d that Amastris, or Amestris according to Diodorus Siculus, should marry Dionysius. That Prince was a Man of Honour, and quitted the Name of Tyrant for that of King, which he maintain’d with great Dignity: and it was certainly this King that Strabo had in view, when he says, there were Tyrants and Kings of Heraclea. King Dionysius grew so big and fat amidst all these Felicities, that he fell into a kind of Lethargy, which they could scarce recover him from, even by running Needles deep into his Flesh. Nymphis ascrib’d this Distemper to Clearchus, Son of the first Tyrant of Heraclea; he says, that Prince shut himself up in a Box, out of which he peep’d only with his Head to give Audience. We may believe what we please of this Story: good King Dionysius, as fat as he was,
was, made a shift to have three Children by *Amasiris*: Clearchus, Oxathris, and a Daughter of the same Name. He left the care of his Children and the Administration of the Kingdom to his Wife, and dy'd 55 Years old, after having reign'd thirty Years, and deserv'd the Name of a very merciful Prince: *Antigonus*, one of *Alexander*’s Successors, took care of the Education of *Dionysius*’s Children, and of the Affairs of *Heraclea*. But *Lysimachus* having married *Amasiris*, was Master of the City, even long after having deserted that Princess; for being retired to *Sardis*, he married Arsinoe the Daughter of *Ptolemeus* *Philadelphus*.

**NEVERTHELESS Clearchus**, the second of the Name, ascended the Throne of *Heraclea* with his Brother Ozathris; but those Princes render'd themselves odious by a horrible Assasination of their own Mother, whom they caus'd to be smother'd in a Ship, in which she was probably going from *Heraclea* to *Amasiris*, a Town she had lately founded, and call'd by her own Name. *Lysimachus* who then reign'd in *Macedon*, shock'd at so black an Action, and out of a just return of Tenderness for *Amasiris* his first Wife, came to *Heraclea*, and put to death the two Parricide Princes; so that it is not likely they reigned 17 Years, as *Diodorus Siculus* will have it, who calls the younger *Zathras*, instead of *Oxathris*. *Lysimachus*, according to *Memnon*, restor'd the City to full liberty, but it did not long enjoy it; for *Arsinoe*, who had a great power over that Prince, having obtain'd the possession of it, gave the Government of it to *Heracleitus*, who was its seventh Tyrant.

The *Heracleans*, after the death of *Lysimachus*, having a mind to shake off the Yoke of Tyranny, beneath which they had groan'd for 75 Years, made a Proposal to *Heracleitus* that he should withdraw with his Riches; but the Tyrant was so enraged at their Presumption, that he prepared to punish the chief Men of the City: however he happen'd not to be strong enough for them; for they threw him into Chains, razed the Walls of the Citadel even with the ground, and after having sent an Embassay to *Seleucus*, another of *Alexander*’s Successors, proclaim'd *Phocrites* Administrator of the City. *Seleucus* having given their Embassadors a very scurvy Reception, they made a League with *Mithridates* King of *Pontus*, with the *Byzantines*, with the *Chalcedonians*, and even recall'd all their Exiles.
The Republic of Heraclea maintain'd itself honourably till the time when the Romans became formidable in Asia. To make sure of the Senate, that Republic sent a Deputation to Paulus Emilius, and to the two Scipio's; and it was no fault of the Heracleans, that Antiochus did not make his peace with the Romans. At length, so good an Intelligence was fix'd between Rome and Heraclea, that those two Cities made League offensive and defensive, the Articles whereof were wrote upon Tables of Brals at Rome, in the Temple of Jupiter Capitolinus, and at Heraclea in that of the same God. Yet Heraclea was strenuously besieged by Prusias King of Bithynia, who had certainly carried it, but for a Stone from a Sling, which broke his Thigh, and oblig'd him to retire just as he was mounting to the Assault. After this the Galatians very much disturb'd this City, but they were forc'd to retire. Notwithstanding her Alliance with the Romans, she thought it her true Interest to observe a Neutrality, during the War that the Romans waged with Mithridates, under the Command of Murena. Terrify'd on the one hand at this formidable Power, and alarm'd with the nearness of the King of Pontus, Heraclea at first refus'd that Prince's Fleet entrance into her Port, and furnish'd him only with Provisions. Afterwards, by the Persuasion of Archelaus General of the Fleet, the Heracleans gave him five Gallies, and cut the Throats of all the Romans that were in their City to exact the Tribute, with such Secrecy, that it was never known. At length, Mithridates himself was receiv'd in the Place by means of his old Friend Lamachus, whom he corrupted with Money.

That Prince left Cannacorix there in Garrison with four thousand Men; but Lucullus, having beaten Mithridates, caus'd the City to be besieged by Cotta, who having taken it by treachery, and totally pillag'd it, reduc'd it to ashes. He receiv'd the Sirname of Ponticus at Rome, but the immense Riches he brought from Heraclea, occasion'd him violent Troubles. He was accus'd in open Senate by one of the most illustrious Citizens, who painted in such lively Colours the Conflagration of a powerful City which had been deficient in her Alliance with the Romans, only thro' the Fraud of her Magistrates, and Treachery of her Enemies, that a Senator could not forbear saying to Cotta, We gave you orders to take Heraclea, but not to destroy it. All the Captives were sent home.
home by the Senate's Direction, and the Inhabitants again settled in the possession of their Goods. They were allow'd the Use of their Port, and Freedom of Commerce. Britagoras spare'd for nothing that might reap people it; and made his court a long while to Julius Caesar, tho' in vain, to obtain the primitive Liberty of its Citizens. It was probably about this time that the Romans sent the Colony thither, spoken of by Strabo, and of which one part was receiv'd in the City, and the other in the Country. Before the Battel of Actium, M. Anthony gave that quarter of Heraclea to Adiatorix Son of Demencecellus King of the Galatians; and this latter, as he said, by Anthony's Permission, cut the Throats of all the Romans in it: but after the Defeat of that General, he was carry'd along in Triumph, and put to death with his Son. After this Expedition, Heraclea was made part of the Province of the Pontus, which was join'd to Bithynia. Thus was this City incorporated into the Roman Empire, under which it, still flouri'h'd, as appears from the Remains of the Inscription of Trajan, mention'd above.

**HERACLEA** afterwards fell into the hands of the Greek Emperors; and twas in the Decadence of that Empire, that it receiv'd the Name of Penderachii; which, according to the Greek Pronunciation, seems to be a Corruption of Heraclea Pontica. It was possess'd by the Emperors of Trebifond after the French enjoy'd the Empire of Constantinople; but Theodore Lascaris won it from David Comnenus Emperor of Trebifond. The Genoese seiz'd Penderachii among their Eastern Conquests, and kept it till Mahomet II. the greatest Captain of his Age, drove them from it. Since that time it has continued to the Turks; they call it Ereghi, and that Name too seems to retain something of Heraclea. At present they know nothing in the world of Tyrants, Romans, or Genoese. One single Cadi administers Justice, a Waivode collects the Land-Tax and Capitation of the Greeks: the Turks pay only the Prince's Dues; happy that they can smoke at their ease among those fine Ruins, without knowing or caring what pass'd there heretofore.

We were not long enough in Penderachii to disentangle its History; for we only lay there, and departed the second of May, in such fine Weather, that we made 80 Miles with all the pleasure imaginable. About four in the Afternoon we enter'd the River Partheni, whose Name the Greeks
Greeks have retain'd still; but the Turks call it Dolap. The River is not a very great one, tho' it was one of those which the ten thousand were afraid to pass. Strabo and Arrian tell us it separated Paphlagonia from Bithynia. If that Author were to come to life again, he would find it still as beautiful as he describ'd it. It flows among those flowry Meadows which obtain'd it the Name of Virgin. Dionysius Byzantinus had been more exact, had he made it run thro' the Country of Amastris, instead of thro' the middle of the City: and he imagines too that the Name of Virgin was given it upon account of Diana, who was ador'd on its Banks. The Citizens of Amastris represented it upon a Medal of Marcus Aurelius; the River appears like a young Man lying down, holding a Reed in his right hand, with one Elbow leaning upon some Rocks, out of which gushes his Stream. Pliny was not well acquainted with the disposition of these Coasts, for he has plac'd the River Parthenius a great way beyond Amastris, and even further than Stephane, whom we shall speak of by and by. Yet we discover'd Amastris the next day, which was the third of May, about nine in the morning; and we lay by that day in the River of Sita, after having gone 70 Miles, partly by Rowing, and partly by Sailing.

Amastris, which they now call Amastrum, and not Famastro, as our Maps write it, is a pitiful Village built on the Ruins of the antient City Amastris, by the Queen we before spoke of, who united in it four Villages, Sesame, Cytore, Cromne, and Tios: but the Inhabitants of Tios soon afterwards left that Society; and Sesame, which was as it were the Citadel of the Town, is what properly took the Name of Amastris. We must read Arrian before we can well understand Strabo: for Arrian reckoning 90 Stadia from the River Parthenius to Amastris, 60 Stadia from Amastris to Erythine, as many thence to Cromna, and from Cromna to Cytore, where was a Port, 90 Stadia; we must infallibly conclude that the aforesaid Queen Amastris, to people her new Town, fetch'd thither the Inhabitants of all those Villages. Besides, Memon fays it in so many words, and informs us further that this Alteration happen'd after the Retreat of Amastris, who was provok'd at Lysimachus her Husband's having married Arsinoe at Sardis. Now since, according to Strabo, the Citadel which was before call'd Sesame, took the Name of Amastris, it is out of all doubt that the antient City of Sesame mention'd by Stephanus Byzantius,
Phineus fix’d his first Abode, was situated where Amasra now stands. Pliny agrees that heretofore Amafris was call’d Se-

tame, and that Mount Cytore, so famous for its Box-trees, with which all

the Coasts of the Black Sea are cover’d, was distant from Tios 63 Miles.

Cytore was a Port dependant upon Sinope, but Amafris follow’d the Fate

of Heraclea. The Situation of Amafris is advantageous, for it stands

upon the Isthmus of a Peninsula, whose two Bending form so many Ports.
in Arrian’s time there was one very convenient for Ships of War; both

are now fill’d up with Sand. That Author speaks of Amafris as of a

Greek City, because its Foundress, tho a Persian, was Queen of Heraclea,

and it was first begun by a Colony of Greeks. The Goodness of the Ports

of Amafris gave occasion to the Senate and People of that City to strike

Medals: there are some of Nerva, of M. Aurelius, of the younger Fan-

stina, of Lucius Verus, the Reverses whereof represent a Fortune standing,

holding in her right hand a Rudder, and in her left a Cornucopia. Neither
did they fail to strike others in honour of Neptune, as that of

Antoninus Pius in the King’s Clofet, on which that God holds with his right

hand a Dolphin, and with his left a Trident. It is somewhat wonderful

there should be so many Medals of a City, which never made much noise in

History: they struck them in honour of almost all the Deities. The Diana

of Ephesus was not forgot. The King has a Medal of Domitia Wife of Do-

mitian, on the Reverse whereof that Diana is represented. There are

Medals of Amafris stamp’d with the Head of Antoninus Pius, with Re-

verses of Jupiter, of Juno, of the Mother of the Gods, of Mercury, of

Castor and Pollux. There is particularly one with the Head of M. Aurelius,

and a Reverse of Homer, as if the Town of Amafris expected Glory upon

account of the Birth of that great Man. There is not any Medal

of this Town more beautiful than that which the King has with the Head

of Julia Maja: the Reverse represents Bacchus standing, drest like a Woman

holding a Pot in his right hand; Jupiter is on his left hand standing

too, but with very different Attributes, for he has a Spear in his right,

and a Bolt in his left hand. The Medal of M. Aurelius plainly shews

this City must have gain’d some considerable Advantages over its Neigh-

bours, since its Reverse is a Woman with Trophies on her left hand.

That of Faustina the younger, and of Gordian Pius, are remarkable for

their
their Reverses, whereon is a Victory which in her right hand holds a Lett. IV. Crown, and a Palm in her left. That of Lucius Verus is no less valuable; it is a winged Victory with the same Attributes. The King has a fine one, with the Head of the same Emperor: Mars quite naked is on the Reverse, his Helmet on his Head, in the posture of a Man marching along with a Spear in his right hand, and a Buckler in his left. With relation to Physick, I have a sort of kindness for the Citizens of Amastris, for their having struck several Medals in its Honour: We see a great many Esquapius's of Amastris with Sticks, round which a Serpent is winded. The Goddess Salus is represented upon some others, still not forgetting the Serpents; most of the Heads are of Adrian, Antoninus Pius, M. Aurelius, and Faustina the younger.

There remains no Medal of the Foundress Amastris, who was stilled at Sea by order of her Brothers. After her Death Lysimachus gave the Towns of Amastris, Heraclea, and Tios to his Wife Arsinoe, who deliver'd them to Hercules the seventh Tyrant or King of Heraclea. His Reign was not long, for Lysimachus dying some time afterwards, Heraclea and Amastris shook off the Yoke. Amastris was even dismember'd from the Kingdom of the Heracleans: and when Antiochus the Son of Seleucus declar'd War against Nicomedes King of Bithynia, this Nicomedes who stood in need of the Assistance of the Heracleans, was never able to put them again in possession of Amastris, because it was enjoy'd by Eumenes, who rather chose to make a Present of it to Ariobarzanes, Son of Mithridates, than to restore it to those of Heraclea.

After the taking of Heraclea by Cotta, Triarius, by that General's Order, seiz'd Amastris, where Cannacorix was retir'd; and from that time the City remain'd under the Dominion of the Romans and their Emperors, till the Establishment of the Greek Emperors. It was part of the Empire of Trebisond founded by the Comnenii, after the French were settled at Constantinople: but Theodore Lascaris having defeated Ithibin Sultan of Iconium, took Amastris in 1210, with Heraclea and some other Places. Amastris was in the possession of the Genoese, when Mahomet II. took Constantinople and Pera. They thought fit to declare War against him, upon his refusing to restore them Pera. Mahomet went in Person to Amastris, with a numerous Artillery, which made so strong an Impression,
sion, not upon the Walls of the Town, but upon the Minds of the Inhabitants, that they open'd him the Gates. He left there only the third part of the Inhabitants, and caus'd the rest to be transported to Constantino

Ple.

W E will leave the City of Amastsio in the hands of the Turks, and pursue our Journey. The 4th of May we left the River Sita, which I find neither in Maps nor Books: we went but 30 Miles further, and the North-wind obliged us to encamp on a wretched flat Shore, where we had much ado to defend ourselves from the Wind. The 5th of May we doubled Cape Pisello, which the Antients knew under the Name of Carambis, and which they make to be just opposite to the Ram's Head of the Chersonesus Taurica, now call'd the Little or Crim Tartary. The Antients, as Strabo observes, compar'd the Black Sea to a Bow bent, the String being represented by the South Coast, which would be almost in a ftrait line, but for Cape Pisello.

THAT day, the 5th, we made but 50 Miles, and encamp'd on the Banks of the Sea at Abono, where are nothing but wretched Cazerns for a great number of Workmen that are employ'd in making Cordage for the Grand Signior's Ships and Gallies. I forgot to mention that the Coasts of the Black Sea furnish in abundance every thing necessary for flocking the Arsenals, Magazines, and Ports of that Emperor. As they are cover'd with Forests and Villages, the Inhabitants are oblig'd to cut and saw the Wood for the Navy. Some make the Nails, others the Sails, the Cables, and all the necessary Rigging. There are Janizaries set to oversee these Workmen, and Commissioners to press Seamen. From hence the Sultans have had their strongest Fleets in the time of their Conquests, and nothing would be easier than to restore their Navy. The Country is excellent; it abounds in Provisions, as Corn, Rice, Meat, Butter, Cheese; and the People live very soberly.

ABONO seems to be the Remnant of the Name of an antient Town call'd The Walls of Abonos. If I wrote to a Man of musty Erudition, I would value myself highly upon this pretended Discovery; but as I have the honour to write to a Minister that knows the just Value of things, I hardly dare propose this Conjecture. Be it as it will, those Walls of A-
Defer

iption of the South Coasts of the Black Sea.

bono were never any other than a paultry Village, whose Name Strabo, Lett. IV. Arrian, Ptolemy, and Stephanus Byzantinus have preserv'd.

I AM much fonder of an admirable Species of Chamaerhododendros, with yellow Flowers; which we discover'd: it may not only serve to explain a Passage of Pliny, as may also another fine Species of that Genus, with purple Flowers, which we saw beyond Penderachi; but also help us to account for the sad Accident that happen'd to the ten thousand, who after the Defeat of the young Cyrus, retired into their own Country along the Coasts of the Black Sea. I shall do myself the honour, my Lord, to send you the Description of those two Plants, when the Fruits of it are grown compleat.

We left Abono the 16th of May, with design to go to Sinope; but the Rain oblig'd us to stop half way, and to encamp along the Shore 40 Miles from that City. You see some very pretty Villages on the Coast at the Entrance of Woods of a surprizing Beauty. Stephanio is none of the least of them: that Name has such a resemblance with that of Stephan, which we find in Pliny, Arrian; Marcian of Heraclea, and Stephanus Byzantinus, that there's no room to doubt that it is deriv'd from it, and that consequently the antient City was not far from this Village.

The Sea ran so high the next day, the 17th, that we were forc'd to land in a Creek eight Miles from Sinope, whither we went the same day on foot, simpling all the way: we stay'd there two days.

I am, My Lord, &c.
LETTER V.

To Monseigneur the Count de Pontchartrain, Secretary of State, &c.

MY LORD,

T were to be wish'd that among the many Regulations that have been made in France for the Promotion of the Sciences and polite Arts, there had been one relating directly to the improving of Geography: for the Faults committed by the Geographers are very essential, and often occasion Travellers, Pilots, and sometimes Generals themselves, to take false Measures. I would have some Token of Capacity requir'd of Geographers, before they were allowed to publish Maps; and they should be obliged to travel themselves for a certain time, since they undertake to be Guides to others in their Travels.

I THINK nothing is so difficult as to make an exact Geographical Map. It is necessary for that purpose to have been upon the spot, of which one pretends to give a Plan, to take the Measures of it with good Instruments, and to make the necessary Observations as to the Heavens. Our most famous Geographers usually do their Work in their own Country, without knowing the Places they represent; they copy the Maps that are already extant; they rely upon imperfect Relations of Travels, and fancy themselves wondrous Artificers when they have grav'd on the Margins of their Performances a few silly Ornaments, that generally have nothing in the world to do with the Countries they describe. The Sea-Charts are more exact than the others, frequent Shipwrecks having at length made
A Prospect of Sinope on the side of the Black sea.
made them feel the Necessity there is of knowing the Coasts, yet the Windings of these Coasts are generally ill drawn. In short, if we have any certain Informations with respect to Geography, as no doubt we have, we are oblig'd for them to the Astronomers, who by repeated Observations have determin'd the Position of an infinite number of Places. How much do we owe to the Discoveries of Galileo, and of those who follow his Steps? M. Cassini not only deserves the Name of the greatest Astronomer of this Age, but also that of the greatest Geographer that ever was. If we have excellent Maps of Mess. de Liße, the reason is, because they are skilful Cosmographers, and keep a Correspondence with the most learned Astronomers and most experience'd Travellers. How many Geographers in France, Holland, and Italy, where most new Charts are made, whether of Land or Sea; how many, I say, apply themselves to Astronomy? Most of them build Kingdoms, Provinces, nay, Maps of the whole World, by their Fire-side, Rule and Compass in hand, without having ever been beyond the Smoke of their own Chimneys, or consulting those that have.

The Position of Sinope is what put me out of humour with our Geographers. It is so well describ'd in Polybius and Strabo, that 'tis unpardonable not to know that this City stands upon the Isthmus of a Peninsula about six Miles in circuit, ending in a considerable Cape. Yet Sinope is set down in our Maps upon a strait open Shore, without the least appearance of any Port, tho' it has two very good ones, and very well describ'd by Strabo. This advantageous Situation was no doubt what invited the Milesians to build a Town on it, or at least to send a Colony thither; for Autolicus, one of the Argonauts, was reckon'd the Founder of it. Plutarch and the Scholiast of Apollonius Rhodius go further back to look for the Origin of this City, but no body now is affected with such Disquisitions. The Inhabitants of Sinope undertook to fortify all the Avenues of their Cape, that they might be able to reftift the Undertakings of that Mithridates, who, according to Polybius, descended from one of the seven Persians that put the Magi to death, and govern'd the Country which Darius had given as a Recompence to his Ancestors, upon the Coast of the Pontus Euxinus: it was perhaps the same Mithridates that was Founder of the Kingdom of the Pontus.

Vol. II. X W E
A Voyage into the Levant.

We are not to mistake this Founder for the great Mithridates Eupator, Son of Mithridates Evergetes. Eupator was born at Sinope, he was bred there, he honour’d it with Benefits, fortify’d it, and put it in a condition to resist Murena, General of the Roman Army, after Sylla was withdrawn out of Asia. At last Mithridates made Sinope the Capital of his Dominions, and Pompey would have him buried there. Pharnaces was the first that depriv’d this City of its Liberty. This Pharnaces was not the Son of the great Mithridates, but his Grandfather; for according to the Genealogy of the Kings of the Pontus, drawn up by Tollius, there was a Pharnaces who was Father of Mithridates Evergetes. Lucullus added Sinope to the Roman Conquests, in delivering that place from the Yoke of the Cilicians, who had got possession of it under pretence of holding it for Mithridates. The Cilicians, at the approach of the Roman Troops, set fire to the Town, and made their escapes in the night; but Lucullus, whom the true Citizens look’d upon to be their Deliverer, enter’d Sinope, and put to the Sword eight thousand Cilicians, who were not as quick as the rest. He restor’d the Inhabitants to the Possession of their Effects, and did them all manner of good Offices, struck with having seen in a Dream the Founder of their City the day he made his Entry. The Romans sent a Colony thither, which enjoy’d part of the City and of the Country. This Country is such as Strabo describ’d it, that is to say, all the Ground between the Town and the Cape is wholly thrown into Fields and Gardens. Appian relates the taking of Sinope in another manner, however he agrees in the Dream and Clemency of Lucullus. That General, according to Plutarch, in his pursuit of the Fugitives, found upon the Sea-side the Statue of the aforesaid Autolicus, which they had not time to carry off with them, so he brought it away. ’Twas a fine piece of Workmanship; they paid it divine Honours, and fancy’d that it gave Oracles.

’Twas probably about this time that they struck at Sinope the Medal I have brought from thence, or at least it might be struck upon Lucullus’s account. On one side ’tis a Head naked; after the Roman manner, which seems to me to be that General’s; on the Reverse is a Cornucopia, which shews the Riches that the Ports of Sinope drew thither. It is plac’d between the two Caps of Castor and Pollux; and these Caps, over.
Description of the South of the Black Sea.

over which are a couple of Stars, inform us that those Sons of Jupiter and Leda favour’d the Navigation of the Sinopians. The Colonies they settled, shew that their Naval Power was very extensive; but nothing reflects more Glory upon this City, than the Succour it gave to the Remnant of the Army of the ten thousand Lacedemonians, whose Retreat is one of the finest Pieces of the Greek History.

The Sinopians even affected under the Roman Emperors to preserve to their City the Name of a Roman Colony. Patinus has given us the Type of two Medals, whose Legends make mention of it; one is of the Head of Caracalla, and the other of that of Geta: the Reverse of this latter is a Fish, which puts me in mind of the great Fish-trade that they still drive in this Town. Except the Cordage they send to Constantinople, they deal in nothing but Salt-fish and Train-oil. Their chief Salt-fish are Mackrels, and Pilchers or young Tunnies: the Oil is drawn from Dolphins and Sea-Calves. As to the Medal of Caracalla, it represents Pluto leaning on a Bed; his Head is laden with a Bushel, an Eagle perch’d upon his left fist, and he holds with his right a Hasia pura, that is to say, a Spear without an Iron Head. Tacitus, after speaking of the pretended Miracles of Vespasian, who they tell us restor’d a blind Man to sight, and made a Cripple walk in the City of Alexandria, relates in what manner the Statue of Pluto, or the Jupiter of Sinope, was transported to Alexandria, by order of Ptolemy the first King of Egypt. That Prince sent a famous Embassy to the King of Sinope, call’d Stryrothemis, who being prevail’d upon by Presents of a great Value, after having amus’d the Deputies three Years with various Put-offs, at length consented that the God should be gone, but it must not be done without a Miracle. To satisfy the People, who grudg’d Europe so great a Felicity, and were very apprehensive of the fatal Consequences of that Deity’s departure, they gave out that the Temple was fallen, and that the Statue went on board all alone, and of its own free Motion. What Stuff will not People broach, when they have a mind to make a Miracle of a thing? The Report went, that in three days it pass’d from Sinope to Alexandria, where they rais’d it a magnificent Temple, upon the same spot where formerly had been one consecrated to Serapis and Isis; and it is likely
it retain'd the Name of Serapis for the same reason; for Eustathius observes, that the Serapis of the Egyptians is the same as the Jupiter of Sinope.

Pharnaces having by his Revolt oblig'd the great Mithridates his Father to kill himself, pretended to be a Friend to the Romans, and was contented with the Cimmerian Bosporus, which Pompey granted him; but some time afterwards flattering himself with hopes that he might be able to recover the other Kingdoms of his Father, while Pompey and Julius Cesar kept the whole Roman Empire in a Combustion, he pull'd off the Mask, and took several Towns on the Coasts of the Pontus Euxinus; Sinope was not one of the last. He was afterwards beaten by Cesar, and oblig'd to yield Sinope to Domitius Calvinus, who had Orders to continue the War against Pharnaces. It is not known what ill Treatment the City might have then; but it is certain the Walls were very fine in Strabo's time, who liv'd under Augustus; the present were built under the last Greek Emperors. The Walls have double Ramparts, defended by Towers mostly triangular and pentagonal, which present but one Angle. The Town is commanded landward, and would require two Fleets to besiege it by Sea. The Castle is very much neglected now. There are but few Janizaries in the Town, and they will admit of no Jews. The Turks, who mistrust the Greeks, oblige them to lodge in a great Suburb, that is without any defence. We found no Inscription either in the City or Parts adjacent; but to make us amends, besides the Fragments of Marble Pillars that are set in the Walls, we saw a prodigious quantity in the Burying-place of the Turks amidst several Chapterers, Bases, and Pedestals of the same kind: they are the Remains of the Ruins of the magnificent Gymnasion, Forum, and Porticoes spoken of by Strabo, not to mention the antient Temples of the Town. The Baffa encamp'd with all his House at the foot of the Walls between the Town and the Suburb. As for us who were look'd upon as Miscreants, tho' we were treated at the Baffa's with all the Complaisance in the world, we lodg'd in the Suburb, at the House of a Greek, who sold very good Wine of high Growth, for they have no low Vines. The Water here is excellent, and they cultivate Olive-trees of a reasonable size: but as fine as this Country is, it produces none but common Plants, except one Species of Wormwood that grows in the Sand along the Shore,
Description of the Coasts of the Black Sea.

Description of the Coasts of the Black Sea.

...shore, and which in all probability must be the Abysinthium Ponticum of Lett. V. the Antients, which I believe is known to no modern Author. Perhaps...it is more common towards the Mouths of the Danube, for Ovid says the Fields there produce nothing so common as Wormwood. Perhaps too he speaks poetically, and uses the Word Abysinthium only to express in a lively manner the Bitterness of his Banishment.

The Plant we are speaking of is an Under-shrub, two foot high, hard, bushy, and branchy from the very bottom, where it is as big as a Man's little finger, and reddish. The rest, as well as the Branches, is cottony and white. The whole Plant is garnish'd with Leaves of the same colour, pretty soft, almost round, two inches broad, but more slenderly cut than that kind which is cultivated in the Gardens by the name of the Little Abysinthium, or the Abysinthium of Galen. From the junctures of the Leaves of our Abysinthium Ponticum, arise Branches and Sprigs laden with Leaves less round, and yet more slenderly cut; the last that grow towards the extremity of the Branches, which are close enough to one another, are not above half an inch long and half a line broad, and are usually quite plain, or have at most but one or two Divisions. The Flowers grow in abundance all along the Branches and Sprigs, which are more cottony and whiter than the rest of the Plant. Each Flower is a Button two lines long, consisting of very slender Leaves posited like Scales, and cover'd with a pretty thick Down, which said leaves enwrap seven or eight Fleurons of a pale yellow, very slender, divided into five points in the place where they open; they let out a little Sheath of a deeper colour, across which juts out a greenish Thred. Each Fleuron bears upon an Embryo of Seed; which is not ripen'd till the latter Season; it is very small and brown. This kind of Wormwood has been cultivated in the King's Garden above twenty Years, and I can't find how it came thither. Perhaps some Missionary might bring the Seed of it from the Coast of the Black Sea. The Root of this kind of Wormwood is hard, ligneous, reddish, divided into Fibres, wavy and hairy. The Leaves and Flowers are extremely bitter; their Smell is not so strong as that of the common Wormwood that grows naturally in the Alps, and which thrives in all the Gardens of Europe.
CHARACTIC, a Mahometan Captain, surpriz'd Sinope, and pillag'd it, with design to carry off the Treasures which the Emperors had deposited there; but he was oblig'd to leave the Place, without meddling with the Riches, by order from the Sultan his Master, who courted the Friendship of Alexis Comnenes, and had sent him an Embassador. The Government of the Town was given to Constantine Dalaphenes, a Kinsman of the Emperor's, and the greatest Captain of that Age. When the French and Venetians made themselves Masters of Constantinople, Sinope fell into the power of the Comnenes, and was one of the chief Cities of the Empire of Trebisond. Sinope afterwards became a Principality independent of Trebisond; and it was probably some Sultan that made a Conquest of it at the time when they spread themselves over Asia Minor: for Ducas relates, that Mahomet II. being at Angora in 1461. was saluted there, and receiv'd the Presents of Ismael Prince of Sinope, by the hands of his Son. Mahomet bid him give his Father to understand, that he must deliver him up his Dominions; 'twas a Compliment of no very easy digestion, but the Turkish Fleet appearing before the Town, made Ismael resolve to obey. Chalcondylus says, he exchang'd his Principality for the City of Philippopolis in Thrace, tho' there were 400 pieces of Artillery on the Ramparts of Sinope. By the same Treaty Mahomet acquir'd Castamene, a very strong Town depending upon the same Principality. Those Turks that upbraided the Christians with carrying on bloody Wars against one another, are poorly acquainted with the History of their own Empire; for the first Sultans made no scruple to despoil the first Mahometans, whose Lands lay, as we call it, convenient for them. 'Tis universally known that they conquer'd Asia Minor only from Princes of their own Religion, who had erected themselves into petty Sovereigns at the cost of the Greeks.

ONE cannot pass by Sinope without calling to mind the famous Cynick Philosopher Diogenes; that Diogenes, whose sharp Sayings Alexander so much admired, was a Native of this Place. You know, my Lord, Alexander told his Courtiers one day, that were he not Alexander, he could with to be Diogenes, which he said upon occasion of an Answer that Philosopher made him; for that Prince honouring him with a Visit at Corinth, ask'd him, If he had need of any thing? Diogenes answer'd, He had need...
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need of nothing but the Warmth of the Sun, and that therefore he wish'd he would stand a little on one side, and not take that from him. His Epitaph is to be seen on an antient Marble at Venice, in the Court of the House of Erizzo; it is grav'd beneath the figure of a Dog, sitting upon his Breech, and may be thus translated:

Qu. SPEAK, Dog, whose Tomb do you watch so carefully? Anf. THedog's. Qu. Who is it you call Dog? Anf. Diogenes. Qu. Of what Country was he? Anf. Of Sinope, the same that formerly liv'd in a Tub, and that now has the Stars for his abode.

THE Terra Sinopiana, which Strabo, Dioscorides, Pliny, and Vitruvius mention'd, is not green, as many believe, imagining that the green Colour which in Heraldry is call'd Sinople, took its Name from it. The Terra Sinopiana is a kind of Bolus more or less deep, which was formerly found about this City, and which they brought to it to distirbute it. What proves that 'twas really nothing but Bolus, is, that the Authors above quoted affirm, that 'twas as fine as that of Spain: every body knows that there is very fine Bolus found in many parts of that Kingdom, where they call it Almagra; and this Bolus, in all likelihood, is a natural Saffron of Mars. Yet it is possible there may be some sort of green Earth in the Country of Sinope, for Chalcondylus says there is excellent Copper near it; and, I believe, the green Earth, which the Antients call'd Theodotion, to have been, properly speaking, nothing but natural Verdigrise, just as it is found in the Copper Mines. The Antients had an esteem for the green Earth of Scio, but the People there know nothing of it now, or at least nobody could give us any Information about it.

We departed from Sinope the 10th of May, and got but 18 Miles, because the ill Weather carried us to Carsa, as the Natives pronounce it. This Village is call'd Caroifa in our Maps, and this Name has yet more fimilitude to that given it by the Antients; for Arrian calls it Caroufa, and says with good reason, 'tis a pitiful Port, a hundred and fifty Stadia distant from Sinope, which is just eighteen Miles and a half. 'Tis surprizing that the Measures of the Antients should sometimes answer so exactly to the modern Computation.

The 11th of May we encamp'd upon the Shore of the Island form'd by the Branches of the River Halys, 30 Miles from Carsa. Here is another:
other Blunder in our Geographers, who make this River run from the South, whereas it comes from the East. They have no other Excuse, but that Herodotus committed the same Mistake; yet 'tis a long while ago since Arrian corrected it, who review'd the Places in person, by order of the Emperor Adrian. Strabo, who was of that Country, perfectly well describes the course of the Halys. Its Sources, says he, are in the greater Cappadocia, whence it flows towards the West, and then winds towards the North thro Galilea and Paphlagonia. It took its Name from the salt Grounds thro which it passes. Indeed all those Parts are full of a fossil Salt; it is found even in the great Roads and arable Lands: its Salt-nefs approaches a little to Bitter. Strabo, who omitted nothing in his Descriptions, justly observes that the Coasts from Sinope quite to Bithynia are cover'd with Timber proper for building of Ships, that the Fields are full of Olive-trees, and that the Joiners of Sinope made beautiful Tables of Walnut and Maple Wood. All this is still practis'd, except that instead of Tables which are not us'd in Turky, they use the Maple and Walnut-tree Wood, in making of Sophas, and wainscoting Rooms: so that 'twas not this part of the Black Sea that Ovid declaim'd so vehemently against, in his third Letter written to Rufius from the Pontus.

The next day we perform'd no more than twenty Miles, the North Wind forcing us in spite of our teeths to cast Anchor at the Mouth of the Casalmae, in the Port which the Antients nam'd Ancon. The Casalmae, which is the biggest River upon all this Coast, was heretofore known by the Name of Iris. Strabo did not forget to tell us that it ran thro Amasia his own Country, and that it receiv'd the River Themisyea before it falls into the Pontus Euxinus.

We left behind us upon the Sea-shore a Village built on the Ruins of Amytus, an antient Colony of the Athenians, according to Arrian. Theopompus, who in Strabo ascribes the Foundation of it to the Milesians, agrees with him; and thereby he informs us of the reason why the Town was call'd Pireum, which was the Name of one of the Ports of Athens. The Town of Amytus was a long while free, nay, and appear'd so jealous of its Liberty, that mention was almost constantly made of it in its Medals. There are Medals of that Legend, with the Heads of Ælius, Antoninus Pius, Caracalla, Diadumenus, Maximin, Tranquillin. Alexander the Great being
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being in Asia, restor’d the Liberty of Amisus; the Siege and taking of that City by Lucullus are describ’d very copiously in Plutarch. That Roman Captain not thinking fit to press it too closely, left Murena before it; but return’d thither after the Defeat of Mithridates, and had easily carried it, but for the Engineer Callimachus, who after having heartily fatigue’d the Roman Troops, and finding he could no longer defend the Town, set it on fire. Lucullus, with all his Authority, could not extinguish the Flame; and he began to be very uneasy that he should be less happy upon such an occasion than Sulla, who had sav’d the City of Athens from being consum’d. But Heaven back’d his Wishes, and the Rain fell time enough to save part of Amisus: Lucullus caus’d the rest to be rebuilt, and affected to shew the Citizens as much Clemency as Alexander had shewn the Athenians: in short, Amisus was restor’d to its former Liberty. As to the Town of Eupatoria, which Mithridates had built, and call’d by his Name, near to Amisus; it was taken by Storm, and level’d with the Ground, during the Siege of Amisus. It was afterwards rebuilt, and but one Town made of these two, which was call’d Pompeiopolis, or the Town of Pompey; but it did not long enjoy its Liberty, Pharnaces the Son of Mithridates besieg’d it during the Wars of Cæsar and Pompey, and won it with such mighty Difficulties, that to be reveng’d upon the Inhabitants, he cut all their Throats with the utmost Cruelty. Cæsar, now Master of the World, beat Pharnaces, and oblig’d him to submit. He thought, says Dion Cassius, he made the Citizens of Amisus sufficient Amends for all the Misfortunes they had undergone, by granting them that Liberty which was so dear to them. Mark Anthony, according to Strabo, put the Town again into the hands of its Kings; and which was whimsical enough, the Tyrant Strato having given it very ill Usage, Augustus, after the Battel of Actium, allow’d it its antient Liberty.

IT was perhaps upon this occasion that the beautiful Medal which is in the King’s Closet, might be fix’d with the Head of Aelius Cæsar. The Reverse is Justice standing, holding a pair of Scales in her hand; for the Epoch ΡΕΘ agrees with that of Augustus. The Peasants that work’d at making of Cordage brought us some Medals which are pretty common, among which was one of the Town of Amisus which was not so common; on one side is the Head of Minerva, on the other Perseus having
just cut off the Head of Medusa. We observ’d above that Amisus was a Colony of Athens: no doubt they still adore’d that Minerva, and as she had a great share in Perseus’s Expedition, they represented upon the Revers[e] one of that Hero’s greatest Actions.

ONE cannot pass by these Coasts without calling to mind that the Ca-salmas water’d part of that beautiful Plain of Themisiea, where the famous Amazons had their little Empire, if we may venture to say thus much of Women, who are usually counted imaginary: yet Strabo, who places them in these parts, informs us, that the Thermodon water’d the rest of their Country. This River agreeably recalls the Idea of those Heroines, of whom it is certain many Fables have been invented. But be that as it will, the Sight of this Coast gave us a great deal of Delight. ’Tis a flat Country, divided into Woods and Lawns, which begin from Sinope; whereas from Sinope to Constantinople the Country rises in little Hills of admirable Verdure.

THE 13th of May we again encamp’d upon the Coasts of the Amazons, very ill satisfy’d with our Searches, for we could not find any rare Plants; and those ran more in our heads than any thing we are told of those illustrious Women. Our Journey was no more successful the next day, for the Rain made us lose all our time. They would fain perswade us on the 15th, that we had travell’d 50 Miles, but we thought ’em very short ones, and we entred very early in the River of Tetradi, which the Turks call Chersanbaderefi. The next day we drew up into that of Argyropotami, in Turkish Chairgueula, which is but forty Miles from Tetradi.

WE receiv’d a vast deal of Pleasure this day, even much more than if we had met with the Amazons; and yet ’twas nothing but a kind of Elephant-plant, of a foot and half high, which all the Hedges were full of. We must range this Plant under the Genus of Elephants with Fabius Columna, the most exact of all the Botanists of the last Age. The Flower of this kind of Plant is so like the Head of an Elephant by its Probosces, that every body must agree in the thought of that learned Man. Give me leave, my Lord, to send you the Description of it; for the Species of Elephant that grows on the Coast of the Black Sea is not exactly the same as Columna found in the Kingdom of Naples.
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FROM a hairy, reddish Root, rise several Stalks a foot and a half or two foot high, about, a line and a half thick, square, pale green, thick-set with little Hairs, hollow from joint to joint, towards the bottom rising into some Tubercula, whitish, pretty flat, wrinkled, fleshy, two or three lines long, and plac'd almost like Scales. The Leaves grow two by two opposite cross-wise to those below and those above, from one to two inches long, and nine or ten lines broad, travers'd by a Rib, accompanied with pretty big Nerves almost parallel to each other, and which grow crooked and subdivided as they come towards the Rims. Otherwise these Leaves are of the same texture with those of the Yellow-flower'd Pedicelary, brown-green, rough beneath, strew'd with little Hairs on each side, moderately indented, and supported by a slender Pedicule two lines long. From the junctures of these Leaves, which grow smaller and smaller to the top, rise Branches opposite cross-wise like the Leaves; and along these Branches grow Flowers, sometimes alone, sometimes opposite two and two, yellow, and six or seven lines long. Each Flower begins by a Pipe of about two lines long, which opening divides into two lips, the undermost whereof is an inch long, and sometimes more broad, flath'd in three pieces pretty well rounded, falling down like a Ruff, and mark'd at the beginning of its Division with the spot of a deep Fillemot Colour. The upper Lip is a little longer than the lower, and begins with a kind of Head-piece, flat at top like the head of a Dog, about three lines broad and four long to the Orbits, which are mark'd by two great Points of a deep red, a third part of a line diameter. From these Orbits the Head-piece turns up a little, and lengthens out like the Trunk of an Elephant. It is hollow, four or five lines long, obtuse or blunt at the end, and lets out the thread of the Pistile. At the Birth of this Trunk, before it falls gutterwise, you see two little Hooks half a line long, crooked in-ways; the Stamina are hidden in the Head-piece, and garnish'd with yellowish Summits: the Pistile is an oval Button, a line long terminated by a Thred: the Cup is four or five lines long, pale-green, flat into three parts hairy, ray'd, the middlemost whereof, which is the biggest, is hollow like a Gutter. The Pistile comes to be a Fruit, flat, membraneous, blackish, almost square, but rounded at the Corners, divided into two Apartments length-ways, and full of Seeds, a little crooked, a line
and a half long, blackish, channel'd length-ways. The whole Plant has a
grassy taste, and no flavour; its Flowers smell like those of the Lillies of
the Vallies; a fat Soil and shady Place.

THE 14th of May, after going twenty eight Miles, we anchor'd in
the Mouth of the little River Vatiza, close to a Village of the same Name,
whither we went to get Refreshments: the Wind was North, and the.
Sea a little high, fo a Council was summon'd; and as Opinions were di-
vided, the Baffa was in fuspence whether he should go forward or no. I
had the honour to induce him to stay not only that day, but the next
too, affuring him upon the word of a Physician that the sick Folks of
his Family had need of Rest, and especially his Preacher, whom he ho-
nour'd with his Esteem. And indeed, this Intermission did the Patients
both good and pleafure: the Sailors were the only People that grumbled;
for being paid for the Voyage in the whole, they were for making the
best of their way. For my part, I was overjoy'd at having it in my
power to search fo fine a Country, fo that I gave very little heed to any
thing they said. The Hills of Vatiza are cover'd with a Laurel Cherry-
tree, and a Guaiacum of Padua, higher than our Oaks; we were never
weary of admiring them. There is also a Species of Micocoulier, with
large Leaves, the Fruit of which is half an inch-diameter. We observ'd
an infinite number of other fine Plants; but we were forc'd to decamp
the next day. The Sea still feem'd turbulent to the Baffa's Attendants;
and tho' the Sailors affur'd us it was as smooth as Oil, which is a com-
parison they make every where at Sea, we got but 20 Miles before din-
ner. We moor'd at the foot of an old demolish'd Castle, whose Name
we could not learn; but we were not very uneasy about it, for the Ru-
ins had no appearances of any great Antiquity. You must not, my
Lord, form a disadvantagious Idea of the Black Sea upon this Relation:
we never stirr'd but in perfect Calms; the North Winds which they were
in such dread of, and the Sea which always feem'd rough to these good
Mussulmans, gave our Boats but very moderate Shakes, and did not hin-
der the Saiques from going to and fro. Our March put me in mind
of thofe luxurious Times fo well describ'd by Boileau in his Lutrin:

All Night they rested, and all Day they snor'd.

THIS
The 26th of May somebody took it in his head to report (one would think he did it only to make the Sailors give themselves to the Devil) that 'twas an unlucky Day: this one word hinder'd us from setting out till after dinner; so that the Hour of Prayer being come, we anchor'd two Miles from Cerasonte, which the Greeks call Kiriftonho. The desire we had to see that Town, made me pretend that we wanted Honey for our sick Folks, and that we must go thither to buy some. They answer'd, 'twas an unlucky Day, and God would take care of the sick People. We were comforted for this Disappointment by the Discovery of an admirable Species of St. John's-wort; and indeed nothing less than so fine a Plant could have softned our Discontents; for whom had we to tell them to, in a Country where we saw neither Man nor Beast? When we found no beautiful Plants, Reading supply'd the place of all other Diversions.

The old Stocks of this kind of St. John's-wort have a Root two or three lines thick, hard, ligneous, lying sloping, and above half a foot long. That of the young ones is a Tuft of yellowish curl'd Fibres, three or four inches long. The Stalks are from half a foot to a foot high; some strait, others horizontal, and then standing up again, pale-green, a line thick, garnish'd with a little Thred, which descends from one leaf to another. These leaves, which grow two by two, are an inch or fifteen lines long, and two lines broad, pale-green also, of the same con-texture as those of our St. John's-wort, close, without any appearance of transparent points, indented about the Rims almost like those of the Sneeze-wort that grows in our Meadows, fastned to the Stalk without any Pedicule, and terminated at the bottom by two very pointed Ears two lines long, but flash'd deeper than the rest of the Leaf. From their junctures rife Branches garnish'd with the like Leaves, the shorter and broader. Those Branches form a Cluster like that of the common St. John's-wort. The Flowers of the Species I am describing, consist of five yellow Leaves, eight...

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eight or nine lines long, three lines broad, rounded at the point, but narrower at the Basis. From the midst of these Leaves rises a Tuft of yellow Stamina, shorter than the Leaves, garnish'd with little Summits. They surround a Piftile two lines and a half long, greenish, terminating in two horns. The Cup is three lines long, flash'd in five indented parts as nearly as the Leaves. The Piftile comes to be a Fruit of a deep red, three lines high, divided into five Apartments, full of very small brown Seeds, which fall out of the point of the Fruit when thorowly ripe. The whole Plant has a resinous Smell. It varies considerably as to bigness; you may find some with very short Stalks, and whose Leaves are extremely slender. The Flower varies also, for there are some whose Leaves are even ten lines long. The Leaves are bitter, a little gluy, and smell resinous.

The 21st of May we pass'd by Cerasonte, a pretty large Town built at the foot of a little Hill upon the Sea-shore, between two very steep Rocks. The ruinated Castle, which was the work of the Emperors of Trebisond, is upon the Summit of a Rock to the right as you enter the Port; and this Port is proper enough for Saiques. There were several then there, that only stand for a fair Wind to proceed to Constantinople. The Country of Cerasonte seem'd to us to be very good for simpling. It consists of little Hills cover'd with Woods, wherein Cherry-trees grow naturally. St. Jerom believe'd these Trees took their Name from this Town; and Ammianus Marcellinus tells us that Lucullus was the first that from hence carried Cherry-trees to Rome. Cherry-trees, says Pliny, were not known before the Battel which Lucullus fought with Mithridates, and 'twas a hundred Years longer before they pass'd into England. Cerasonte, according to Arrian, was afterwards nam'd Pharnacia; 'twas a Colony of Sinope, to which it paid Tribute, as Xenophon observes; yet Strabo and Ptolemy distinguish Pharnacea from Cerasonte. 'Twas at Cerasonte that the ten thousand Greeks who had been at the Battel of Babylon, in the Army of the young Cyrus, pass'd in Review before their Generals. They continued there ten days, and after all their Fatigues their Army was diminisht only fourteen hundred Men. In those times a Distinction was made between the Greek Cities, that is to say, Colonies of the Greeks upon the Coasts of the Pontus Euxinus, and the other Towns, built by the Natives, whom the Greeks look'd upon as Barbarians and declar'd Enemies.
A Prospect of Tripoli on the side of the Black Sea.
Vitis Idaea Orientalis maxima
Coras, folio, flore variegato coroll.
Inst. Req. herb. 42.
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The Remains of the ten thousand carefully avoided such Towns, and sought the Greek Colonies; but they were generally forc'd to cut thro with sword in hand. Tho Cerasonte was never any very considerable place, we nevertheless have Medals left of it. There are some with the Head of Marcus Aurelius, on the Reverse whereof is a Satyr standing upright, in his right hand holding a Flambeau, and a Crook in his left. By this it appears that it was not a Town of Naval Commerce; it rather valued it self upon its Woods and Flocks.

We put in that day 36 Miles from Cerasonte to fetch some Provisions from Tripoli, a Village mention'd by Arrian and Pliny, and which you will here find a Draught of. Afterwards our little Fleet came to anchor three Miles below it, at the entrance of a River that probably bore the same Name as the Town in Pliny's time. Some Mines of Copper were formerly wrought along this River, for you still find there Recrements of that Metal, cover'd with Vitrifications enamel'd white and green. All these Coasts are agreeable, and Nature has here preserv'd it self in its Beauty, because there have not been this long while Inhabitants enough to exhaust it. We observ'd a Shrub, which in all appearance must be the Ursina or Bearsberry of Galen.

This Shrub grows up to the height of a Man. The Stalk is as thick as one's Arm, the Wood whitish, the Bark flender mix'd with brown, chapt, and the first Rind easily comes off. This Stalk puts forth several Branches from the very bottom, as thick as a Man's Thumb, sometimes more, subdivided into Boughs clothed in a Bark pale-green. All these Boughs are laden with new Shoots, cover'd with a clean shining Bark, garnish'd with Leaves like those of the Cherry-tree, two inches and a half long, and one and a half broad, moderately indented about the edges, pointed at each end, bright-green, sometimes reddish, fleck, rising into a Rib beneath, and strew'd with very short Hairs. The Flowers grow amidst these Leaves upon Stalks an inch and a half long, inclining downwards, rang'd upon a line in the junctures of the Leaves, which as yet are but half an inch long, and their Pedicule is but three or four lines long. Each Flower is like a Bell, about four lines diameter, and five lines high, of a dirty white, beautify'd with large purple streaks on that side which is expos'd to the Sun, flash'd into five points, sometimes more, and those points are
a little bending outwards. This Flower varies. Upon some Stocks it is quite white, and upon others it has a little of the Purple without being striped. Of whatever Colour it be, it has always a hole in the bottom, and is articulated with the Cup. Round the hole of the Flower rise ten Stamina a line and a half long, whitish, a little crooked, each laden with a Summit of the same length, deep, yellow, approaching to Fillemot. The Cup is a greenish Button, flat before, and as it were pyramidal behind, a line and a half long, flash'd into five parts, which form a little Basin, heightned with a kind of Wod hollow in the middle, as in the other sorts of this kind. From the Center of this Basin runs a slender Thred 4 or 5 lines long. The Leaves of this Plant have a tartish, grassy taste: the Flowers have no smell. I only saw the Fruit of it when it was green, and about three lines long, acrid, and hollow before like a Navel. This is the biggest known Species of the Vitis Idea. 'Tis probably the same that Galen call'd ΑΡχιτοφυλάκιο, or Bear-berry: that Author says it grows in the Kingdom of the Pontus, and that its Leaves are like those of the Arbute-tree; which is true, if you compare these Leaves with those of the Adrachne Arbute-tree, which is as common in Greece, and more common in Asia, which was the Country of Galen, than our common Arbute.

We got but 35 Miles the 22d of May, and our Tents were pitch'd near a Water-mill, within sight of Trebisond, which the Turks call Tara-bosan, where we arriv'd the next day in four hours, by Sailing and Rowing. This Town is famous in History for nothing but the retreat of the Comnenes, who after the taking of Constantinople by the French and by the Venetians, made it the Seat of their Empire. Antiently Trebisond was look'd upon to be a Colony of Sinope, to which it even paid Tribute, as we are inform'd by Xenophon, who pass'd by Trebisond when he led back the Remains of the ten thousand. Xenophon relates the melancholy Accident that happen'd to them upon eating too much Honey. Here, my Lord, is a Description of the Plants from which the Bees suck it.


This Shrub grows to seven or eight feet in height, and produces a Trunk almost as big as a Man's Leg, accompanied with several smaller
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Stems divided into unequal Branches, weak, brittle, white, but cover'd with a sleek greyish Bark, except at the extremities, where they are hairy, and garnish'd with Clusters of Leaves pretty like those of the wild Medlar-tree, 4 inches long, and a foot and a half broad, pointed at each end, bright green, haired slightly, except at the edges, where the Hairs form a kind of Eyebrow. The Rib of these Leaves is pretty strong, and distributes itself into Nerves all over the Surface. This Rib is only a continuation of the tail of the Leaves, which commonly is 3 or 4 lines long, and one thick. The Flowers grow in Clusters, 18 or 20 together, at the extremity of the Branches, sustain'd by Pedicules an inch long, hairy, and which rise from the bosoms of little Leaves, membranous, whitish, 7 or 8 lines long, and 3 broad. Each Flower is a Pipe two lines and a half diameter, superficially gutter'd, hairy, of a greenish yellow. It opens above an inch wide, and divides into five parts, the middlemost whereof is above an inch long, almost as broad, turning backwards as well as the rest, and terminated like a Gothick Arch, pale yellow; tho of a gold-colour towards the middle. The other parts are a little narrower and shorter, pale yellow also. This Flower which is pierced behind, articulates with the Pistile, which is pyramidal, channel'd, two lines long, whitish green, thinly hairy, terminating in a crooked Thred two inches long, rounded at the end like a Button, pale green. Round the hole of the Flower grow five Stamina shorter than the Pistile, unequal, crooked, laden with Summits a line and a half long, full of yellowish Dust. The Stamina are of the same colour, hairy from the beginning almost to the middle, and all the Flowers lean on their sides like those of the Bastard Dittany. The Pistile in time comes to be a Fruit of about 15 lines long, and 6 or 7 diameter, hard, brown, pointed, rising into 5 Ribs. It opens from the point to the basis into 7 or 8 parts, hollow'd gutterwise, which joining with the Axis that runs thro the middle of it, form so many Apartments full of Seeds. The Leaves of this Plant are fliptick. The Smell of the Flower is something like that of the Honey-Suckle, but stronger, and hurtful to the Brain.

THIS Species generally grows the height of a Man. Its chief Stock is almost as big as a Man's Leg. Its Root runs to five or six foot long, at first divided into some other Roots as big as a Man's Arm, distributed into Subdivisions one inch thick. These last diminish insensibly, accompany'd with abundance of Hairs. They are hard, ligneous, cover'd with a brown Bark, and produce several Stalks of different sizes, which surround the Trunk. The Wood of it is white, brittle, cloth'd with a greyish Bark, deeper in some parts than in others. The Branches are pretty bushy, and grow from the very bottom, ill form'd, unequal, garnish'd with Leaves only towards the Extremities. These Leaves, tho' rang'd without order, are exceeding beautiful, and are exactly like those of the Laurel Cherry-tree. The biggest are seven or eight inches long, and about two or three broad, and terminate in a point at each end, bright green, fleck, almost shining, firm and solid. The back, which is only a continuation of the tail, which is almost two inches long, rises out into a great Rib ridg'd before, the chief Subdivisions whereof are as it were alternate. The Leaves diminish in proportion as they approach the Summits, tho' often even there you shall see some that are larger than the under ones. From the end of April to the end of June, these Summits are laden with Clusters 4 or 5 inches diameter, consisting each of twenty or thirty Flowers, at the bottom of which is a Leaf but an inch and a half long, membranous, whitish, 4 or 5 lines broad, hollow and pointed: the Pedicule of the Flowers is from an inch to 15 lines long, but it is only about half a line thick. Each Flower is of one single piece, an inch and a half or two inches long, striated at bottom, open'd and flash'd into five or six parts. The uppermost, which is sometimes the biggest, is about seven or eight lines broad, rounded at the end, as are also the rest, a little curl'd, adorn'd towards the middle with some yellow points standing close together like a great spot. The under parts are a little smaller, and flash'd deeper than the others. As to the Colour of this Flower, it is usually of a Violet-colour, approaching a little to gridelin. Some of these Stocks have white Flowers, and others purple more or less deep, but all these Flowers are mark'd with the same yellow points, which I just now mentioned; and their Stamina, which grow in a tuft, are more or less ting'd with Purple, tho' white and cottony at their first Birth. These Stamina
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Stamina are unequal, crooked, and surround the Pistile. Their Summits lie sidewayes, and are two lines long, and one broad, divided into two purfes full of a yellowish Dust. The Cup is but about a line and a half long, slightly channel'd into 5, 6 or 7 purple Ribs. The Pistile is a kind of Cone two lines high, heightened at its Basis with a Hem greenish, and as it were curled. A purple Thred crooked, and 15 or 18 lines long, terminates this young Fruit, and ends in a Button pale green. The Clusters of Flowers are very clammy before they blow. When they are gone, the Pistile becomes a cylindrical Fruit, from an inch to 15 lines long, about 4 lines thick, gutter'd, rounded at each end. It opens at top into 5 or 6 parts, and shews as many Apartments which divide it lengthways, separated from each other by the wings of an Axis that runs thro the middle. It is this Axis that is terminated by the Thred of the Pistile; and far from drying, it becomes longer while the Fruit is green, and does not fall when it is ripe. The Seeds are extremely small, bright brown, almost a line long. The Leaves of this Plant are /triprick: the Flowers have an agreeable Smell, but it is soon gone.

THIS Plant loves a fat moist Soile, and grows on the Coasts of the Black Sea by the side of Streams from the River 'Ava to Trebisond. This Species is reckon'd unwholesom. The Cattel never eat it but when they can find no better Nourishment. As beautiful as the Flower is, I did not judge it convenient to present it to the Baffa Numan Caperli Beglerbey of Erzeron, when I had the honour to accompany him upon the Black Sea; but as to the Flower of the preceding Species, I thought it so very fine, that I made up great Nosegays of it to put in his Tent: but I was told by his Chiaia that this Flower caus'd Vapours and Dizziness. I thought he rally'd very pleasantly, for the Baffa complain'd of those Distempers. The Chiaia gave me to understand that he was in earnest, and asur'd me he had lately been inform'd by the Natives that this Flower was prejudicial to the Brain. Those good People, from a very antient Tradition, grounded perhaps upon several Observations, maintain also that the Honey which the Bees make after sucking that Flower, stupifies those who eat of it, and caufes Loathings.

Dioscorides mentions this Honey almost in the same Terms. About Heraclea Pontica, says he, in certain Seasons of the Year the Honey makes...
makes those mad who eat of it; and this certainly proceeds from the quality of the Flowers from which it is distill'd. They sweat abundantly, but they are eas'd by giving them Rue, Salt-meats, and Metheglin, in proportion as they vomit. This Honey, adds the same Author, is very acid, and causes Sneezing. It takes away Redness from the Face, if pounded with Coñus. Mixed with Salt or Aloes, it disperses the black Spots that remain after Bruises: If Dogs or Swine swallow the Excrement of Persons who have eaten of that Honey, they fall into the same Accidents.

P L I N T has distinguished the History of the two Shrubs before mention'd better than either Dioscorides or Aristotle: this latter imagined that the Bees gather'd this Honey from the Box-trees; that it depriv'd those of their Senses who eat of it, and were in health before; and that on the contrary, it cured those who were already mad. Pliny speaks of it thus: In some Tears, says he, the Honey is very dangerous about Heraclea Pontica; Authors know not what Flowers the Bees extract it from. Here is what we have learnt of the Matter: There is a Plant in those parts call'd Αγολεθρον, whose Flowers in a wet Spring acquire a very dangerous Quality when they fade. The Honey which the Bees make of them is more liquid than usual, more heavy and redder; its Smell causes Sneezing: Those who have eaten of it, sweat horribly, lie upon the Ground, and call for nothing but Coolers. He then adds the same things that are spoken of by Dioscorides, whose Words he seems to have only translated: but besides the Name of Αγολεθρον which is not in that Author, here follows an excellent Remark that we owe entirely to Pliny.

T H E R E is found, continued he, upon the same Coast of the Pontus another sort of Honey, which is call'd Μησημενόν, because it makes those mad that eat of it. 'Tis thought the Bees collect it from the Flower of the Rhododendros, which is frequent among the Forests. The People of those parts, tho' they pay the Romans a part of their Tribute in Wax, are very cautious how they offer them their Honey.

I T H I N K one may from these Words of Pliny determine the Names of our two Species of Cham.e.rhododendros. The first in all probability is the Αγολεθρον of that Author; for the second which produces the purple Flowers, comes much nearer to the Rhododendros, and may be call'd Rhododendros Pontica Plinii, to distinguish it from the common Rhododendros.
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dendros, which is our Rose-Laurel, known to Pliny by the Name of Rhododaphne and Nerium. It is certain the Rose-Laurel grows not upon the Coasts of the Pontus Euxinus. That Plant loves warm Climates. You find few or none of them after passing the Dardanelles, but it is very common by the side of Streams in the Islands of the Archipelago; so that the Rhododendros of the Pontus cannot be our Rose-Laurel. It is therefore very probable that the Camarhododendros with purple Flowers is the Rhododendros of Pliny.

When the Army of the ten thousand came near to Trebizond, a very strange Accident befel it, which caus'd a great Confternation among the Troops, according to Xenophon, who was one of the principal Leaders of it. As there were a great many Bee-hives, says that Author, the Soldiers did not spare the Honey: they were taken with a voiding upwards and downwards, attended with Deliriums; so that the least affected seem'd like Men drunk, and the others like mad Men, or People on the point of death. The Earth was sware' with Bodies as after a Battel; no body however died of it, and the Difterpence was the next day about the same hour that it began; so that the Soldiers rose the third and fourth days, but in the condition People are in after taking a strong Potion.

Diodorus Siculus relates the same Fact in the same Circumstances. There is all the likelihood in the world that this Honey was suck'd from the Flowers of some of our Species of Camarhododendros. All the Country about Trebizond is full of them, and Father Lambert a Theatin Missionary agrees that the Honey which the Bees extract from a certain Shrub in Colchis or Mengrelia, is dangerous and causes Vomitings. He calls this Shrub Oleandro Giallo, that is to say, yellow Rose-Laurel, which without dispute is our Camarhododendros Pontica maxima, Mespili folio, flore luteo. The Flower, says that Father, is in a medium between the Smell of Musk and that of yellow Wax. To us the Smell seem'd to be like that of the Honey-Suckle, but incomparably stronger.

The ten thousand were receiv'd at Trebizond with all the tokens of Kindness that Men usually shew to their Countrymen when they return from a far Country; for Diodorus Siculus observes, that Trebizond was a Greek City founded by those of Sinope, who descend from the Milesians.
The same Author tells us that the ten thousand sojourn’d a Month in Trebisond, sacrific’d there to Jupiter and Hercules, and celebrated Games.

TREBISOND in all probability fell into the hands of the Romans, when Mithridates found himself incapable of resisting them. It would be impertinent to relate in what manner it was taken under Valerian by the Scythians, known to us by the Name of Tartars, were it not that the Historian who speaks of it, describes also the state of the Place. Lazzius observes then that ’twas a great City, well peopled, fortify’d with a double Wall. The neighbouring Inhabitants were fled thither with their Wealth, as to a place where they should be safe from all Dangers. Besides the common Garison, ten thousand additional Men were thrown into the Town; but these Soldiers sleeping upon trust, and fancying themselves entirely secure, were surpriz’d in the Night by the Barbarians, who having heap’d up Fasces against the Walls, got into the place by that means, flew a part of the Troops, demolish’d the Temple and all the finest Edifices; after which, laden with immense Riches, they carried away a great number of Captives.

The Greek Emperors were Masters of Trebisond in their turn. In the time of John Comnenes Emperor of Constantinople, Constantine Galbrass had set himself up there for a petty Tyrant. The Emperor would willingly have driven him from it, but the desire he had to take Antioch from the Christians, diverted him. Lastly, Trebisond was the Capital of a Dutchy or Principality in the Disposal of the Emperors of Constantinople; for Alexis Comnenes, firmam’d the Great, took possession of it in 1204. with the Title of Duke, when the French and Venetians made themselves Masters of Constantinople, under Baldwin Earl of Flanders.

The distance of Constantinople from Trebisond, and the new Troubles that arose to disturb the Latins, favour’d the Establishment of Comnenes; but Nicetas observes, that he was only allow’d the Title of Duke, and that John Comnenes was the Man that permitted the Greeks to call him Emperor of Trebisond, as if they thereby meant that ’twas Comnenes who was their true Emperor, since Michael Paleologus, who made his Residence at Constantinople, had quitted the Greek Rite, to embrace that of Rome. It is very certain that Vincent de Beauvais calls Alexis Comnenes barely Lord of Trebisond. Be this as it will, the Sovereignty of this Town,

not
not to use the word Empire, began in the Year 1204. under Alexis Comnenes, and ended in 146, when Mihomet II. stript David Comnenes. That unfortunate Prince had married Irene Daughter of the Emperor John Cantacuzene; but he in vain implored the Assistance of the Christians, to save the Wrecks of his Empire. He was forc'd to yield to the Conqueror, who carried him to Constantinople with all his Family, which was massacred sometime afterwards. Phraæz even says, that Comnenes dy'd of a Blow with the Fist which he receiv'd of the Sultan. Thus ended the Empire of Trebison, after having lasted above two Centuries and a half.

The Town of Trebison is built on the Sea-side, at the foot of a little Hill pretty steep; its Walls are almost square, high, embattled, and tho they are not of the first Ages, yet it is very probable they stand upon the Foundations of the ancient Enclosure, which got this Town the Name of Trapezium. Every one knows Trapezion in Greek signifies a Table; and the Plan of this Town is a long Square, very much resembling a Table. The Walls are not the same as those describ'd by Zosimus; the present are built of the Ruins of antient Edifices, as appears by old pieces of Marble set in several parts, and whose Inscriptions are not legible, because they are too high. The Town is big, and not well peopled: There are more Woods and Gardens in it than Houses; and those Houses that are there, tho well built, are but one Story high. The Castle, which is pretty large, but very much neglected, is situated upon a flat Rock that is commandable; but its Ditches are very fine, being generally cut in the Rock. The Inscription that is on the Gate of this Castle, the Arch whereof is a Semi-circle, shews that the Emperor Justinian repair'd the Edifices of the Town. It is a wonder Procopius should not mention this, when he spends three whole Books in describing even the most inconsiderable Buildings erected by that Prince in every corner of his Empire. That Historian barely tells us, that Justinian built an Aqueduct at Trebison, and call'd it the Aqueduct of St. Eugenius the Martyr. To return to our Inscription, the Characters of it are good and fresh; but the Stone being fix'd in the Wall, and almost a foot and a half deep beyond the rest, there is no reading the last line because of the Shade. Here is what we could read of it, after having to the best of our power clear'd away the Cobwebs with a Pole, round which we had wrapt a Handkerchief.
IN the Vestibulum of a Convent of Greek Nuns, there is a Christ very ill painted, with two Figures beside him: we there read the following Words, painted in wretched Characters and corrupted Greek.

According to the Observations of the Gentlemen of the Academy Royal of Sciences, the Height of the Pole at Trebifond is 40 d. 45 m. and the Longitude 63.

The Port of Trebifond call'd Platana, is to the East of the Town. The Emperor Adrian caus'd it to be repair'd, as we are inform'd by Arrian. It appears by the Medals of this Town, that the Port got it a very great Trade; Goltzius gives us two with the Head of Apollo. We know that God was adored in Cappadocia, whereof Trebifond was not the least City. On the Reverse of one of those Medals is an Anchor, and on the Reverse of the other the Prow of a Ship: This Port is now proper for nothing but Saiques: The Mole which the Genoese are said to have built there, is almost destroy'd, and the Turks give themselves very little trouble about repairing such Works. Perhaps what remains is the Ruins of Adrian's Port; for according to Arrian, that Emperor had made
made a considerable Jettee there, to defend the Ships which before could come to an Anchor there only at some certain times of the Year, and even then too they lay upon the Sands.

W E simploed the 24th and 25th of May about the Town. Here are very fine Plants. The 26th we went to see the Sancta Sophia, an antient Greek Church, two Miles from the Town, near the Sea-side. Part of this Building is turn’d into a Mosque, the rest is ruinate. We found but four Columns there, which were of an Ash-colour’d Marble. I know not whether this Church was built by Justinian, as was that of Sancta Sophia at Constantinople; 'tis indeed the Tradition of the Country, but they cannot prove it by any Inscription. Procopius himself does not mention it. The Ruins of this Church put me in mind of two great Men that this City has produced, George of Trebifond, and Cardinal Bessarion. 'Tis indeed confess’d that George was only originally of Trebifond, but born in Candia. Be this as it will, he flourish’d in the fifteenth Century, under the Pontificate of Nicholas V. to whom he was Secretary. George had before taught Rhetorick and Philosophy in Rome; but his Fondness for Aristotle, bred mortal Quarrels between him and Bessarion, who never swore but by Plato. Bessarion was a learned Man too, but his Embassies hinder’d him too much: However, he wrote several Treatises, and particularly collected a noble Library, which by his Will he bequeathed to the Senate of Venice. They preserve it with so much Care, that they will communicate the Manuscripts to no Soul; so that it is to be reckon’d a buried Treasure.

T H O the Country of Trebifond is fruitful in fine Plants, yet it is not comparable in that point to those charming Hills whereon is built the great Convent of St. John, 20 Miles from the City to the South-East. Finer Forests are not among the Alps. The Mountains round this Convent produce Beech-trees, Oaks, Yoke-Elms, Guaiacs, Ash and Fir-trees of a prodigious Height. The House of the Religious is built of nothing but Wood, close against a very steep Rock, at the bottom of the finest Solitude in the World. The View of this Convent is bounded by nothing but the most charming Prospects; and I could gladly here have spent the rest of my days. Those that dwell here are a few solitary People, wholly employ’d about their Affairs, temporal and spiritual, without Cookery, Learning, Politeness, or Books.
Who can live without all these? They go up to the House by a very rough kind of Stair-case, and of a very singular Structure. It consists of two Trunks of Ash, as big as the Masts of a Ship, reclin'd against the Wall, and plac'd upon the same line like the Mounters of a Ladder; instead of Steps or Rounds, they have only cut in them a few large Notches from space to space with Axes, and on each side they have very wisely set a Pole, to keep People from breaking their Necks; for without the Assistance of those, I would defy the best Rope-dancers in Europe to clamber up it. Our Heads sometimes turn'd as we came down it, and we had certainly tumbled Head foremost without those Supports. The very first Inhabitants of the Earth could not make a plainer Ladder; the bare sight of it gives an Idea of the Infancy of the World. All the parts round this Convent are a perfect Image of mere Nature; a vast number of Springs form a lovely Stream, full of excellent Trouts, and which runs thro' verdant Meadows and shady Groves, that one would think must inspire the noblest Sentiments; but not one of these Monks is in the least affected with all this, tho' there are about forty of them. We look'd upon their House to be a sort of Cave, to which these good Folks are retir'd to avoid the Insults of the Turks, and to pray at their ease. These Hermits possess all the Country for above six Miles about. They have several Farms among these Mountains, and a good many Houses even in Trebisond: we lodg'd there in a large Convent that belong'd to them. What signifies all this Wealth to those who must not enjoy it? They dare not build a handsome Church or Convent, for fear the Turks should exact from them the Sums set apart for those Structures when they are once begun.

After having visited the Country round the Convent, wherein are Plants that furnish the most agreeable Amusement in the World, we ascended to the highest Places thereabouts, which were but very lately clear'd from the Snow, and from whence we could see others still cover'd with it. The Natives give the Name of πρωσσε to the common Firs, which differ in nothing from those that grow upon the Alps and Pyrenean Mountains; but they have retain'd the Name of Ειδην for another fine Species of Fir which I never before had seen. Its Fruit, which is all scaly, and in a manner cylindrical, tho' a little more swelling, is but two inches and a half long, and eight or nine lines thick, ending in a point,
Description of the Coasts of the Black Sea.

point, hanging downwards, consisting of Scales, soft, brown, small, rounded, which cover Seeds extremely little and oily. The Trunk and Branches of this Tree are of the bigness of those of the common *Picea.* Its Leaves are but 4 or 5 lines long, they are shining, deep green, firm, stiff, but half a line broad, with 4 little corners, and disposed like those of our Firs, that is to say, like a flatted Branch.

We were forc'd to quit this fine Country to go to Trebisond for our Baggage. We had very critical notice that the Baffa was just gone, and we found it no false alarm, for we met him upon the way. We need not say we bestir'd ourselves to follow him: Woe had been to us, had we lost so rare an Opportunity. We were forc'd to slave all night to get our things pack'd up, and to provide Biscuit and Rice, the things most necessary here in a March, for Water is to be found easily. As good Luck would have it, the Baffa encamp'd that day, the 2d of June, but about 4 Hours Journey from the Town. The next day we came up with him with much ado, and found him fourteen Miles off of his first Camp.

I am, My Lord, &c.
LETTER VI.

To Monseigneur the Count de Pontchartrain,
Secretary of State, &c.

My Lord,

The Towns of this Country are very well govern'd, and you hear of no Thieves in any of them; they all keep to the Country, and plague none but Travellers; and 'tis pretended too that they are less cruel than our Highwaymen. For my part, I believe the contrary, and that a Man who should expose himself alone, upon a great Road here, would soon be at his Journey's end. If these Rogues murder no body, 'tis for want of Opportunity, for People always travel a good many together. These Companies, which they call Caravans, are Meetings or Assemblies of Travellers, more or less numerous, in proportion to the Danger. Every Man is arm'd his own way, and upon occasion defends himself as well as he can. When the Caravans are considerable, they have a Leader that directs their Marches. The Center is less expos'd than the Rear; and 'tis not always the wisest course to slay for the most numerous Caravans, as most Travellers imagine; the best way is to catch at those wherein there are most Turks and Franks, that is to say, People fit to defend themselves. The Greeks and Armenians have no stomach for fighting, and so are often made to pay off Scores (as they call it there) for the Blood of a Thief they never kill'd. Travellers are not expos'd to these Misfortunes in America; those Indians whom we look upon as Savages, those Iroquois, whose very Name is a Bugbear to Children, kill none but those with whom they are at war.

*
If they eat Christians, they do it not in time of Peace. I don’t think 'tis less cruel to stab a Man to get his Purse, than 'tis to kill him to eat. What matter is’t to the Wretch whether he is eaten or stript, after his Death?

People therefore are forc’d to go in Caravans in the Levant; the Robbers do the same, that they may be able to make themselves Lords of the others by Club-Law. We join’d the Caravan of the Baffa of Erzeron on the 3d of June, a day’s Journey from Trebisond, and by the way we met with I know not how many Merchants coming from the neighbouring Provinces to improve so favourable an Opportunity. The Thieves fled from us with more diligence than they follow’d other Caravans, because when a Baffa is in march, so many Robbers taken, so many Heads off in an instant: They do them this honour after having call’d them Jaours, that is to say, Infidels. Besides that we were very much at ease as to that Article, we were also overjoy’d at the Baffa’s travelling but twelve or fifteen Miles a day, which allow’d us full time to view the Country as much as we pleas’d.

Our Caravan consisted of above six hundred People, but not above three hundred of them belong’d to the Baffa; the rest were Merchants and Passengers: this made a very good Shew. 'Twas a Novelty to us to see Horses and Mules mingled with a great number of Camels. The Women were in Litters terminating like a Cradle, the Top cover’d with Oil-cloth; the rest was lattice’d on all sides more carefully than the Parlours of the auktest Nuns. Some of those Litters look’d like Cages plac’d on the back of a Horse, and they were cover’d with a painted Cloth, which was supported by Hoops; a Stranger could not easily have guess’d whether they had Apes in ’em or reasonable Creatures.

The Chaja was the first Officer of the Household. We have among us no Place answerable to this; for he is above a Steward, and, as it were, the Substitute of his Master: Nay, often he is his Master’s Master. The Divan Effendi, or Head of the Council, was the second Officer. The Baffa had his Coja or Chaplain, whom they also call Mouphti, several Secretaries, three-score and ten Boffnois for his Guard, a vast Number of Chaoux, Musicians or Players upon Instruments, a terrible Rout of Foot-
men or Chiodars, without reckoning Pages. His Physician was of Burgundy, and his Apothecary of Provence: In what part of the World are there not Frenchmen?

THE Chaoux Bachi, or Chief of the Chaoux, march’d a day’s Journey before, bearing a Horse’s Tail, to mark out the Conac, that is to say, the Place where the Basfa was to encamp. The Master Chaoux receiv’d Orders about it every night, like our Quarter-masters. He was attended by a good many Officers to prepare the Camp, and Arabians to set up the Tents. All these march’d on horseback with Lances and Staves tipt with Iron. The Basfa’s Musick was disagreeable in nothing but their repeating constantly the same Tune, as if they had never learnt above one Lesson. Tho’ their Instruments were different from ours, yet they began to grow familiar to our Ears. One day the Basfa did me the honour to ask me how I lik’d his Musick; I answer’d, It was excellent, but a little too uniform: he reply’d, That in Uniformity consisted the Beauty of every thing. ’Tis true, Uniformity is one of the Chief of that Nobleman’s Virtues, for he seems to be of the most unchangeable Temper in the world. The first Chamade usually began an hour before our March; this was to call every body up. The second was beat about half an hour afterwards, which was the Signal for filing off. The third began at the Moving of the Basfa, who always kept in the Rear of the Caravan, at about 4 or 500 Paces distance. The Musick struck up or ceas’d during the March, according to the Caprice of the Musicians, who redoubled their Comfort when we arriv’d at the Conac, where before the Basfa’s Tent they stuck up the two other Horse-Tails that had been us’d in the March. The Chaoux Bachi having receiv’d his Orders, took the third Tail, and went his ways to mark out the next day’s Camp.

We were soon broke to this Regimen. We rose at the first Chamade, and mounted our Horses at the second; the Basfa’s Officers drove the People away like so many Sheep, crying Aideder, Aideder, that is to say, March, March. They will allow no body whatsoever to mingle with the Household, and he that should be surpriz’d among them, would expose himself to a few Basfinades. The Turks are Men of Order in every thing they do, and especially in their Marches. The Catergis or Carriers rose an Hour before the Signal, and every thing was laden before
Journey to Armenia.

For notice was beat for the March. I often admir'd their Exactness; all was done in silence, and commonly we had not so much as known that they were loading, but for the Lights that shone about the Camp.

This Day, the 4th of June, we pass'd along very high Mountains, till advancing towards the South-East. We did not take the shortest Cut to Erzeron, the Baffa's Design being to follow the most convenient and the evenest Road he could find; most of the Merchants were out of humour at this, but we were extremely glad of it, knowing we should see more of the Country, and that a safer Caravan could never be wish'd for. We observ'd this Day the same Plants that we had seen about Trebifond; but what gave us most pleasure was, that we knew by the March of the Caravan that we should have time enough in conscience to find out Plants, both upon the Road and upon the neighbouring Hills. For this purpose, in the Morning we got to the Head of the Caravan, and each of us taking a Bag, detach'd ourselves some Paces from it, now to the right, now to the left, to gather what we could find. The Merchants laught heartily at seeing us mount and remount every moment, only to pick a few Herbs, which they despis'd because they knew nothing of them. Sometimes we led our Horses by the Bridles ourselves, and sometimes gave 'em to our Carriers, that we might get in our Harvest more at ease. At the next Lodging we described our Plants while our Meat was in our Mouths, and M. Aubriet drew all he could.

I fear, my Lord, the detail of our March by days Journeys will be tedious, but 'twill not be unserviceable to Geography and the knowledge of the Country. I am even satisfy'd that this long Relation will be much less unpleasant to you than to others, because you know how to make such good use of the minutest Circumstances that you have an account of. Men more skilful than me may also perhaps improve by this Journal; a Mountain, a great Plain, a narrow Pass, a River often help to determine the Places in which the greatest Actions formerly happen'd.

The 5th of June we travell'd from four in the Morning till Noon across great Mountains cover'd with Oaks, Beech-trees, common Firs, and others with very small Fruit, the like to which we had seen in the Moun-
Mountains of the Monastery of St. John of Trebizon. We obser'd besides the common Yoke-Elm, another Species much smaller in all its parts. Its Leaves are but an inch long, and its Fruits are very short. This Yoke-Elm has seed'd in the King's Garden, and is not alter'd. The Sorts of Camerhododendros, both with purple and yellow Flowers, frequently appear'd by the side of Streams. We encamp'd that day in a Plain which was cover'd with Snow, and had as yet produc'd nothing at all. Tho these Mountains are lower than the Alps and Pyrenees, they are full as backward, for the Snow here melts not till the end of August. Among many rare Plants, we obser'd a fine Species of Crow-foot, with great Clusters of White Flowers.

IT'S Leaves are 3 or 4 inches broad, by their Slashes resembling Wolf's Bane, bright green, fleck, nearly vein'd, firew'd with hairs about the Rims, and beneath sustain'd by a Pedicule 4 or 5 inches long, pale-green, hairy, 2 lines thick, pretty round, fistulous, 4 lines broad at the Basis, where it is hollow gutterwise. The Stalk is about a foot high, hollow also, pale-green and hairy, about 2 lines thick, quite bare except towards the top, where it supports a Cluster of 7 or 8 Flowers, surround'd with 4 or 5 Leaves, no more than two inches or two and a half long, and one inch broad, flash'd into three principal parts, and re-flash'd again almost like the other Leaves. Tho the Cluster is pretty close, each Flower is, nevertheless sustain'd by a Pedicule about 15 lines long. The Flowers are two inches diameter, consist'd of 5 or 6 white Leaves, an inch long, and 8 or 9 lines broad, rounded at their point, but pointed at their first Growth. In the middle of these Leaves is a Pistile or Button with several Seeds, terminated by a crooked Thred, and cover'd with a Tuff of white Stamina half an inch long, laden with Apices greenish-yellow, a line long. These Flowers are without Cup, have no Smell, no Acridity, any more than the rest of the Plant. Upon some Stocks the Flowers have a touch of the Purple. We had not time enough to pull up the Root of it.

THE 6th of June we set out at three in the Morning, and till Noon crofs'd over great Mountains quite bald, which afforded very disagreeable Prospects, for we could see neither Tree nor Shrub, but only a sorry Down blasted by the Snow, which was but new melted. There was
Echium Orientale

verbas ei folio flore maximo
Complanulato Covell Inst Rei herb. 6.
Journey to Armenia.

was a great deal of it also in the Bottoms, and we encamp'd close to it. This Down was cover'd in some parts with that fine Species of Violet with great Flowers, yellow upon some Stocks, and deep Violet Colour upon others, and diversify'd with yellow and violet upon some few, yellow ray'd with brown with the Standard Violet, and of a very agreeable Smell.

We rose about two of the Clock the 7th of June, and set out at three: we continued our Journey over bald Mountains among the Snow. The Cold was very sharp, and the Fogs so thick, that we could not see one another at four Paces distance. We encamp'd about half an hour after nine in a Valley tolerably agreeable for Verdure, but very incommodious for Travellers. Not a Stick of Wood to be found, nor so much as a scrap of Cow-dung; and as we were pretty sharp for, 'twas a dismal Mortification to us to be unable to dress some Lambs that we had laid in, only for want of a Bruhl or two. The Baffa's Family liv'd that day upon nothing but Comfits. We discover'd nothing new. All the Down was cover'd with the same Violets: thus we spent the Day very mornfully; neither did the Turks relish this Fast any more than us. On the 8th of June by Break of day we began to perceive that we were really in the Levant. From Trebisond hither the Country look'd like the Alpes and Pyrenees; but now the Face of the Earth seem'd of a sudden alter'd, as if a Curtain had been drawn, and a new Prospect open'd to our view. We descend'd into little Valleys cover'd with Verdure, intermix'd with charming Streams, and full of so many fine Plants, so different from what we had been us'd to, that we knew not which to fall on first. About ten in the morning we arriv'd at Grezi, a Village which we were told is not above a day's Journey from the Black Sea; but the way is practicable only for People on foot. I was so struck with a kind of Echium or Viper's-Bugloss that I found in the Roads, that I cannot help giving a Description of it here.

It's Root is above a foot long, and two inches thick, accompanied with great whitish Fibres within, mucilaginous, softish, cover'd with a brown Bark, and chapt. The Stalk, which is about three foot high, is as big as a Man's Thumb, pale-green, hard, solid, and full of Pulp, viscous, and as it were slimy. The Under-Leaves are fifteen or
sixteen inches long, and four or five broad, pointed, whitish-green, soft, sweet, hairy, as it were fattiny a top, cottony beneath, heightened with a great Rib, which furnishes a Nervure pretty like that of the Leaves of the Wolwort: these Leaves diminish considerably along the Stalk, where they are not above half a foot long, less cottony than the first, but much more pointed. From their Bosoms rise Branches about half a foot long, bristling with pretty stiff Hairs like the top of the Stalk, accompanied with Leaves about an inch and half long. All these Branches are divided into little Slips, twin’d up like a Scorpion’s Tail, laden with bigger Flowers than any hitherto observ’d upon the Species of this kind. Each Flower is an inch and half high, towards the bottom ’tis a Pipe four or five lines diameter, and just perceptibly crooked, which afterwards dilates itself in manner of a Bell, the Mouth whereof is divided into five equal parts, cut like a Gothick Arch. This Flower is pale-blue, approaching a little to Pearl-colour, but three of its Cuts are streak’d lengthways with two Stripes of deep Red, upon a Ground of very bright Purple. From the inner Rims of the Pipe grow five white Stamina, crooked like a Hook, each laden with a yellow Summit. The Cup is almost as long as the Flower, and flash’d in five parts almost to the bottom, each of which parts is but about two lines broad, pointed, pale-green, roughen’d with very thick Hairs. The Pistil rises from the bottom of this Cup, form’d by four Embryo’s rounded and greenish from the middle, whereof grows a Thred almost as long as the Flower, slightly hair’d, purple and forked. The Seeds, tho very backward, were pretty like those of a Viper. The Flower has no Smell: The Leaves have a grassy Taste, agreeable enough.

THE 9th of June we set out at three in the Morning, and pass’d thro Valleys very dry and very open. About nine we encamp’d beneath Baibout in the Plain, by the side of a little River. Baibout is a small Town, very strong by its Situation upon a very steep Rock. Twas reported that the Bassa would sojourn there five or six Days, to hold a Sessions, and Prisoners were brought from various Parts; so that we spent the rest of the Day in running about to look for Plants; but we were deceiv’d, for we were forc’d to be gone a day afterwards, without having time to go up to the Town. Perhaps we might have found there some
some Remains of Antiquity, or Inscriptions that might have inform'd us of its antient Name. By its Situation it seems to be set down in our Maps by the Name of Leontopolis and Justinianopolis, which was call'd Byzane or Bazane. We were as much surpriz'd as vex'd at hearing the Chamade, which gave us notice that we must mount to be gone. Here is one of the finest Plants that grows about Baibout, and which contributed not a little to comfort us for our hasty Departure.

'Tis a Bush no more than a foot high, but stretch'd in circumference to two or three feet, tufty, and extremely like the Tragacantha. Its Stalks towards the bottom are as thick as a Man's Thumb, white within, cover'd with a blackish Bark, chapt, crooked higher up, divided into several Branches, bare, and divided into old Slips thorny and dry. The Summits of these Slips support young Sprigs crooked and branchy, ended in Pricks, pale-green, garnish'd with Leaves rang'd upon a Stalk nine or ten lines long, whereon are usually two or three pair of Leaves, opposite to each other, 4 or 5 lines long, and less than one line broad, pointed at each end, a little folded gutter-wise. The Stalk ends in a Leaf of the same nature. The top of the Prickles sustains one or two Flowers, leguminous, purple, ray'd with a hairy Standard, rising up about nine lines long, and three broad, hollow'd, and even indented. The Wings and the Under-Leaves are paler and smaller. The Pistile comes to be a Fruit like that of our Fenugreek; but it is fleck, and we saw it not ripe. The Cup is reddish, two lines long, flath'd into five points. The Leaves have a graffy Taste: a little tartish.

We were oblig'd then to leave Baibout the 11th of June. We were told the Baffa had pardoned all the Prisoners. Many in our Caravan commended his Clemency; others blamed him for not making some Examples. The Rogues were made to pass in review; and if one may judge by their Looks, most of them seem'd at least to deserve the Wheel. This day we gave a name to one of the finest Plants in the whole Levant; and because M. Gundelsheimer discover'd it first, we agreed that in Justice it ought to bear his Name. By ill fortune we had nothing but Water to celebrate the Feast; but this agreed the better with this Ceremony, for the Plant grows no where but in dry and stony places. The Baffa's Musick struck up just at the instant, which we took for a good
good Omen: yet we were a long while before we could find a Latin Name equivalent to that gallant Man's. We concluded at last that the Plant should be call'd Gundelia.

The Stalk of the Plant is a foot high, five or six lines thick, fleck, bright-green, reddish in some parts, hard, firm, branchy, accompanied with Leaves pretty like those of the thorny Acanthus, flash'd almost to the Rib, and re-flash'd into several points, garnish'd with very strong Prickles. The biggest of these Prickles is half a foot, or eight inches broad, and about a foot long. The Rib is purple, the Nervure hairy, whitish, embofs'd, cottony, the Ground of the Leaves bright-green, their Confistence hard and firm; they, diminish to the end of the Branches, which sometimes are cover'd with a little Down. All these parts sustain Tops like those of the Fuller's Thistle, two inches and a half long, and one and a half diameter, surroundered at their Basis with a Row of Leaves of the fame Figure and Tisfure as the bottom, but only two inches long. Each top consists of severall Scales seven or eight lines long, hollow and prickly, among which are enchas'd the Embryos of the Fruit; they are about five lines long, pale-green, pointed at bottom about four lines thick, set off with four Corners hollow'd at their Summities into five holes or beazles with notch'd rims, from each whereof rises a Flower of one single piece, half an inch long. It is a Pipe whitish or bright Purple, opening to a line and a half diameter, cleav'd into five points of a dingy Purple, which instead of widening like the broad end of a Funnel, rather come nearer and nearer to each other; the inside of the Flower is of a more agreeable Purple. From its sides run off five Threds or Pillars, which support a yellowish Sheath, ray'd with Purple, surmounted by a Thred yellow and dufky. Which shews that these Flowers are truly Fleurons that bear each upon a young Seed inclos'd in the Embryos of the Fruit; and these Embryos are divided into as many Boxes or Apartments as there are Fleurons. Most of these Embroy's prove abortive except the middlemost, which pressing the others makes them perish. All the Plant yields a very sweet Milk, which clots into Grains of Maflick like that of the Carline of Columna. The Gundelia varies, there are some Stocks which have hairy Heads, and Flowers of a deep red Colour.
Gundelia Orientalis, Acanthi aculeati
folio, capite glabro
Coroll. Instr. Rei herb. 15.
Vesicaria Orientalis foliis dentatis coroll. Inse Rei herb. 49.
Journey to Armenia.

We set out this day about eight in the Morning, and travell'd thro narrow Valleys uncultivated, bare of Trees, capable of inspiring nothing but Melancholy. We encamp'd about Noon, and had no other Pleasure than that of determining another kind of Plant which we called Vesicaria, because of its Fruit. 'Tis a Bladder an inch long, and almost as broad, membranous, pale-green, travers'd lengthways by four Strings of a purplish Colour, which by their Re-union form a little point at the end of the Bladder, and by the way distribute Vessels interlac'd like Hurdles. This Fruit incloses some oval Seeds about a line and a half long, each fastned by a String extremely small, which comes from the great purple String. Most of these Seeds were as yet either green or abortive. This Fruit is nothing more than the Pistile of the Flower puff'd up like a Bladder. The Flower consists of four yellow Leaves placed like a Nosegay, sustaine'd by a Stalk without Branches. The whole Plant is but about four inches high, without reckoning the Root, which is two inches long, reddish, three or four lines thick at the Neck, divided into some Fibres a little hairy. It puts forth several Heads garnish'd with Leaves dispos'd in a Circle, often press'd downwards nine or ten lines long, commonly one line broad, bright-green, neatly indented about the Rims almost like those of Buck-horn Plantane. Those that are along the Stalks are but about three or four lines long, and two broad, and have very little Indenture. They diminish to the top of the Stalks which is quite plain, and without Branches. If the Root of this Plant were fleshy, it would be of the same Genus as the Leontopetalon.

The 12th of June we set out at three, and arriv'd at Conac by six in the Morning: What a pleasure was it to Men who languish'd for nothing but Plants, to have a whole day before them to search after them? We travell'd but three Miles in the aforesaid March of three hours, and kept all along in the same Valley, thro which winds a River that you are oblig'd to cross seven or eight times. The next day we fatigued ourselves no more than the former, for the Caravan travell'd only from half an hour after two till seven; and kept upon a very high Mountain, whereon are many of that kind of Pines which grow at Tararo near Lyons. There is also upon this we are speaking of, a beautiful Species of Cedar that smells as ill as our Sabin-tree, and whose Leaves perfectly resemble:
A VoyaGE into the Levant.

resemble these latter; but then'tis a great Tree, and as big and high as our largest Cypreses. They made us be moving this day, I know not out of what whim, at eleven at night; and we arriv'd the 14th of June about seven in the morning, at a Village call'd Tekmansour. The Moon shone so bright, that it invited the Turks, who had done nothing but snore the live-long day, to prosecute their Journey: But how could we simple by Moon-light? We however omitted not to fill our Bags, our Merchants laughing all the while to see us three groping about in a Country dry and burnt up in appearance, but notwithstanding enriched with very fine Plants. When it was Morning, we review'd our Harvest, and found ourselves rich enough. Can any thing be more charming than an Astrapalus, two foot high, laden with Flowers quite from the bottom to the top of the Stalks?

The Flowers are as thick as a Man's little finger, gutter'd, firm, solid, pale-green, cover'd with a white Down, garnish'd with Leaves fastned to a Stalk a Span long, pale-green also and hairy, accompanied with two Wings at its Basis, one inch long, and two or three lines broad, ending in a point. The Leaves are most of them rang'd in pairs along this Stalk, which generally has 13 or 14 pair upon it. The biggest, which are towards the Wings, are an inch long, and seven or eight lines broad, almost oval, but a little narrower towards the top, deep-green, fleck, cover'd at top with white Hairs, and commonly folded gutterwise. They diminish to the end of the Stalk, where they are but five or six lines long. The Stock is branchy from the bottom, but from the Junctures of the Leave-stalks it puts forth only Pedicules about two or three inches long, each laden with five or six Flowers, dispers'd longways, and sustain'd by a Tail two lines long, which rises from the juncture of a Leaf pretty small, very thin, and extremely hairy. All these Flowers are yellow, fifteen lines long, with a thick Standard, which is hollow'd, almost oval, seven or eight lines broad. The Wings and the Under-leaf are much smaller. The Cup is eight lines long, pale-green, membranous, about five lines broad, strew'd with white Hairs, and cut in five very small points. The Pistile is a Pyramidal Button, two lines thick, white and hairy, ending in a Thred of a dingy white, wrapt in a membranous Sheath, white, fring'd into Stamina with purple Summits. The

Pistile
Astragalus Orientalis maximus, incanus erectus cauline ubi ad summum floridum corollae Infl. Rei herb. 29.
Journey to Armenia.

A little comes to be a Fruit an inch long, eight or nine lines thick, terminating in a point four or five lines long. This Fruit is rounded behind, flat, and ridged on the other side, cottony, divided into two Apartments, the partitions whereof are fleshy, three lines thick while the Fruit is yet green. In each Apartment you find a Row of five or six Seeds shape'd like little Kidneys, each fastned by a String. These Seeds, when they are ripe, are brown, as is also the Fruit. The whole Plant has an ill smell. It has rais'd Seed in the Royal Garden, where it thrives well, notwithstanding the Distance and Difference of the Climates.

We this day, for the first time, discover'd a very beautiful Species of Clary, whereof I had only seen the Abortions some Years before in the Garden of Leyden. M. Hermans, Professor of Botanicks in the University of that Place, a very skilful Man, and who had observ'd such fine Plants in the East-Indies, has given the Figure of this we are speaking of. Rauwolfius, Physician of Ausbourg, seems to have mention'd it in his Voyage into the Levant, under the name of a fine Species of Clary, with narrow Leaves, hairy and deeply flash'd.

The Root of this Plant is sharp at bottom, a foot long, the neck of the Root twice as thick as a Man's Thumb, white within, cover'd with a Bark of an Orange-red, or Saffron-colour. The Nerve of this Root is hard and white, the Fibres are pretty large, and extend on the sides. It puts forth one or two Sprigs a foot and a half high, towards the bottom as big as a Man's little Finger, purple, cover'd with a thick white Down, accompanied with Leaves of a delightful Beauty, eight or nine inches long, flash'd almost quite to the Rib in parts two or three inches long, and half an inch broad, full of large Knobs all shagreen'd and whitish green. The Rib and Nervure are as it were transparent; this Rib is two inches broad in its beginning, purple in some parts, laden with a very white Down, like the bottom of the Leaves. Those that grow afterwards are as long, and embrace a part of the Stalk by two rounded Wings, but they diminish in length towards the middle of the Stalk, where they are two inches broad. Afterwards the Stalks are full of Branches rounded and tufty, accompanied with Leaves about an inch long, cut as it were into a Gothick Arch, the point whereof is very sharp; these Leaves are not bunchy, but only vein'd and hairy. The Flowers grow
in rings, and by stages along the Branches dispos'd in a plain row: nay, sometimes there is but one or two Flowers at each Verticillum. The Flower is about an inch long, a line and a half thick at the bottom, white, opening into two Lips, the uppermost whereof is crooked like a Sickle, two lines thick, strew'd with very short Hairs, colour'd with a little cast of Orange, almost imperceptible, hollow'd and rounded; the under lip is much shorter, divided into three parts, whereof the middlemost, which is the biggest, is Orange-yellow, the other two are white and rising like Ears. The Stamina are of the same Colour, and interlac'd like the Divisions of the Os Hyoides. The Pistile consists of four Embryo's surmounted by a Hair violet-colour'd, and fork'd at its Point, which winding about in the Sickle, juts out three or four lines. The Cup is half an inch long, ray'd, pale-green, hairy, parted into two Lips, one of which has three points pretty short, and the other only two, but much longer. The top of the Stalks is a little gluey, and smells ill. The Root of this Plant is bitter. The Leaves have a grassy Taste, and smell rammish like the common Clary.

ERUDITION, my Lord, must be confess'd to be of great help in lengthening out a Letter. The Country we are now in, would allow very large Scope to a Man more learned than me. How many great Armies must have pass'd this way? Perhaps Lucullus, Pompey, and Mithridates would still know the Remains of their Camps. In short, we are in the Great Armenia or Turcomania. The Romans and Persians protect'd the Kings of it at different times. The Saracens possess'd it in their turn. Some believe that Selim added it to his Conquests, after his Return from Persia, where he had won that famous Battel against the great Sophi Ismael. Sansovin agrees that in Selim's time, who dy'd in 1520, there was one King of the Greater, and another of the Lesser Armenia, call'd Aladoli. Selim caus'd King Aladoli's Head to be cut off and sent to Venice, as a Mark of the Victory he had gain'd in the Levant. It is very like the Turks seiz'd the Greater Armenia at the same time, that they might be able to go to Persia all thro' their own Dominions, without trusts the neighbouring Princes. Be this as it will, Armenia fell under the Dominion of the Turks; for the Turkish Annals cited by Calvisius, tell us that Selim Son of Selim conquer'd Armenia in 1522.
Journey to Armenia.

On the 14th of June we were made to set out two Hours after Midnight; and we march'd till seven thro' fruitful Meadows, sowed with all manner of Grain. We encamp'd close to the Bridge of Elija, upon one of the Arms of the Euphrates, six Miles from the City of Arzeron or Arzerum, which others call Erzeron, the Arzerum is the true Name of it, as I shall shew hereafter. Elija is only a pitiful Village, the Houses are built of Mud, and most of them entirely ruinate, and fallen down; but the Bath near the Village is what recommends this Place. The Turks call it the Bath of Arzerum. The Building is pretty neat, octogonal, vaulted, and pier'd at top. The Baron, which is of the same Figure, that is to say, consisting of eight sides, throws out two Gushes of Water, almost as thick as a Man's Body: this Water is fresh, and very tolerable for Heat; and i' faith the Turks never let it stand idle: they come quite from Erzeron to bathe in it, and half our Caravan did not let slip so rare an Opportunity.

Next day we arriv'd at Erzeron; 'Tis a pretty large Town, five days from here. Journey from the Black Sea, and ten from the Frontiers of Persia. Erzeron is built in a lovely Plain, at the foot of a chain of Mountains that hinder the Euphrates from falling into the Black Sea, and oblige it to wind to the South. The Hills that edge this Plain were still cover'd with Snow in many places: Nay, we were told that it had fallen the first of June, and we were very much surpriz'd to find our Hands so numb'd that we could not write at Day-break; this Numbness continued an hour after Sun-rise, tho' the Nights were pretty gentle, and the Heats even troublesome from ten in the Morning to four in the Afternoon. The Plain of Erzeron is fruitful in all kinds of Grain. The Wheat was less forward than at Paris, not yet two foot high, so that their Harvest is not till September. No wonder Lucullus should think it strange that the Fields were quite bare in the middle of Summer, when he was just come from Italy, where they get in their Crop by that time. He was yet more surpriz'd to see Ice in the Autumnal Equinox; to hear that the Waters by their extreme Coldness kill'd the Horses in his Army; that there was no passing the Rivers without breaking the Ice, and that his Soldiers were forc'd to encamp among the Snow, which kept incessantly falling. Alexander Severus was no better pleas'd with this Country. Zonaras ob-

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serves, that his Army, in returning thro Armenia, was so maul'd by the excessive Cold, that they were oblig'd to cut off the Hands and Feet of several of the Soldiers, who were found half frozen on the Roads.

B E S I D E S the sharpness of the Winters, what makes Erzeron very unpleafant, is, the scarcity and dearness of Wood. Nothing but Pine-wood is known there, and that too they fetch two or three days Journey from the Town; all the rest of the Country is quite naked. You fee neither Tree nor Bush; and their common Fuel is Cow's Dung, which they make into Turfs; but they are not comparable to thofe our Tanners ufe at Paris, much less to thofe prepar'd in Provence of the Husks of the Olive. I don't doubt better Fuel might be found, for the Country is not wanting in Minerals; but the People are us'd to their Cow-dung, and will not give themselves the trouble to dig for it. 'Tis almost inconceivable what a horrid Perfume this Dung makes in the Houses, which can be compar'd to nothing but Fox-holes, especially the Country-houses. Every thing they eat has a touch of this Vapour; their Cream would be admirable but for this Pulvillio; and one might eat very well among them, if they had Wood for the dressing their Butcher's Meat, which is very good.

T H E Fruits brought hither from Georgia are excellent. That Country is warmer and less backward, and produces in abundance Pears, Plums, Cherries, Melons. The neighbouring Hills furnish Erzeron with very fine Springs, which not only water their Fields, but the very Streets of the Town. 'Tis very well for Strangers that their Water is good, for their Wine is the most abominable stuff that ever was touch'd. 'Twould be some Comfort for all their Ice and all their Snow, and one might make a shift to bear with their Stinks, if their Wine were tolerable; but it is flinking, mouldy, tart, and smells rotten: Vin de Brie would be reckon'd Nectar here. Their Brandy is no better; it is musty and bitter, and more than all this, it costs no small Pains and Money too, before even these filthy Beverages can be got. The Turks affect more Severity here than any where elfe, and take mighty delight in surprizing and baffling those that carry on fuch Trades: in my mind they are not much to blame, for 'tis very good service to the Publick, to hinder the Sale of fuch unwholesome Drugs.
ERZERON.

A Prospect of ERZERON the Capital of Armenia.
Journey to Armenia.

The Town of Erzeron is better than that of Trebisond: the inclosure of this first is of double Walls, defended by square or pentagonal Towers; but the Ditches are neither deep nor well kept up. The Beglerbey or Basha of the Province lives in an old Seraglio very ill built. The Janizary-Aga dwells in a kind of Fort, in the highest part of the Town. When the Basha or the most considerable Persons of the Country go into this Fort, 'tis to leave their Heads behind them. The Janizary sends them a Summons to attend there, by order of the Grand Signior: the Capigi arriv'd from Court shews them his Orders, and then executes them without further Ceremony. 'Tis thought there are eighteen thousand Turks in Erzeron, fix thousand Armenians, and four hundred Greeks. They reckon sixty thousand Armenians in the Province, and ten thousand Greeks. The Turks who are in Erzeron are almost all of them Janizaries: they reckon about twelve thousand there, and above fifty thousand in the rest of the Province. They are mostly Trades-people, and are so far from receiving Pay, that the Majority of them give Money to the Aga, which purchases them the Privilege of being good for nothing, and of committing all kind of Infolences. The best fort of People are forc'd to lift themselves in this Body; because, besides that else they would not be welcome to the Governour, who is almost absolute in the Town, they would be daily expos'd to the Violences of their Neighbours, and not be able to obtain any Justice from the Officers. The Grand Signior gives the true Janizaries of the Country but from five to twenty Aspers a day: the Aga pockets good part of this Money.

The Armenians have a Bishop and two Churches in Erzeron. They have some Monasteries in the Country, as the Great Convent and the Red Convent. They all acknowledge the Patriarch of Erivan. As to the Greeks, they have their Bishop too in the Town, but they have only one Church, and that a wretched poor one. They are mostly Tinkers, and inhabit the Suburb, where they work at making Utensils of the Copper that is brought from the neighbouring Mountains. These poor People make a dreadful Clattering night and day, for they are constantly at their Forge; and the Turks are too fond of their Tranquillity, to suffer the Anvil to be beat within the Town. Besides these Utensils, which are carried into Turky, Persia, and Mogul itself, they drive a great Trade of
of Furs, and especially of those of Jardava or Zerdava, which are the Skins of a kind of Marten, pretty common in this Country. The deeper-colour'd the Skin is, the more it is valued: they make the most precious Furs only of the Tails, because they are blackish; and this is what makes them so dear, for a great many Tails go to the Lining of one Vest. They also bring to Erzeron abundance of Gall-Nuts, five or six days Journey from the Town, and they preserve the Oaks with great care, by the Baffa’s order; the Wood besides would be too dear, if ’twere carry’d thither for burning.

This Town is the Thorow-fare and Resting-place for all the Merchandizes of the Indies, especially when the Arabs are upon the watch round Aleppo and Bagdad. These Merchandizes, the chief whereof are the Silk of Persia, Cotton, Drugs, painted Cloths, only pass through this Country. Very few of them are sold here by retail; and they would let a sick Man die for want of a Dram of Rhubarb, tho’ there were ever so many intire Bales of it. They sell nothing but the Caviar, which is a most odious Dish. ’Tis a common Proverb here, that if a Breakfast were to be presented to the Devil, he should be treated with Coffee without Sugar, Caviar, and Tobacco; I should add a Glass or two of Erzeron-Wine to the Bill of Fare. Caviar is only the Spawn of Sturgeon salted, which is prepared about the Caspian Sea. This Meat burns the Mouth with its high Seasoning, and poisons the Nose with its nafty Smell. The other Merchandizes before mention’d are carry’d to Trebizond, where they are hipt for Constantinople. We were surprized to see arrive at Erzeron so great a quantity of Madder, which they call Boia: it comes from Persia, and is used in the dying of Cloth and Leather. Rhubarb is brought hither from Usbeg in Tartary. The Worm-feed comes from Mogul. There are some Caravan-Masters, that from Father to Son meddle with nothing but carrying of Drugs, and that would think they degenerated from their Ancestors, if they troubled their heads about other Goods.

The Government of Erzeron yields three hundred Puruses yearly to the Baffa, whom we shall henceforth call the Beglerbey or Viceroy of the Province, to distinguish him from the other Baslas of the Country who are subject to him. Each Purse is 500 Crowns, as in all the other parts of Turkey; so that these 300 Puruses amount to 150000 Crowns. They arise,
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arise, First, from the Merchandizes that come into the Province, or are lett. VI. carry'd out of it; most pay Three per Cent. and sometimes twice as much. Great Duties are exacted upon the Species of Gold and Silver. The Persian Silk Chorbaids, which is the finest, and the Ardachi, which is the coarsest, pay 80 Crowns every Camel-Load, which is from 800 to 1000 weight. Secondly, The Begler bey disposes of all Offices in the Cities of the Province; these Offices are farm'd out according to the Custom of the Country, and go to the highest Bidder, as every where else. Thirdly, Excepting the Turks, all that go out of the Province for Persia, are obliged to pay in Erzeron at least five Crowns, tho' they have no Merchandizes; which is a kind of Capitation constantly imposed upon them. Thos. that carry with them Gold and Silver only for the Expence of their Journey, pay Five per Cent. for the Sum they export. Our Begler bey at his arrival abolish'd most of these Duties, as thinking them tyrannical; perhaps his Successor has restored or increased them since his departure. Besides these Taxes, before the arrival of Cuperli, they exacted the common Capitation of all Strangers, of what Nation soever, when they enter'd Erzeron; and this Capitation was regulated according to the Estimation the Turks made of each Person. This Man, quo' they, must pay ten Crowns for his good Mien: this other having but few things with him, shall pay but five. Thus they fleeced poor Strangers with impunity, and the Missionaries were worse used than any of the rest: that they might not be bit, the first thing they did, was to uncover the Heads of Passengers, to see whether they were shaved or no; so that these Apostolical Men, bound for far Countries, were often obliged to let their Caravan go without them, in hopes of getting some Abatement, or to stay for some great Frank or Armenian Merchant, that should be so charitable as to pay the Money for them. There's no getting Justice on the Frontiers of so great an Empire, when the Governours encourage Extortion; and the reason why they encourage it, is because they get by it. When one sets out from Constantinople for Persia, the best Precaution he can take, is, not only to obtain a Commandment from the Porte, but also Letters of Recommendation from our Embassador to the Beglerbeys of the Frontiers through, which he is to pass. The Italian Religious are too cautious, to fail putting themselves into our Embassador's
Protection. The King of France is much better known and esteem'd by the Mussulmans, than the Holy Father, whom they call barely the Mufti of Rome.

The Missionaries are very great Gainers by the death of Faseullah-Effendi, Mufti of Constantinople, who was dragg'd through the streets of Adrianople in the last Reign. 'Twas said he had a share in all the Extortions that were made in the Province of Erzeron, of which he was Native, and where he had immense Possessions. That infaıtable Man, who was absolute Master of the Emperor Muftapha, was a declared Enemy of all the Religious, and especially of the Jesuits. They did not fail to inquire whether we were not Papas, that is, Priests; but they did this only for form-like: for besides that the Beglerbey honour'd us with his Protection, it is very certain we were not shaven.

The Province of Erzeron yields in Mony above 600 Purfes to the Grand Signior. Besides the 300 Purfes of the Carach, exacted from the Armenians and Greeks, he has also Six per Cent. Custom out of the Merchandizes. So that in the whole, these Merchandizes pay Nine per Cent. to wit, six to the Grand Signior, and three to the Beglerbey. The Grand Signior also enjoys the Duty of Beldargi or Land-Tax, paid out of the Possessions of the Spahies.

The Town of Erzeron is not upon the Euphrates, as the Geographers place it; but stands rather in a Peninsula, form'd by the Sources of that famous River. The first of these Sources runs a day's Journey distant from the City, and the other a day and a half or two days Journey. The Sources of the Euphrates are Eastward in Mountains not so high indeed as the Alps, but cover'd with Snow almost the whole Year round. Thus the Plain of Erzeron is inclosed between two beautiful Streams, that form the Euphrates. The first flows from East to South, and passing along behind the Mountains at whose foot the Town is situated, runs Southward to a little Borough call'd Mommacotum. The other Stream, after having for some time verged to the North, a little like that des Gobelins, goes through the Bridge of Elijah, and thence flowing towards the West along the Road of Tocat, is obliged by the Disposition of the Ground to turn towards the South at Mommacotum, where it joins the other Branch, which is much more considerable. These two Branches are call'd Frat, the
the Name of the River which they form. After their Junction, which is three days Journey from Erzeron, the Frat begins to be capable of carrying little Saicks, but its Channel is full of Rocks, and it is impossible to settle a Passage by water from Erzeron to Aleppo, without making this River navigable. The Turks leave the World as they find it, and the Merchants make the best shift they are able. Yet it would be a much shorter and safer way to go by water, for the Caravans are 35 days in travelling from Erzeron to Aleppo, and the Road is very dangerous by reason of the Thieves, who rob the Merchants at the very Gates of Towns.

The Night-Robbers are sometimes more prejudicial than the Day-ones. If good Watch is not kept in the Tents, they come privately and softly, while the Folks are asleep, and pull out Bales of Goods with hooks, without being perceiv’d by any body: if the Bales are fasten’d or laced together with Cords, they are seldom without a good Razor to cut them. Sometimes they empty them at a few paces distance from the Tents, but if they find them fill’d with Musk, they carry them clear off, and leave nothing but the Shell of the Bale. When the Caravans set out before Day-break, which they do generally, the Rogues mingle with the Drivers, and turn out of the way a few Mules laden with Goods, which they easily carry off in the dark. They seldom chuse the worst; for they know the Bales of Silks every whit as well as the Owners. Caravans set out every week from Erzeron for Gangel, Teflis, Tauris, Trebisond, Tocat, and Aleppo. The Curdes, or People of Curdistan, who are said to be descended from the antient Chaldeans, keep the field about Erzeron, till such time as the great Snows oblige them to retire, and are constantly upon the catch for an opportunity to plunder these poor Caravanceers. These are some of those wandering Jasides, that in reality have no Religion at all, but by Tradition believe in Jasid or Jesus; and are in such fear of the Devil, that they pay him respect left he should do them mischief. These Wretches stretch every year quite from Mousoul or New Niniveh to the Sources of the Euphrates. They own no Master, and the Turks never punish them, even when they are taken up for Murder or Robbery; they only make them redeem their Lives with a Sum of Mony, and the whole matter is made up at the Cost of the Persons robb’d. Nay, it often happens that a Caravan shall enter into a Treaty with the Thieves
Thieves who attack them, especially when they are out-number'd, or the Rogues put on murdering Faces; and then they come off safe for a Sum of Money, and this is the best thing they can do. Every Man must live by his Trade: and it is much better in my mind to shed the Blood of one's Purse, than of one's Veins. Sometimes it stands them not in above two or three Crowns a head. Besides, the Thieves too love ready Money better than any thing else; for not knowing readily where to find Chaps for their Goods, they often are no better than Incumbrances to them. At present all the Caravans of the Levant pass by Erzeron, even those bound for the East-Indies; because the Roads of Aleppo and Bagdad, tho' shorter, are possess'd by the Arabs, who are revolted from the Turks, and have made themselves Masters of the Country.

The 19th of June we set out about Noon to visit the Mountains to the East of the Town. The Snow was scarce melted upon them; and at six we encamp'd fifteen Miles off, in so backward a Country, that the Plants did but just begin to peep out, and the Hills were only cover'd with a slight Turf: it is hard to account for the Laziness of this Climate. We lay under our Tents in a Valley in the middle of a Hamlet, where the Cottages stood further distant from one another than the Bastides of Marseilles. The Water in which we had put our Plants to preserve them, in order to describe them next day, was frozen in the night two lines thick, tho' twas under shelter in a wooden Bowl. The next day, the 20th, after having simpliced to no great purpose, because of the Cold, which suffer'd not the Earth to bring forth, we resolv'd to draw back towards Erzeron a different way from that we came. We therefore went to see an antient Monastery of Armenians, which is but one day's Journey from that Town, and which bears the Name of St. Gregory. The whole Country is bare, not the least Bramble to be seen anywhere about. This Monastery is pretty rich, but I would as soon live at the foot of Mount Caucasus, for 'tis hardly possible it should be colder. I believe that besides the fossil Salt, which is not scarce hereabouts, the Earth is full of Sal Ammoniack, which keeps the Snows for ten Months upon Hills a little resembling Mount Valerian. It has been found by divers Experiments, that Sal Ammoniack makes the Liquors it is dissolved in extremely cold, and that rather by its fixed saline part, than by its
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its volatile part, as appears by the Solution of the Caput Mortuum from which the Spirit and oily aromatic volatile Salt has been drawn; for you feel a very considerable Cold in the middle of Summer, if you lay your Hand upon a Glass Retort, whereon a Solution of that Caput Mor-
tuum has been made.

THAT Night we lay at another Monastery of Armenians, call'd the Red Monastery, because the Dome, which is fhap'd like a dark Lant- horn, is besmear'd with Red: I cannot think of a truer Comparison for it than a dark Lanthorn; for this Dome ends in a Point or purfled Cone, like an Umbrello half open. This Convent is but three Hours Journey from Erzeron; and the Bishop, who is reckoned the moft learned of all the Armenians, makes his residence in it: this Character of him must not be reckoned any thing prodigious, for Learning is no very frequent Commodity in Armenia; but as we were inform'd that he was much esteem'd among the Curdes, who according to their Custom were encamp'd about the Sources of the Euphrates, we omitted nothing that might engage him to go thither with us. 'Tis impossible to be too cautious before one ven-
tures into those parts, for a Curd is a very obstreperous sort of an Ani-
mal; they are as unmanageable to the Turks as to any body else, and will strip them to the Skin without any Ceremony, when they can get an Opportunity. In short, these Highwaymen obey neither Beglerbey nor Baffa; and you must have recourse to their Friends, when you would obtain the honour of seeing them, or rather the Country where they make their Abode. When they have eat up the Pasturage of one Country, they remove into another. Instead of applying their Heads to Astronomy like the Chaldeans, from whom they are usually deriv'd, they study nothing but how they may rifle Passengers, and follow the Caravans by the Scent; while their Wives are employ'd in making Butter and Cheefe, bring-
ing up their Children, and tending their Flocks.

We set out the 22d of June at three in the Morning from the Red Monastery. Our Caravan was not very numerous; we must trust wholly and solely to the Bishop, or not think of seeing the Sources of the Euphrates: but after all, what did we venture? the Curdes do not eat Men, they only strip them, and we had wisely provided against that, by putting on our worst Cloaths. Hunger and Cold therefore were all we had to appre-
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apprehend. As to the Bishop, he was an honest sort of a Man, and would never have expos’d us to shew our Nudities. We begg’d him to put into his own Box a few Sequins, that we had taken to bear our Expenses. Thus secure of our Purse, he made provision of whatever we should have occasion for, and really seem’d to act with Sincerity, knowing full well that we were under the Beglerbey’s Protection, and that we were publickly look’d upon in the Town as his Physicians. We had given Prescriptions gratis to all that belong’d to the Monastery; so that after all these Precautions, we boldly, gave ourselves up to his Conduct. He put himself at the head of the Company, perfectly well mounted, as were also three of his Servants; and he order’d very good Horses for us too, and our Attendants. After half an hour’s riding, we took up a venerable old Man of his Acquaintance at a pretty Village situated on that Branch of the Euphrates, which goes to Elija. They treated us with some Trouts which they caught on the instant; and nothing can be more delicious than these Fish when they are eat immediately upon being taken out of the Stream, and boil’d in Water into which you have thrown a handful of Salt. This old Man paid us abundance of Civilities, and after having made us promise to cure a Friend of his at our Return, (the old condition) he gave us to understand that he was a good Master of the Language of the Curdes, that he had some Friends in the Mountains to which we were going, and that we need fear nothing, being in company with the Bishop and him. We entred some fine Vallies, wherein the Euphrates serpentizes among wonderful Plants; and we were charm’d with finding here that beautiful Species of Pimpernel with red Flowers, which is one of the chief Ornaments of the Gardens of Paris, and which a long while ago was brought from Canada into France. What gave us most pleasure was, that the Plants were pretty forward, and we hop’d to find them in good condition in the Mountains; but as we went higher, we found nothing but Moss and Snow. The Forests are banish’d from them to the end of the world; yet the Country is agreeable, and the Streams which fall on all hands, make a pleasing Prospect. There are I know not how many Springs on the top of these Mountains; some flow directly down, others gush into little Basons edg’d with Turf. We chose one of the prettiest Green-swers to spread our Cloth
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Cloth upon, in order to refresh our selves with some of the Monastery Wine, which was better than all the Wine in Erzeron. Here we wash'd away the Terror, which the dreadful Name of Curdes had notwithstanding all our Care struck upon our Spirits; and dipt out Cup-fulls of Water from the Sources of the Euphrates, whose excessive Coldness was temperated by the Heat of our Nectar.

There was but one thing disturb'd our innocent Delights, which was, that every now and then certain Deputies from the Curdes rode up to us with their Lance in Rest, to reconnoitre what sort of Folks we were. I know not whether Fear or Wine did not make us see two instead of one; for in proportion as Fear laid hold of us, we run to our Cordial for Assistance. If it is ever allowable to drink more than ordinary, 'tis upon such an occasion as this; for had we not done it, the Water of the Euphrates had effectually frozen up our Senses. At length, as we thought the Deputation visibly grew more numerous, the Bishop and the old Man went forward some few Paces, beckoning to us to stay where we were. We were very glad to be excus'd from paying our compliments to the Embassadors. After the first Ceremonies, which did not last long, they all together mov'd toward us, and began to argue very gravely about I know not what Business. As People in fear always imagine themselves to be the Subject of Discourse, and besides as the Curdes honour'd us from time to time with their Looks, we also affected abundance of Gravity; and not doubting but the Bishop would let them know we fought for Plants, we pick'd up such as lay near us, and seem'd to talk about them, tho' really we were speaking of the blessed Condition we had brought ourselves into; still jabbering in paltry Latin, for fear our Interpreters, who were us'd to our Dialect, should understand any thing we said.

The Conference between the Bishop and the Curdes seem'd to us abominably tedious. 'Twas a great way from thence to the Monastery to go in one's Shirt; and who knows but these People, who are us'd to making of Eunuchs, might have taken it into their heads to have metamorphos'd us in the same manner, that we might have fold to more advantage? We were a little heartned, when our Armenian Druggerman came and told us the Curdes had made the Bishop a Present of a Cheese.
At the same time the old Man came and took a Flaggon of Brandy, which he gave them in return. We caus'd our People to ask him what they were doing: he answer'd smiling, that the Curdes were sad Fellows; but that we need fear nothing; for that the antient Friendship which was between them, and the Veneration they had for the Bishop, would secure us from all Dangers. And indeed after they had drank up the Brandy, they went their ways, and the Bishop return'd to us with a very pleasant Countenance. We did not fail to return him thanks for all the care he had been pleas'd to take to defend us from the Inults of those devouring Wolves, and then continued to make our Observations upon the Plants. There are very fine ones about these Sources. Their Concourse makes that Branch of the Euphrates, which we had almost constantly kept by the side of from the Monastery, and which runs to Elia. You may catch Trouts in it with your Hand; and we liv'd nobly upon them that day; but they were grown so soft the next day, that we would not touch them. Thus far we were very well satisfy'd with our Journey. We ask'd the Bishop if 'twould not be possible to go see the other Branch of the Euphrates, which joins the former at Mammacotum. He told us laughing that he did not know the Curdes of those parts, and that we should see nothing but Springs like those we just now come from. We very humbly thank'd him; but he had no occasion to throw us into new Apprehensions.

This good Man, out of the abundance of his Civility, as we afterwards judg'd, would needs go and take his leave of the Curdes, and distribute the rest of our Brandy amongst them: we should have approv'd very much of this, had not we been to go along with him, and venture among their Pavilions. They are great Tents of a kind of deep-brown Cloth, very thick and very coarse, which serves for a Cover to these portable Houses; the Compass whereof, which is the Body of the House, is a long Square inclos'd by Cane-Lattices of the height of a Man, lin'd within with good Mats. When they remove, they fold up their Houses like a Skreen, and lade it with their Implements and their Children upon Oxen and Cows. These Children are almost naked in the coldest Season; they drink nothing but Water half frozen, or Milk boil'd in the Smoke of Cow's Dung, which they have very carefully; for without that;
that, their Kitchen would be miserable cold. Thus live the *Curdes*, driving their Herds and Flocks from Mountain to Mountain. They stop at every good Pasturage; but about the beginning of October they are forc’d to decamp, and go into Curdistan or Mesopotamia. The Men are well mounted, and take great care of their Horses; Lances are their only Arms. The Women travel partly upon Horses, and partly upon Oxen. We saw a Troop of these *Proserpines*, who came out to look at the Bishop, and especially at us, who were taken for a sort of Bears that were led out to Airing. Some had a Ring thro’ one of their Nostrils, and these they told us were betroth’d. They seem’d strong and vigorous, but they are very ugly, and have a mighty fierce Air with them. They have little Eyes, very wide Mouths, Hair as black as Jet, and a mealy ruddy Complexion.

Yet even this is a Country that furnishes Matter for Learning. Who would think it, my Lord, among Proserpines and Curdes? The Mountain wherein are the Sources of the Euphrates, must be one of the Northern Divisions of Mount Taurus, according to Strabo; and this Mount Taurus, with its Branches and its Oaks, possessest all Asia Minor. Dionysius the Geographer calls the Mountain that gives birth to the Euphrates, the Armenian Mountain: the Antients call’d it Paryardes. Strabo expresseth himself more clearly in another part, when he positively says, that the Euphrates and the Araxes issue both from Mount Abos, which is a Parcel of Mount Taurus. Pliny tells us that the Euphrates comes out of a Province call’d Caranitide in the Greater Armenia, which Domitius Corbulo, who had been upon the spot, calls Mount Aba; and which Nautianus, who also had seen the Country, names Capotes. Eustathius upon Dionysius Periegetes calls it Achos.

Mithridates pass’d by the Sources of the Euphrates when he fled into Colchis, after being beaten by Pompey. It is very probable that the Action happen’d in the Plain of Erzeron; for the two Branches of the Euphrates, recorded in History, may be call’d the Sources by Historians. Procopius knew not these Sources; he imagines they come from the same Mountain as those of the Tigris. There is, says he, a Mountain in Armenia five Miles and a half from Theodosopolis, whence if
two great Rivers; that which goes to the right, is call’d the Euphrates, and the other the Tigris. Strabo justly said that the Sources of these Rivers are two hundred and fifty Miles, or two thousand five hundred Stadia, distant from each other. Pompey, as we are inform’d by Florus, was the first that built a Bridge of Boats over the Euphrates, which he did in his Pursuit of Mithridates. ’Twas in all likelihood near the Elbow which this River makes, after its two Branches are join’d at Mommacotum. Some Years before, Lucullus had sacrific’d a Bull to this famous River, to obtain a favourable Passage.

’TIS generally believ’d that Erzeron is the antient City of Theodosiopolis, tho this is not over-certain; unless you suppose, as one indeed may, that the Inhabitants of Artze retir’d to Theodosiopolis after the Demolition of their Houses. Cedrenus relates, that in the Reign of the Emperor Constantine Monomacus, who dy’d towards the middle of the eleventh Century, Artze was a great Borough full of Riches, inhabited not only by the Merchants of the Country, but also by several other Merchants or Factors, Syrians, Armenians, and others of different Nations, who confiding much in their great Number and Strength, would not retire with their Effects to Theodosiopolis, during the Wars between the Emperor and the Mahometans. Theodosiopolis was a great and powerful City, in those times accounted impregnable, and situated close to Artze. The Infidels did not fail to besiege this Borough; the Inhabitants made a vigorous Defence six Days, intrenching themselves upon the tops of their Houses, from whence they incessantly flung Stones and Arrows. Abraham, the General of the Besiegers, finding such an obstinate Resistance, and apprehending that the Place might be reliev’d, caus’d it to be set on fire on all sides; thus sacrificing this wealthy Booty to his Reputation. Cedrenus tells us, that one hundred and forty thousand Souls perish’d in this Siege by Fire or Sword. The Husbands, says he, leap’d into the Flames with their Wives and Children. Abraham found in it abundance of Gold and Instruments of Iron, which the Fire could not confume. He also took a great many Horfes, and other Beasts of Burden. Zonaras, with very little difference, gives the like account of the Destruction of Artze, but he does not mention Theodosiopolis. This Author only informs us that Artze had no Walls, and that its Inhabitants had fortify’d the Avenues.
venues of it with Wood; and I believe they us'd all they could find about the Country in that service, for the Species of it is now lost. As the Town was reduc'd to ashes, and that this Passage is absolutely necessary for Trade, it is very probable the Remnant of those poor Inhabitants, and the foreign Merchants who afterwards settled here, that they might not be in danger of the like Miseries, retir'd to Theodosiopolis, which, according to Cedrenus, was close to it.

The Turks, who perhaps thought Theodosiopolis too long and troublesome a Name, gave it that of Artze-rum, that is to say, Artze of the Greeks, or of the Christians; for Rum or Rumili in the Turkish Language signifies Romania, or the Land of the Greeks. They divide Romelia or Rumili into that of Europe and that of Asia; from Artze-rum comes Arzerum and Erzeron, according to the Pronunciation of the Generality of the Franks. We must take care not to confound this City of Theodosiopolis with another of the same Name, which was upon the River Abhorras in Mesopotamia, and which the Emperor Anastasius had fortify'd with good Walls, as we are told by Procopius. The same Author makes mention of the Theodosiopolis we have now been speaking of. 'Tis believ'd that Orthogul, Father of the famous Othoman, the first Emperor of the Turks, was the Taker of Erzeron; but this is not certain, for Armenia continued to have its Kings under Selim the first. The Similitude of Names has made many imagine that Erzeron was the City of Aziris, which Ptolemy places in Armenia the Less.

Give me leave, my Lord, to go from Erudition into Natural History. We observ'd in the Fields about this City a very fine Species of Poppy, which the Turks and Armenians call Aphion, as they do the common Opium: yet they do not extract Opium from the Kind we now speak of; but by way of delicacy they eat the Heads of it when they are green, tho' very acrid, and of a hot Tafte.

The Root of this Plant is as thick as a Man's little Finger, and a foot long, white within, brown without, fibrous, full of a Milk which is of a dingy white, very bitter and very acrid. Usually the Stalks are a foot and a half, or two foot high, three or four lines thick, strait, firm, pale-green, bestrew'd with whitish Hairs, stiff, three lines long, unlefs towards the top, where they are cover'd with short Hair. The Leaves are
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are a foot high, and are flash'd almost like those of the wild Poppy, in several parts almost to the Rib. These pieces are about two inches and a half long, and nine or ten lines broad, deep-green, and as it were shining upon certain Stocks, flash'd about the Rims with great Notches, pointed, and ending in a white Hair, like those that cover the Leaves; and all these Hairs are as stiff and as long as those of the Stalks. Each Stalk commonly supports but one Flower, the Button whereof, which is eighteen or twenty lines long, is cover'd with a Cup consisting of two or three membranous Leaves, hollow, whitish towards the edge, bristling with Hairs. They fall when the Flower blows, and then you perceive that it consists of from four to six Leaves, two inches and a half long, and three and a half broad, rounded like those of other Poppies, and of the Colour of the wild Poppy, more or less deep, with a great Spot, which is also more or less obscure. The inner Leaves are a little narrower than the outer, and stick hard against the Pedicule; nay, oftentimes they fall not till two days after the Stalk is cut. The middle of the Flower is fill'd by a Pistil an inch long, oblong, spherical upon some Stocks, pale-green, fleek, rounded toward the top like a Cap, purple, flash'd in a point near the edges, and set off with about a dozen Bands, deep violet-colour, dusty; which going out from the same Center, distribute themselves in Radiusses, and terminate in one of the Points that are at the edges. This Pistil is surmounted by a great tuft of Stamina in divers Rows, shining-grey, each laden with a Summit, deep-violet, dusty, a line and a half long, and half a line broad. The Plant yields a limpid Juice, but the Pistil is full of a Milk of a dingy white, very bitter and very acrid like the Root. This Pistil comes to be a Fruit or Cod. This fine Species of Poppy is mightily pleas'd with the King's Garden, nay, and with Holland too, where we have communicated it to our Friends. M. Commelin, a very able Professor of Botanicks at Amsterdam, has publish'd the Figure of it.

The 24th of June we return'd to Erzeron, where we were inform'd by M. Prescott, who has been ten or twelve Years Consul for the English Nation, that there were two Caravans ready to set out, one in three days for Tercat, and the other in ten or twelve for Teftis. We resolv'd to go to Teftis, not only to have a Sight of Georgia, which is the finest Country
Country in the World; but also to gather in our Return the Seeds of so many fine Plants which we had observed about Erzeron. Over and above this, we were told, that there were a great many Thieves on the Road of Tocat, who would retire, according to their Custom, about the end of the Summer, because then the Fields were burnt up by the great Heats, and yielded no more Forage. It is certain the Months of June, July, and August are the most favourable Season for Thieves: they everywhere find sufficient to keep their Horses nobly, and this is what they have most at heart; for these Gentlemen don't go a foot like Beggars. On the side of Tocat, and in the Turkish Georgia, they reap at the end of July, whereas about Erzeron they don't cut the Corn till September. Of all the Caravans, this of Teflis is esteem'd least expos'd to danger.

WE did not lose our time while this was getting together. When we were not upon the hunt, we went to have a little Conversation at the English Consul's, where there is always good Company. 'Tis the Rendezvous not only of the richest Armenian Merchants, but of all manner of Strangers whatsoever. M. Presecot is the most of a Gentleman of any Man in the World, extremely good-natur'd, and prevented our Wishes in every thing that might be a Gratification to us: I am even afraid the Natives abuse his Goodness, for they beset him continually. Tho he is not of the Roman Communion, yet he performs all manner of good Offices to the Missionaries; he often gives them Lodging in his House, and assists them in their Entrance and Departure from the Country with abundance of Charity. We were told that three or four days Journey from the Town there were good Mines of Copper, whence they drew most of that which is wrought in the Greek Suburb, and dispers'd all over Turkey and Persia. They also assur'd us that there were Mines of Silver about Erzeron, as well as upon the common Road from that City to Trebisond. We could not see these last Mines, because the Beglerbey took the better Road, which is a great way from it. As to those that are about Erzeron, we could find no body that durst be our Guide to them; the Beglerbey himself would not advise us to go near them, because of the Jealousy of the Natives, who imagine that Strangers go thither only to run away with their Treasure. We were told that there was some Lapis Lazuli to be found among those of Copper, but in small quantities,
and that it was too much mix’d with Marble. That which is found towards Toulon in Provence, in the Mountain of Carqueirano, has the same Fault; but certainly it is not the Armenian Stone, as many have fancy’d. The Armenian Stone, as appears by the Description of Boot, is of a sky-blue, very smooth, but apt to crumble. Those about Erzeroum and Toulon are very hard, harder even than Lapis Lazuli; for properly speaking ’tis nothing but a sort of Marble naturally kneaded with Lazuli. Perhaps the finest Lazuli is only a Species of Verdegrease, or natural Rust. Perhaps also ’tis Gold disguis’d by some corrosive Liquor, as Verdegrease is nothing, but Copper disguis’d by Wine and the Skin of Grapes. Besides that Lazuli is found in Gold Mines, there seem to be in this Stone some Threds of Gold as it were still uncorrupted.

W E one day enquir’d of Mr. Prescot, in what Parts died Mr. Vernon a learned English Mathematician, that had made very fine Astronomical Observations in the Levant, and who is honourably mentioned by Wheeler and Spon: the Consul inform’d us he had often told him he would come to some ill end with all his Knowledge, if he did not learn to keep his Temper. Mr. Vernon was a Man of admirable Vivacity, but he was too choleric. In short, Mr. Prescot prov’d a true Prophet, and our Mathematician died at Hispahan of the Wounds he receiv’d in the Head, in a Quarrel he had with a Persian one day after dinner. Mr. Vernon accus’d the Mahometan of having robb’d him of a very good Knife, English-make; the Persian only laugh’d at him, whether he had taken the Knife or no; the Englishman was provok’d more at this than ft’other. The Dispute grew warm; from Words they came to Blows, and the Persian wound’d Mr. Vernon so dangerously in the Head, that they were forc’d to tie him upon his Horfe, and carry him to Hispahan, where he died some days afterwards wanting Affiftance, for the English were not then settled in that City. At prefent they are very powerful there, and live like fo many Lords. Their Magnificence sometimes exceeds even to Profuflion, espccially when the Court pays them a Visit.

WHILE our People were busied in packing up our Bales, we often fimpled with a great deal of Pleasure, especially in the Valley of the Forty Mills, which is no more than a Walk from the City at the En trance of two very steep Mountains, from which run feveral fine Springs, that
Morina Orientalis Car-\ lina folio Coroll. Infl.
Rei herb. 48.
Journey to Armenia.

that form a considerable Stream, which not only turns a great many Mills, but also waters one part of the Country quite to the City. In one of these Mills we had the Satisfaction to proceed to the Nomination of one of the most beautiful Genus's of Plants that is in all the Levant; and accordingly we gave it the Name of a Gentleman very valuable both for Learning and Virtue: I mean M. Morin of the Royal Academy of Sciences, Doctor in Physick of the Faculty of Paris, who by singular good Fortune has rais'd this Plant from the Seed in his Garden of the Abbey of St. Victor; I say, by singular good Fortune, for it would not come up in the King's Garden, nor in some others where I had caus'd it to be sown. It seems to have been proud of bearing the Name of M. Morin, who always lov'd and cultivated Botany with great Application.

The Root of the Morina is thicker than a Man's Thumb, a foot long, divided into great Fibres, brown, chap'd, but a little hairy. Its Stalk, which is two foot and a half high, is firm, strait, sleek, purple at first, two or three lines thick, also reddish, but hairy at the top, usually accompanied at each Joint with three Leaves pretty like those of the Carolina, bright-green, shinny, four or five inches long, and about one inch wide, flash'd, wavy; garnish'd with yellow Prickles, firm, hard, four or five lines long. The Leaves diminish a little towards the top, and are somewhat hairy beneath. From their Bofoms grow Flowers by Stages, and in double Rows, an inch and a half long. Each Flower is a crooked Pipe very slender towards the Bottom, where it is white, and slightly hair'd; but it opens upwards, and parts into two Lips. The upper is turn'd up, and about five inches long, and four broad, rounded and deeply hollow'd inwards. The under is a little longer, and flash'd into three parts, rounded also. The opening of the Pipe which is between these two Lips, is quite uncover'd. Two crook'd Stamina, that joint almost three lines, whitish, and laden with yellowish Apices, are fastned against the upper Lip. The Thred of the Pistile, which is a thought longer, ends in a greenish Button. The Cup is a Pipe, three lines long, deeply cleav'd into two Tongues, rounded, lightly channel'd. 'Tis from the bottom of this last Pipe that the Flower rises. There are often two forts upon the same Stock, one quite white, the others of a Rose-colour, with a touch of Purple, and whitish edges.
edges. All these Flowers have the same Smell as those of the Honey-Suckle, and bear upon an Embryo of Seed. The Leaves of this Plant have at first a faintish grassy taste, but afterwards one finds it somewhat tartish.

We then went to kiss the Beglerbey's Veft, and to desire a continuation of his Protection. He had the goodness to return us thanks for the care we had taken of his Health, and of all his Family. He gave us unask'd the Letters of Recommendation which we wanted to the Basfa of Cars, and order'd us besides a very honourable Patent, wherein he prais'd our Capacity in matter of Phyfick, and gave good Testimonials with relation to our Behaviour.

We set out from Erzeron the 6th of July to go to Teflis, and came to Elzelmic, a Village to the North-East, three Hours Journey from the Town. Our Caravan consisting of Merchants, whereof some went to Cars and to Teflis, and others to Erivan, and some few to Gangel, were in number but about two hundred Men, arm'd with Lances and Sabres; and some had Fusées and Pistols. The Country of Erzeron, for half of the way to Elzelmic, is very dry; its Hills are quite bare. You afterwards enter into a Plain, shut in to the right and left by Eminences, whereon was still a good deal of Snow. There fell some about Erzeron in the night between the 2d and 3d of July.

The 7th of July we set out at half an hour after three in the Morning, and encamp'd about ten near a Village call'd Badjouan, after having pass'd by another, whose Name I have forgot. There is not a Tree to be seen in all this part of the Country, which otherwise is flat, well cultivated, and water'd as abundantly as the Fields of Erzeron. Were it not for this, half of the Corn would be burnt up; yet this seems very strange, for from these very Fields which they are forc'd to water by Art, you see the Snow upon the neighbouring Hills. On the contrary, in the Islands of the Archipelago, where the Heats are ready to calcinate the Earth, and where it never rains but in Winter, the Corn is the finest in the world. This plainly shews that all Soils have not the same nutritious Juice: That of the Archipelago is like a Camel, one drinking serves it a long while. Perhaps Water is more necessary to that of Armenia, to dissolve the fossil Salt wherewith it is impregnated, which would
Journey to Georgia.

destroy the Contexture of the Roots, if the little Clods were not well Lett. VI. moisten'd with a proportionable quantity of Liquid, and accordingly they turn it deep up. Tho the Ground is not hard, they yoke three or four pair of Oxen or Buffaloes to one Plough; which they certainly do to mix the Earth more thoroly with the fossil Salt, which would lie in too great quantities upon the Surface, and burn up the Plants. On the contrary, in la Camargue of Arles, which is the fruitful Island form'd by the Rhone below the Town, they only give the Earth a slight flour-

ish; to avoid mixing it with the Sea-Salt that is beneath. With this Precaution, la Camargue, where there is but half a foot of good Soil, is the most fruitful part of Provence; and the Spaniards nam'd it Comarca, by way of excellence, when the Earls of Barcelona were Masters of it. Comarca in their Language signifies a fruitful Field. Thus the word Camargue does not come from the Camp of Marius, as is pretended, for that Roman General never did encamp in it. The great Ditch that he cut to fortify his Camp, and to bring his Ammunition from the Mediterranean, was, according to Plutarch, between the Rhone and Marseilles. The Footsteps of that Work are still to be seen on the side of Fos, a Village near Martigues, which still retains the Name of Marius's Ditch; and not that of the Phocians, a People of Asia above Smyrna, that settled at Marseilles during the Wars between the Greeks and the Persians. A thousand Pardons, my Lord, for this Digression: we are so us'd to go out of the way when we are simpling, that 'tis no wonder I should sometimes wander in the Letters you permit me to write to you.

I RETURN to our Caravan. It set out the eighth of July about nine in the Morning, and travel'd till one in the Afternoon over large Champains, very negligently cultivated, but as we were inform'd, in themselves excellent. We observ'd very fine Plants in them, as we also did the day before; but that's all, for there's neither Town nor Village near, and not the least Buff to be seen. Our Tents were pitch'd near a Stream that turns a Mill, I know not for what use; for we met not one Soul the whole day.

Our Courfe the ninth of July was much more agreeable. Tho they made us be moving at three in the Morning, we put in about ten, after having pass'd over some low Mountains, whereon we saw Pines of
of the same Species as those of our Mount Tarare. The shifting of the Scene affords no small Delight in travelling: nothing can be more tedious than marching along vast Plains, where all that is to be seen is Earth and Sky; and were it not for the Plants, I should rather chuse to be upon the Sea, I mean in calm Weather; for I must freely own, in a Storm one would give all one has in the world to be set down in the most disagreeable Plain in the whole Universe. We encamp’d this day at Coroloucales, a Village which in our Tongue might be call’d the Tower of Corou. Our Harvest was tolerably good; and as I have no use here for my Learning, for I know nothing either of Corou or its Tower; you will give me leave to send you the Description of a Plant, which is still one of the highest Delights of Monsieur the first Physician. It has throve very well, and brought forth Flower and Seed to Perfection in the King’s Garden; and in all probability will flourish there many Years.

This is an Umbellifer, to speak like a Botanist, the Root whereof goes a foot and a half down; it is as thick at the Neck as a Man’s Arm, and divided into some other Roots of the thickness of a Man’s Thumb, not very hairy, cover’d with a brown Bark, full of Milk, acrid and very bitter. The lower Leaves, which are about three foot broad, and as many long, are so slenderly cut, that one cannot compare them better, than to those of another Species of this Genus, which Morison calls Caschrys femine’ fungos, levi, folis foliaceis. The Comparison indeed seems to halt a little, for there is no Species of Ferula with such slender Leaves; and without following Morison’s Example, I had better have compar’d the Leaves of this I am speaking, to those of Fennel. The Stalks of our Plant rise to four foot high, as thick as a Man’s Thumb, firm, hard, strait, solid, cover’d with a Flower like that of fresh Plums, fleek, channell’d, knotty, garnish’d at the Joints with two or three Leaves, much smaller than the others; and from the Bolloms of these, towards the top grow three or four Branches, which form a Plant, pretty much round’d. The Extremities of these Branches are laden with Umbrellas or Clusters half a foot diameter, consisting of unequal Rows that sustain other Clusters smaller, and as it were spherical, terminated by yellow Flowers of five, six, or seven Leaves, a line and a half long, with a point turn’d inward, which makes them seem as if they were hollowed. The Stamina and the Api-
Chaucys Orientalis Ferula folio fructu alato plano coroll. Inf. Rei herb. 23.
ces are of the same Colour. The Cup, which at first is but two lines long, grows perceptibly as the Flowers pass away, and afterwards becomes a Fruit about ten lines long and six broad, consisting of two parts, rounded at the back, garnish'd lengthways with little Wings or Leaves, membranous, and white like the Fruit of the *Larterpitium*. We must nevertheless refer our Plant to the Genus of *Cachrys*, because the parts of its Fruit are spongy; three lines thick, and full of Seed thicker than a Barley-corn. The Leaves of this Plant are a little aromatick, but very acrid, and very bitter.

**The** tenth of July we set out at three in the Morning, and travel'd till past twelve at Noon over agreeable Mountains well stock'd with Pines. Indeed we were not very attentive in examining the Nature of them, for we were from time to time alarm'd with the sight of some Knots of Thieves arm'd with Lances and Sabres. However, they durst not attack us, imagining we were the stronger, tho' they happen'd to be very much deceiv'd, and might have had a good Pennyworth of us had they ventur'd. We had Turks enow indeed in our Caravan; but the Armenians, as we were inform'd by our Druggernans, began to talk about a Capitulation; and if the Thieves had not made off, they had infallibly sent an Envoy to them to treat of a Ransom. The next day we travel'd down hill into a good handsome Plain, where we encamp'd at Chatac, a sorry Village upon a Stream that falls from some Hills where the Grafs was but just coming up. Scarce was there enough for Pasture in the very best Spots of Ground. The Ways here are edg'd with that fine Species of *Echium*, with red Flowers, which *Clusius*, the greatest Observer of Plants of his Age, discover'd in Hungary. The Stalks grow three or four together, a foot and a half or two foot high, three lines thick, pale-green, spotted with deep red, brittle, roughen'd with white Hairs, garnish'd with Leaves half a foot long, and but half an inch broad, of the same Colour and Contexture as those of the *common Echium*, but much more bristled of both sides. They diminish, to the top, and from their Bofoms almost from half way of the Stalk to the extremity growflips an inch and a half long, crooked like a Scorpion's Tail, whereon rest two rows of Flowers eight or nine lines high, turn'd in like a crook'd Pipe, open and flash'd into five rounded parts, the undermost whereof are
are shorter than the uppermost. These Flowers are of a Madder colour, red but not bright. The Stamina, which jut out three ways, are a little more shining, but their Apices are deep-colour'd. The Cup is about half an inch, flash'd into five parts, very narrow and very hairy. The Pistile is of four Embryos, which come to be as many Seeds, a line and a half long, brown, of the shape of a Viper's Head.

The 12th of July we were jogging by four in the Morning, and travelld till Noon in one of the finest Plains imaginable. The Earth, tho' black and fat, is not very productive, because it freezes a-nights, and we often found Ice about the Springs before Sun-rise. As hot as it is in the Day-time, the Cold of the Nights puts the Plants terribly back; the Corn was not above a foot high, and the other Plants were not more forward than they are towards the end of April about Paris. The way of manuring these Lands is still more surprizing, for they will yoke you ten or a dozen pair of Oxen to one Plough. Each pair of Oxen has its Postilion, and the Ploughman pushes the Share along with his Foot besides; and this they do, to make deeper Furrows than ordinary. Experience has certainly taught them that it was necessary to go very deep, either to mix the upper Soil which is too dry, with that beneath which is less so, or to preserve the Seeds from hard Frosts; for were it not upon some such Considerations, they would not be at so much Pains and Expence. We often enquir'd the reason of our Guides, who barely told us 'twas their way in that Country. There are no Trees in these Fields but a few Pines, which they drag along the Roads to carry them into the Towns and Villages, by tying as many Oxen to them as are necessary to pull them along: this did not surprize us. In Armenia you hardly meet with any thing else but Oxen and Buffaloes yok'd or with Loads on their Backs like Mules. Their Pines however, by the Confession of the Natives themselves, begin to stand very thin, and there are but few of them that will rise from Seed. I know not what they will do when they have cut down all the great Trees, for they can't build without them: I don't speak of building their better sort of Houses, where they use Beams only to support the Coverings; I mean their Cottages, which are their most common Habitations, the four Walls whereof are made of Pines, rang'd pointways in right Angles one upon another up to the Covering, and fastned at the Corners with
Prospect of Cars on the Frontiers of Persia.
Journey to Georgia.

with wooden pins. We found no new plant this day, and began to be a little alarm'd at seeing among some rare ones, which we had observ'd more than once, common Mallow, Plantain, Pellitory of the Wall, and especially Wallwort, Bank-Cresses, and that plant which is sold at Paris for a Looseness, by the Name of Thaliron. We thought we were got into Europe again; yet we insensibly arriv'd at Cars, after a March of seven hours.

Cars is the last Place in Turkey upon the Frontiers of Persia, which the Turks know only by the Name of Agem. I was a little at a loss one day at the Beglerbeys', who ask'd me what Folks said in France of the Emperor of Agem. As Good-luck would have it, I remember'd to have read in Cornutus, that the Lilac of Persia was call'd Agem Lilac, and this made me conceive that Agem must signify Persia. But to return to Cars, the Town is built upon a Bank, expos'd to the South-South-East. The Compass is almost square, and somewhat bigger than half of Erzeron. The Castle of Cars is very steep upon a Rock at the top of the Town. It seems pretty well kept up, but 'tis defended only by old Towers. The rest of the Place is like a kind of Theater, behind which is a deep Valley, steep on every side, and thro' the middle of that runs the River. This River does not go to Erzeron, as Sanson believ'd; on the contrary, it comes from that great Plain, which is the way from Erzeron to Cars, and falls from those Mountains where we first saw Thieves. After having wined about this Plain, it comes to Cars, where it forms an Island, running under a Stone Bridge, and follows the Valley that is behind the Castle. There it not only turns several Mills, but also waters the Fields and Gardens. At last it joins the River Arpagi, which flows not far from thence; and these two Rivers, join'd together by the Name of Arpagi, serve as a Frontier to the two Empires, before they fall into the Araxes, which the Turks and Persians call Aras. What may have deceiver'd Sanson, is, that the Araxes, as will afterwards appear, has its Source in the same Mountain as the Euphrates. That Author places Cars at the Conflux of the two imaginary Branches of the Euphrates, which, according to him, form a considerable River that runs to Erzeron. These Faults must be imputed to the bad Accounts that have been given him; for Sanson was
was an excellent Man, and the first that drew good Maps in France.

CA RS is not only a dangerous Town upon account of Thieves, but the Turkish Officers also generally make great Exactions from Strangers. We desir’d to see the Bassa, upon occasion of the Extortions we were threatened with. His Chiaia, to whom we were carried first, against our Will, very fairly told us all our Patents signify’d not a Farthing, and that certainly we should never be allow’d to go into the Country of Agem. And yet we had shewn him a Commandment from the Port, and a Passport from the Beglerbey of Erzeron, who is superior to the Bassa of Cars. Here follows the Analysis the Chiaia was pleas’d to make of these Authorities. As to the Commandment of the Port, says he, ’tis the most venerable Patent in the world, (and he put it to his Forehead every moment) but the Town of Cars is not mentioned in it. I answer’d, it was impossible to put in a Sheet of Paper the Names of all the great Cities in their Empire. The Passport of the Beglerbey of Erzeron imports, says he, that you may come here, but it does not say you may go further. As I had got a Translation of it made at Erzeron, I begg’d the Chiaia to read it over again, protesting that the Beglerbey had made us believe that his Passport would remove all Difficulties that might impede our passing from Cars into Gurgistan, which belongs to the Emperor of Agem, and that this was what we really intended to do. After some Disputes about this Passport, we told him we should be very glad to kiss the Bassa’s Vest, and present him the Beglerbey’s Letter. He answer’d, that he would take care to deliver the Letter; but he was sure the Bassa would never suffer us to go out of the Grand Signior’s Territories: yet he would go and know his Pleasure. Accordingly, he left us very abruptly, to wait, as he said, upon the Bassa in his Apartment.

AFTER having danc’d attendance a long while, we were told we should run the risque of lying in the Streets, if we did not make haste into the Suburb where our Caravan-ferai was. Tho the Turks and Persians live together in as much Peace as can be wish’d, they nevertheless shut the Gates of their Town at Sun-set. Before we went, we desired one of the Chiaia’s Servants to tell him that we were forc’d to be gone, because
because it grew towards Night, but that we should be very glad to know our Fate before we went, if possible. He sent us word that the Bafla his Master having read and consider'd of the Beglerbey’s Letter, could not allow us Passage; but that the next day he would call together the Muf- ti, the Janizary-Aga, the Cadi, and the chief Men of the Town, to read it: that without this Precaution, the Bafla might forfeit his Head, if it came to be known at Constantinople that he had omitted to seize three Franks, that perhaps might be the Great Duke of Muscovy’s Spies. All these Ceremonies fretted us heartily: We apprehended they would be tedious, and that what with one Scruple, and what with another, our Caravan might go away without us, so that we supp’d very melancholy. Two Emis- saries from the Chiaia had the Goodness next Morning to rouze us at Day-break, to let us know in plain terms, that a Discovery had just been made of our being Spies, that the Bafla was not indeed inform’d of it as yet, so that the thing might still be remedied, but that we might assure ourselves the Information came from a good hand. As we did not seem at all frightned at this, they added, that Spies were condemn’d to the Flames in Turky, and that some of the most creditable People in the Caravan were ready to declare, that upon pretence of searching for Plants we observ’d the Situation and Walls of Towns, that we took Draughts of them, that we enquir’d critically into the Strength of the Garifons, that we would know what part the most inconsiderable Rivers came from: all which certainly was most abominably criminal. This was the Talk of him who seem’d the greatest Rogue of the two; the other, who seem’d a little more moderate, said, to be sure we never came so far to pick Straws. We still insisted upon the good Testimonies which the Beglerbey of Erzeron gave of us in his Letter. They replied, there was no reading of that till the Cadi return’d from the Country, where he was to stay a day or two longer. Upon this, we parted very coldly.

By good Fortune, as we were walking thro the Town, we met an Aga of the Beglerbey of Erzeron, that was but just arriv’d, and that knew us immediately, having seen us visiting the Sick in the Palace. After the first Civilities, we told him the Trouble we were in. Surpriz’d at our Story, he went to the Bafla’s Chiaia, and told him in our presence that
there was no reason for hindring our Passage; that the Beglerbey Co-
progli, to whom we were recommended at Constantinople by the Embas-
dador of the Emperor of France, honour'd us with his Protection; that
we had been permitted to accompany him from Constantinople to Er-
ron, that he had been satisfied with our Advice and Prefcriptions; and
lastly, that Persons so well recommended by him, ought not to be re-
ceiv'd in that manner. He made a sign to us to retire, and gave us to
understand by his Servant, that we should have Satisfaction very speedi-
ly. We went to a Coffee-house to wait for the Decision of this weight-
ty Affair. A moment afterwards the same Chiodars of the Chiaia, that
had call'd us the Spies of the Great Duke of Muscovy, and who were much
rather Spies over us, for they kept us constantly in view, came to inform
us with a forced Joy, in hopes of getting some small spill of Money out
of us, that all the Passages of the Empire were open to us; but that we
had infallibly been stop'd, had it not been for the Beglerbey of Erzeron's
Letter, or that at least they had made us pay a hearty Duty, as they do-
most of thofe that go out of Turky into Persia. They had scarce finihs'd
their Speech, when the Aga, our Deliverer, came out, and carried us to
the Chiaia, who made us smoke and drink Coffee. He told us we might
go whenever we pleas'd; that in consideration of the Beglerbey of Er-
zeron, he forgave us two Crowns which are due to him for all the Beasts
of Burden that pass that way; and as he was told we were not Mer-
chants but Physicians, he made it his Bargain, that before we went we
should cure an Aga of his Acquaintance that had a Fistula in ano. As he said
this gravely, and we did not care to fall into his Nets again, we thank'd
him for his Civilities, and told him we would take care of his Friend,
and give him all the Assistance we could during our Abode at Cars;
but added, that a Fistula in ano could not be cur'd without cut-
ting, and that we were so unfortunate as not to have Instruments to do
it with.

We retir'd to our Camp much better satisfy'd than we were the day
before. While we were at Table, one of the Servants of the Aga of
Erzeron came and represented to us, that his Master had done us a very,
considerable piece of Service; that he did not exact any Gratuity from
us, but that we knew the World better, than to go away without making,

him some Present or other. We came off for thirty Pence for the Servant, and two Oques of Coffee which we sent his Master; heartily glad of escaping at so cheap a rate. And for fear of a second Greeting, we resolved to keep in the Fields, in quest of Plants, till the Departure of our Caravan; thus the Turks always fleece Travellers, especially upon the Frontiers; but we must say this in their behalf, they commonly take up with whatever you are pleas’d to give them.

'TIS a reasonable Conjecture whether Cars be not the antient City that Ptolemy sets down among those that are in the Mountains of Little Armenia. The Resemblance of the Names will support it, and there is no need of being perplex’d because that Author places it in Little Armenia. Besides that this might be a Fault of Inadvertency, the Divisions of Armenia have been so often alter’d, that there is great Confusion among the Authors that speak of this Country. One might suspect too that Cars is the Place which Ptolemy calls Chorfa, and which he lays is in the Greater Armenia, only that he sets it down on the side of the Euphrates. This is what may have deceive’d Sanson; but it is certain Cars is very far from that River, and I could rather forgive those that have propos’d it as a doubt whether Cars be not the City of Nicopolis, which Pompey built in the Place where he beat Mithridates, since that City is said to have been between the Euphrates and the Araxes. Cedrenus and Curopalatus call Cars Carfe, Leunclavius Carfenum. This last says, that in 1579, Mustapha Baffa, who commanded the Army of Sultan Amurath against the Persians and Georgians, fortify’d Cars, and provided it with necessary Ammuntions. It might be made one of the Strongest Places in the Levant.

The 12th and 13th of July the Caravan f乔ourned here to pay Customs. We departed next day at one in the Morning, because the richest of our Merchants, who had confess’d but part of the Money they were carrying into Persia, were willing to avoid any new Enquiries that the Officers might make. They mounted their Horfes as soon as ever they were dispatch’d, and we travell’d over a great Plain, all the night-time, as dark as it was. About nine in the Morning we encamp’d near Barquet, a great Village, the Castle whereof, which is half ruinate, seems to have been a good Building in its time. We discover’d hardly any but common Plants, and especially abundance of yellow Gallium and Gramen Sparteum,
A Voyage into the Levant.

sparteum, pennisatum, C. B. About noon we descended into a pretty good Valley, half a League from Barguet. Among some scarce Plants we observ’d here a pretty singular Species of Betsy, whose Seed has rais’d and multiply’d in the King’s Garden. It is chiefly distinguishable in the length of its Leaves, which are half a foot long to one inch broad, and Culture has not alter’d them. This Plant has been long known in France, since Monsieur the first Physician found the Figure of it among the Plates, which M. de la Brosse his great Uncle, and Intendant of the King’s Garden, had caus’d to be grav’d. It is a pity those Plates did not appear in time; they are as big as those of the Garden of Aifed, and much better grav’d. Monsieur the first Physician, who has lately recover’d them, gives us hopes of his making them publick.

I KNOW not by what Fatality it has happen’d that most of the great Works of Botany wrote in France in the last Century, and which would have done great Honour to the Kingdom, have never yet appear’d. M. Richer de Belleval, Chancellor of the University of Montpellier, had describ’d and caus’d to be engraven a vast Number of scarce Plants that grow in the Alpes and Pyrenees, and that pass daily for unknown Plants. It appears by the Plates which are in the hands of his Heirs, that the Bauhinusses never discover’d any thing so fine in those times. The Work of F. Barrillier is buried at the Bottom of the Library of the Dominicans in the Street of St. Honoreus. That indefatigable Man, after having travell’d all over Spain and Italy, and laid out a great deal of Money to get the finest of his Discoveries grav’d, dy’d at Paris, without having publish’d any thing; and there is no likelihood of that fine Collection’s ever seeing the Light. The same will happen to the Labours of F. Plumier a Minim, unless you, my Lord, promote the Edition of it; it may be said, in praise of that Father, that he alone has describ’d and drawn more American Plants than all that ever pretended to treat of them besides put together. It is very easy to make Books of Plants, by publish­ing the Figures of such as are cultivated in a Garden, and as are sent one in Seeds or Roots by a Correspondent; but F. Plumier made four Voyages into America, and dy’d at Cadiz, just as he was going by your Orders to Peru. For my part, I flatter myself, my Lord, that you will continue me the Honour of your Protection, and
cause to be gray’d the many beautiful Plants which I have observ’d in my Voyages.

THIS is one of those Digressions that are allowable only in Letters: the epistolary way of Writing will admit of every thing; and is wonderfull convenient for Travellers, who cannot help straying a little out of the way sometimes in a long Journey. But I’ll go back to the Caravan. The 15th of July we set out at four in the Morning, and pass’d over Plains pretty well cultivated, interspers’d with some agreeable Hills, whereon the Corn was much forwarder than about Erzeron. They saw a great deal of Flax, especially near the Villages, which are pretty frequent. About seven in the Morning we forded a little, tho’ not inconsiderable River, which, as we were inform’d, discharg’d itself into the Arpagi. The great Caravan left us a League from this Place to go to Gangel, and were in a pretty great Consternation to see ourselves reduc’d to such a small Company as three Merchants that were going to Teslis. A Turkish Aga, encamp’d upon the Road, sent two Guards to learn who we were; but, as they could not read, they only cast their Eyes upon our Passports, and demanded for their pains some Trouts which our Druggernans had caught. They made our Merchants pay ten Aspers per Load, and got each a piece of Soap to shave himself with.

W.E. this day discover’d in my mind the finest Plant that the Levant produces. ’Tis a Species of Elephas, with great Flowers, the Trunk whereof turns in downwards.

IT’S Root, which is about two or three inches long, is but a line and a half thick, hard, reddish, hairy, and puts forth a Stalk nine or ten inches high, square, purple towards the Bottom, slightly-haired, accompanied with Leaves opposite cross-ways, two and two, from an inch to fifteen lines long, and nine or ten lines broad, like those of the Pedicular; yellow, hairy about the Edges, dented like a Battlement, vein’d. From their Junctures rises a Flower on each side, made like a Pipe behind, greenish, but a line and a half or two lines long. This Pipe afterwards opens into two Lips, the uppermost whereof is first dilated into two kinds of Ears pretty much rounded, between which grows a Trunk or crooked Pipe nine lines long, one line thick, ending in an oval Lip, a line and a half diameter, curl’d, edg’d with little Hairs, and beyon
Beyond this juts out the Thred of the Pistile. The Under-lip is an inch long, and an inch broad, and flash'd into three parts, the two side ones being shap'd like two great Ears. The under part is reflash'd into three pieces. The side ones are rounded also, but the middle-most is only a little Beak very sharp pointed. This whole Flower is of a Saffron-yellow, except the Bottom of the Upper-lip which is whitish. The Stamina are very short and conceal'd under the Wings of the Upper-lip. Their Summits are two lines long, and a line broad, flatten'd, pale-yellow. The Upper-lip represents the Trunk of an Elephant when he is bending it to bring something to his Mouth; whereas in the other known Species of this Genus this Lip turns up. The Cup is of one single piece, three lines long, slightly haired; the Upper-lip is obtuse, hollow'd. The under is more deeply cleav'd into two pieces. Each Flower is fastned to a Stalk half an inch long, and very slender. The Pistile, which is a Button somewhat oval, is but a line long, and comes to be a Fruit half an inch long, almost square, with rounded Corners, pale-green, membranous, about two lines and a half thick, divided lengthways into two Apartments which open sidways, and inclose Seeds a line and a half or two lines long, and one line thick, channell'd lengthways, and of the Form of a little Kidney.

The 16th of July we were moving at four in the Morning, and about eight encamp'd in a large fine Meadow, where our Tents were pitch'd for the first time in the Dominions of the King of Persia. We lay the night before but one Hour's Journey from the Frontiers, which is taken from the top of a Hill, at the Descent whereof begins the Persian Georgia, or the Country which the Persians call the Gurgistan, that is to say, the Land of the Georgians; for Tan is an antient Celtick Word, signifying a Country, and this Word continues in use all over the East, where they say Curdistan, Indoistan, &c. meaning the Land of the Curdes, that of the Indians, &c. We could see a great many pretty considerable Villages; but all this fine Country yields not one single Tree, and they are forc'd to burn Cow's Dung. Oxen are very common here, and they breed them as well for their Dung as for their Flesh. They will yoke fourteen or fifteen pair to one Plough, to turn up the Ground. Each pair has its Man to drive it, mounted like a Postilion; all these Postilions, who yawl and roar like Sailors in a Storm, make together a most intolerable
Journey to Georgia.

tolerable Confort. We had been accustom'd to this Noife ever since we left Erzeron. Sure 'twas not this Ground in Georgia that is spoken of by Strabo to have been only glanc'd over with a Wooden Plow, instead of an Iron one.

This Georgia is an excellent Country. The moment you are got into the King of Persia's Dominions, People come and present you with all manner of Provisions, Bread, Wine, Fowls, Hogs, Lambs, Sheep. They especially accost Franks with a smiling Countenance, whereas in Turky you meet with none but serious Fellows that survey you gravely from head to foot. What surpriz'd us moft, was, that the Georgians de- spite Money, and will not sell their things: Neither indeed do they give them; but they truck with you for Bracelets, Rings, Necklaces of Glass, little Knives, Pins or Needles. The Girls fancy themselves finer than ordinary, when they have five or six Necklaces round their Neck, and hanging down to their Breasts; their Ears also are set off with them: and yet all this together makes a very queer Show. We therefore spread our Wares upon the Grass; and as we had been inform'd of their Customs, we laid out ten Crowns at Erzeron in what we thought would please them, namely, in Venetian Enamels, which are exactly like those of Ne- vers. We got a hundred for one by these Merchandizes, but you must not load yourself too much with them, for you have vent for them no way but by Truck, and they give you nothing but Neceffaries for them, and that too for no more than two days Journey; as if the antient Manners of the Georgians had been preserv'd only within that particular Country. These People, as Strabo says, are larger and handsomer than the rest of Mankind, but their Manners are very simple. They use no kind of Money, no Weight, no Measure, scarce can they count above a hundred: All their Traffick is by Exchange. We therefore trusted our little Treas- ure to these honest People; they took what they pleas'd, but it is very certain they did not abuse the Confidence we repos'd in them. They gave us a Hen as fat as a Turkey, for a Necklace that cost but six Blancs, (Farthings) and a great Measure of Wine for Bracelets of eighteen Deniers. The Hogs run about freely, whereas in Turky they hunt them as unclean Animals: it is said they are much better in Georgia than any where else; but the reason I believe is, because most Travellers, who have generally

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coming Stomachs, think every thing excellent: indeed their Gammons
seem'd to us a new kind of Food, for we had eat none since our De-
parture from the Archipelago. The Georgians look upon the Turks to be
ignorant, and ridiculous in their abstaining from Hog's Flesh: the Turks,
on the contrary, call the Persians Schismatics, and the Georgians Infi-
dels, because they eat it without any scruple.

As to the Georgian Women, they did not surprize us, because we
expected to find them perfect Beauties, according to the Description
commonly given of them. The Women with whom we exchang'd
our Enamels were not at all disagreeable; nay, they might be counted.
Beauties in comparison to the Curdes, whom we had seen towards
the Sources of the Euphrates. Our Georgians had however an Air
of Health that was pleasing enough; but after all, they were nei-
ther so handsome nor so well shap'd as is reported. Their Skin is of-
ten perfum'd with the Vapour of Cow-dung; neither are those that live
in the Towns any thing extraordinary, more than the others: so that I
think I may venture to contradict the Descriptions that most Travellers
have made of them. We brought the Capuchins of Teslis to be of our
Opinion; they knew the Country better than Strangers, and have not yet
been able to persuade these Women to lay aside the use of the nasty
Paint with which they spoil their Faces, to keep up the antient Customs
of the Country. We were told that they stole the most beautiful Girls
about six or seven Years old, to carry them to Hispahan or into Turky;
the Parents of the Children and their nearest Friends often have a hand
in these Doings. To avoid this Inconvenience, they marry them, at
seven or eight Years old, or shut them up in Nunneries; so that the Art
of Ogling we had learnt at Paris was of no manner of use to us, for in all
probability they had lately carried away all the Girls that were pretty
to other Places. Here is the Picture of a Georgian Woman that we
thought agreeable enough. The Custom of taking away the handsome
People out of this Country is very far from being new. Zonaras ob-
serves, that by the King's Order they us'd to make Eunuchs of the like-
liest Boys, and then sell them to the Greeks; but to appease Seditions, it
often costs the Fathers their Lives.

WHAT
Women of Teflis.
WHAT is most edifying upon the Frontiers of Georgia, is, that nothing is exacted from Strangers. You may go in and out of the King of Persia's Dominions when you please, without asking leave of any body whatsoever. The Merchants of our Caravan, which was grown somewhat more numerous by the way, affur'd us that they not only treated the Franks respectfully, but look'd upon them even with Fear and Veneration when they wore Hats and Coats; whereas in Turky, they would infallibly stone a Man that should make such a strange Figure. There are but very moderate Customs on the Merchandizes that enter Persia. About this Frontier we pass'd the River Arpagi, which comes from Cars, or to speak more properly, which receives the River of Cars, as was said before. The Arpagi runs into the Araxes; the Araxes joins the Kur, and the Caspian Sea receives all these different Waters. The Arpagi is reckon'd to abound with Fish the most of any River in the Country; some will have it that it serves as a Frontier to the two Empires: but it is not our business to decide this Question, and at worst, the whole difference is but a quarter of a League.

We mounted our Horses the 17th of July at half an hour past three in the Morning, and encamp'd about ten in a great Plain, after having pass'd some pretty high Mountains, where our Teeth chatter'd in our Heads. The whole Country is full of Gras; but all manner of Trees have been long banish'd out of it. Among the Plants which we observ'd, we discover'd a Species of Aconite like that which is call'd Wolf's-Bane. The Stalks of this we are now speaking of form a Pyramid of Flowers about a foot and a half high. Each Flower is white. The Head-piece, which is fifteen lines high, is rounded at the end, and three lines broad. The Crosiers are purple. On some Stocks grow Flowers that approach to a dingy white.

The 18th of July we set out at half an hour past four, and travel'd till Noon. The Change of Country surpriz'd us so agreeably, that we thought we were come into a new World. All round you, lay high Woods mix'd with Coppices, among which grew Oaks, Beech-trees, Elms, Lindens, Maples, Ash-trees, Yoke-Elms, with great and small Leaves. There are also Hawthorns and Elders, Hazles, Pear, Plum, and Apple-Trees; Strawberries and Raspberries are far from being scarce. Who could
could have expected to see so many fine things? They were reaping their Corn at the bottom of the Valley where we encamp'd. We this day first saw Vines in this Country; and tho their Wine cannot be call'd good, yet it may be reckon'd Nectar in comparison of that we drank at Erzeron. The next day's Scene was no less agreeable, for from three in the Morning till ten we journey'd in a Valley, which, tho narrow and steep, was charming for its Verdure and its different Points of View. The Houses are at the bottom, or half way up the sides; nothing but Woods run along the top of the Prospect; all the rest is taken up with natural Vineyards and Orchards, in which the Nut, Apricot, Peach, Plumb, Pear, and Apple-trees grow of themselves. If this Valley be not that which Procopius describes between the Country of the Tzans and the Armenian Persia, we cannot doubt its being one of those Parts of Georgia, wherein, according to Strabo, abound all manner of Fruits, which the Soil produces without Culture. They take no farther care of their Vines, says that Author, than just cutting them once every five Years. After you are past the Country of the Tzans, Procopius says you enter in a profound steep Valley, which is one of the Appurtenances of Mount Caucasus, well peopled, where you eat all the kinds of Fruits that can be wish'd for in Autumn. It is full of Vines, and after three days Journey, ends at the Armenian Persia. It is very certain we were not far from Mount Caucasus. The Mountains that stretch from Cars to Teflis, and towards the Caspian Sea, are properly the Moschick Mountains of the Antients, which, according to Strabo, take up Armenia, quite to the Iberians and the Albanese. Be it as it will, the beautiful Valley we are now speaking of, concludes in an agreeable Plain pretty well cultivated, thro' which runs a considerable River that comes down from the Mountains; and which, as we were inform'd, runs into the Kur, on the side of Teflis. It may be off'red as a Conjecture, whether this be not the River which Strabo calls Aragos. The whole Country is fruitful in fine Plants. Here is a Species of Cassida, which by its yellow Flowers, and its Leaves flash'd like the Germander, is distinguish'd from all the Species of this Genus.

ITS Root, which is reddish, hard, ligneous, sometimes rising like a Tuberculum, and garnish'd with hairy Fibres, puts forth Stalks, crooked to
Capsida Orientalis Chamædryos folio
flore luteo Coroll. Infl. Rei herb. n.
to the Ground, then rising strait again, which easily multiply by Clusters of Fibres, in the places where they lean down upon the Earth. The Stalks are about eight Inches high, branchy from the very bottom, a line thick, hard, tufty, accompanied with Leaves two and two, eight or nine lines long, and four or five inches broad, deep-green, but white within, flash'd like those of the Germander, sustaine'd by a Tail three or four lines long. They diminish till they come towards the Summit, and these Summits end in a Spike an inch and half long, garnish'd with Leaves, pale-green, seven or eight lines long, pointed, thick set, not at all, or very little indented. From the bosoms of these Leaves grow yellow Flowers about fifteen lines high, narrow'd at bottom into a Pipe, which is but one line diameter, but opening higher, and cut into two Lips. The upper is a Head-piece four lines high, garnish'd with two little Wings greenish-yellow; the Under-lip is yellow also, three lines long, hollow'd, and approaches somewhat to the form of a Heart. The Cup is but two lines high, parted into two Lips, the highest of which represents a Scholar's Cap, at the bottom whereof is a Pistil or Pointal of four Embryo's surmounted by a crooked Thred, stretch'd out and parted in the Head-piece of the Flower. The whole Plant is bitter. It loves a fat Soil and a warm Climate. It is easily rais'd in the King's Garden, and in the Gardens of Holland, where I have communicated it to our Friends.

We march'd all night the 20th of July, and arriv'd not at Telsis till about Noon, after having rested for about an hour, three Miles distance from the City, upon a good agreeable Mountain. The Carriers generally set out in the Night-time, to avoid the Couriers of the Persian Princes, who have a Privilege of taking any Horses they find upon the high Roads, except those of the Franks; for they think they should violate the Duties of Hospitality, if they treated them as they do the Natives. As there are no settled Posts, and these Couriers are supposed to be riding about Affairs of Consequence, no body grumbles at their using the Horses of private Persons; so that the dismounted Traveller is forc'd to walk afoot till he has caught his Horse again. This Fashion is a little uncivil; but 'tis the Custom of the Country, and 'twould be dangerous to resist.

AFTER
AFTER having pass'd several flat Countries, you enter into steep Passes as you approach Tezlis. This City is upon the Declivity of a Hill which is quite bare, in a pretty narrow Valley, five days Journey from the Caspian, and six from the Black Sea, tho the Caravans reckon it double the way. Tezlis or Teflis is at present the Capital of Georgia, known to the Antients by the Names of Iberia and Albania. Pliny and Pomponius Mela mention a People call'd Georgi. Perhaps Georgia retains that Name, or may be the Greeks call'd them Georgi, as much as to say, good Husbandmen. The Iberians, as we are inform'd by Dion Cassius, inhabited the Lands on this and t'other side the River Kur, and consequently were Neighbours of the Armenians that liv'd to the West, and of the Albanese to the East; for these latter possess'd the Lands that are beyond the Kur, quite to the Caspian Sea. These Iberians, a very warlike Nation, declar'd against Lucullus, for Mithridates and Tigranes his Son-in-Law. Plutarch observes, that they were never subject either to the Medes or Persians, nor even to the mighty Alexander; nevertheless they were beaten by Pompey, who advance'd within three days Journey of the Caspian Sea, but he could not see it, as desirous as he was of that sight, because the whole Country was cover'd with Serpents, whose Bite was mortal. Artoces, who then reign'd over the Iberians, endeavour'd to amuse Pompey with Pretences of seeking his Friendship; but Pompey entred his Dominions, and went strait to Acropolis, where the King kept his Court. Artoces, surpriz'd and frighted, fled beyond the Kur, and burnt the Bridge. The whole Country submitted to the Romans, who by that means became Masters of one of the chief Passages of Mount Caucasus. Pompey left Garisons there, and proceeded to a compleat Reduction of the Country along the Kur. Might not one imagine that Tezlis is the antient City of Acropolis the Capital of Iberia, upon the River Kur? The Name and Situation of this Town are perfectly agreeable to this Notion.

POMPEY, without hearkening to any Proposals of Peace, pursu'd and defeated Artoces. This is probably the Battel mention'd by Plutarch in the Life of that illustrious Roman, wherein, he says, nine thousand Iberians were kill'd on the spot, and above ten thousand taken Prisoners. This too is the same Artoces, that to obtain Peace, sent Pompey his Bed, his Table, and the Saddle of his Horse. Tho all this Furniture was of Gold,
Pompey would not hear of any Accommodation, till he had got the King's Lett. VI. Sou for an Hostage, order'd the Questors of the Army to put them into the publick Treasury. Appian calls Artocus the King of Iberia; Eutropius, Arthaces, and Sextus Ruffus calls him Arsaces. Canidius Crassus, Mark Anthony's Lieutenant, made that General's Name considerable in Mount Caucasus, to use Plutarch's Words. Canidius enter'd Iberia by the same Passage as Pompey. According to Dion, he subdu'd Pharnabazes King of Iberia, and Zoberes King of Albania: the same Historian relates that the Emperor Claudius restor'd Iberia to one of its Kings call'd Mithridates. That Name was common to several Kings of the Pontus, of the Cimmerian Bosporus, and of Iberia. The Mithridates we now speak of was de-thron'd and slain by his Brother Pharasmanes; but all these Revolutions concern us little. This which happen'd under Constantine the Great, is much more worthy our Attention.

God was pleas'd that the Iberians, whom at present we know by the Name of Georgians, should be enlightened with the true Faith, thro' the Ministry of a Christian Slave. She converted them by her Miracles, and cur'd their King of a Suffusion that fell upon his Eyes as he was hunting. Socrates adds, that these new Converts desir'd Bishops of Constantine to instruct them; and Procopius assures us they were the best Christians of those times. Gyrgenes, one of their Kings, being press'd by Cavades King of Persia to conform to his Religion, implor'd the Assistance of the Emperor Justin, who succeed'd Anastasius, and this Affair kindled a War between the two Empires. Another of their Kings named Zanabarzes came to Constantinople in the time of Justinian to be baptized with his Wife, his Children, and several Noblemen of his Court. The Emperor gave him great Marks of Friendship and Esteem.

There is a dismal Alteration in this Point now. The Prince of Georgia, who in reality is no more than Governour of the Country, must be a Mahometan; for the King of Persia will not give this Government to a Man of a Religion different from his own. The Name of the Prince of Teflis was Heraclea, while we were there; he was of the Greek Rite, but they oblig'd him to be circumcis'd. They say this Wretch profess'd both Religions, for he went to the Mosque, and came to Masj...
too at the Church of the Capuchins, where he would drink his Holiness's Health. 'Twas the most inconstant, irresolute Prince in the World; the People about him would turn his Opinion several times in an Affair as clear as the Day: here is an Instance of it which related to a Rascal, that in the Judgment of every Mortal deserv'd more than Death, were it possible to deprive a Man of any thing more precious than Life. A Nobleman came and represented to him the Enormity of the Crimes committed by this Villain; the Prince immediately commanded that the Hand should be cut off with which he had committed his Murders; but a Lady having besought his Clemency, and assure'd him that the poor Man's Children must starve, if he lost the Hand that got them Bread, the Order was presently revers'd. A Courtier after this told the Prince, that the Man really ought to have suffer'd Death for the Good of the People. Let him be executed then, says Heraclea. The Criminal's Wife throws herself at his Feet: Suspend the Execution, cries he. After the Wife was gone, one of the Prince's Favourites put him in mind that he would lose the Respect due to him, if he pardon'd such Crimes: Let him be punish'd, says he; and then the Executioner took him at his word, and cut off the Criminal's Hand: but the Prince, at the Solicitation of another Favourite, who had receiv'd a Present from the Rogue's Relations, dilpossess'd the Executioner of two Towns, which he own'd, for not having waited his last Pleasure. The Executioner in Georgia is very rich, and People of Quality exerice the Office: it is so far from being counted infamous, as in all other parts of the World, that here it reflects Glory upon a whole Family. They will boast what a number of Hang-men they have had among their Ancestors; and they build upon this Principle, that nothing is so noble as executing Justice, without which no Man could live safe. A Maxim worthy the Georgians!

Georgia is at present entirely at peace; but it has often been the Stage of the Wars between the Turks and Persians. Mustapha Bassa, who commanded the Army of Sultan Amurath, took Teflis in 1578. He waited the whole Country with Fire and Sword, and carried away to Constantinople the Queen of Georgia's two Sons, whereof one turn'd Mus- hometan, and the other dy'd a Christian. The Persians however came to
the Assistance of the Georgians, and in a Battel left threescore and ten thousand Turks dead upon the spot. The War was rekindled in 1583, but the Turks always came by the worst. M. Chardin gives a very long and particular Account how Georgia fell into the hands of the Persians; and to him I shall refer, for he seems to be an Author of great Exactness, only that he is a little too much prejudiced in favour of the Georgian Women.

The Prince of Georgia has above six hundred Tomans in Lands, according to the way of reckoning in this Country; one Toman is worth twelve Roman Crowns and a half, which make eighteen Aslanis or Abouquels, which are a sort of Crowns coin'd in Holland for the Levant. The Eastern People call them Aslanis, from the Figure of a Lion, which they call Aylan. This Coin is known in Egypt by the Name of Abouquel. The Prince’s Revenues consist in a Pension of three hundred Tomans, which the King allows him, and in the Customs of Teflis, and the Entries of Brandy and Melons; the whole amounts to near five hundred Tomans, without reckoning what he exacts under pretence of treating such great Men as pass thro’ Teflis. The Country provides him with Sheep, Wax, Butter, and Wine. As to the Sheep, he has one every Year for every Fire-hearth, which amount to forty thousand Sheep; for tho there are sixty thousand House in Georgia, there are Sheep bred but in forty thousand. Of Wine they give the Prince forty thousand Load; one Load weighs forty Batmans, and the Batman is six Oques.

The Sequins of Venice, which are current all over the East, are worth at Teflis six Abagis each, and three Chaouris or Sains. The Sequin is worth seven Livres ten Sous French Money, so that the Abagi is about two and twenty Sous: four Chaouris make one Abagi. This Coin seems to have retain’d the Name of those antient Inhabitants of Iberia that were call’d Abagians. ’Tis true, they write it Abassi, tho’ it is pronounced Abagi, that is to say, Money coin’d in the Name of King Abas. Thus the Chaouri comes to five Sous six Deniers: An Ufalton is worth half an Abagi or two Chaouris, that is to say, eleven Sous. A Chaouri or Sain is worth ten Aspers of Copper or Carbequis, forty of which make an Abagi. Lastly, a Piaster is worth ten Chaouris and a half.
THE Georgians and Armenians pay Capitation to the King of Persia at the rate of six Abagis a head. This Capitation is farm'd out at three hundred Tomans. They present the King, by way of Homage, four Hawks every Year, seven Slaves every three Years, and four and twenty Loads of Wine: but much more than this is sent him; and besides, most of the handsome Girls are set apart for his Seraglio. The Georgians are great Sots, and drink more Brandy than Wine; the Women carry this Debauchery even further than the Men, and when I have said thus much, I'll leave any body to judge whether they have cruel Hearts. This Excess is perhaps what has spoil'd the fine Breed of Georgia, for nothing more contributes to the Procreation of handsome Children than a regular Life, for which reason the Turks are generally handsome. Very few among them are lame or crooked, especially in those Countries that lie a little distant from the Sea-Coast; where the Franks have little to do; for these Gentlemen are accus'd of being very incontinent where-ever they find an Opportunity.

There is great Debauchery in Teflis among the Chriftians: 'tis true they have nothing but the Appellation of Christians; and indeed the Jews and Mahometans live not a whit more soberly. Wine is the Source of all these Disorders; it would be good Policy to forbid the Use of it to those who are well in health, and to allow it only to sick People. Chardin justly observ'd that there is hardly any Nation where they drink so much Wine as in Georgia; rich and poor, all in general, swallow it without any Moderation: this stupifies their Senses, and makes 'em the more patient under the Yoke of their Lords, who treat them tyrannically. They not only stand over them with Sticks, to force them to work, and take their Children from them, to sell them to their Neighbours, when Money runs low with them; but even pretend to have Power of Life and Death over their Subjects. The white Wine of Georgia is tolerably good; that which they send to the Court of Persia is a red Wine that has somewhat of the taste of Cote-rotie, but it is stronger and more heady. The Vines in this Country grow round Trees, and creep up them as in Piemont and several Parts of Catalonia. The Mahometans drink Wine, or let it alone, according to the taste of the King. If their Prince does not
not love it, they are forbid to touch it; but in this case 'tis with great regret, that they follow the Fashion of the Court.

**Tefeis** is a pretty large Town, and very populous; the Houses are low, dark, and for the most part built of Mud and Bricks; and even these are superior to the Houses in the rest of the Province, where they are very far now-a-days from keeping up to the Description given us of them by Strabo: Most part of Iberia, says he, is well inhabited; it contains large Towns, and Houses cover'd with Bricks; their Architecture is good, as is also that of the publick Edifices and Squares. At present the Walls of Tefeis are hardly higher than those of our Gardens, and the Streets are ill pav'd. The Citadel is in the highest part of the Town, upon a fine Situation, but the Inclosure is almost ruinated, and defended by very sorry Towers. The whole Garifon consists in a few wretched Mahometan Trades-people, who are paid for keeping Guard in it. There they lodge with their whole Families, and know nothing in the world of the Management of their Arms. The Place serves for a Refuge to People deep in Debt, or in fear of Prosecution for their Villanies. The Place for Exercise, which is before it, is handsome and spacious, and serves for a Market-place, where you may buy the best Wares that the Country produces. When you come from Hispahan to Tefeis, you must pass thro the Citadel; so that the Prince of Georgia, who, according to the Persian Custom, must go without the City to receive the King's Orders or Presents, is forc'd to go thro that Citadel, where the Governour might easily seize him, if he had Orders for that purpose.

**The City stretches from South to North.** The Citadel is in the middle. It might be made a considerable Place; for the side of the Mountain on which it is situated is very steep, and the River Kur, which runs along it, is not fordable. The Circuit of the Town takes up the side of this Mountain, and makes a kind of Square, the sides whereof descend to the very bottom of the Valley; but half the Walls are ruin'd, and scarcely so good as those of the Bois de Vincennes, whatever M. Chardin may say to the contrary. The Prince's Palace, which is below the Citadel, is very antient, and tolerably well laid out, considering what Country it is in. The Gardens, the Volaries, the Dog-Kennel, the Falconry, the Square and Bazar, which are before it, are worth seeing.
feeling. They carried us into a new Hall, which was agreeable enough, tho built of nothing but Wood. It has Windows on every side, which are glaz'd with great Squares of blue, yellow, grey, and other colour'd Glasses. There is also some Venice-Glass among the rest; but the Pieces are but small, and not comparable in Beauty to those of Paris. The Cieling consists of Compartments of gilded Leather. The Womens Apartment, we were told, was much finer even than this; the Key, by I know not what Accident, was out of the way, or else they seem'd very well inclin'd to shew us that too. The Court was then out of Town. The Prince was said to be a little out of Order, and this was one of the chief Reasons of our leaving Teflis, for fear he should take it in his head to detain us with him, to take care of his Health, which would be nothing uncommon in the Levant.

From the Palace we went to see the Baths, which are not far from it. They are very fine Springs, and about as hot as those of the Waters of Elia near Erzeron. In the Baths of Teflis there are Waters both lukewarm and cold, besides the hot. These Baths are well kept up, and are almost the only Diversion of the Citizens of the Town. Their Trade consists mostly in Furs, which they send into Persia or to Erzeron, for Constantinople. The Silk of the Country, and that of Schamaki and Gangel, do not pass thro Teflis; which they forbear, to avoid the excessive Imposts that would be laid upon them. The Armenians go and buy it upon the spot, and have it carried to Smyrna, or some other Port of the Mediterranean, to sell it to the Franks. They send every Year, from the Country about Teflis, and other Parts of Georgia, about two thousand Camel-load of the Root call'd Boia, to Erzeron; from thence it goes to the Diurbequis, where it is us'd in dying the Stuffs which they make there for Poland. Georgia also remits great quantities of the same Root to Indoostan, where they make the finest painted Stuffs. We fail'd not to take a Walk in the Bazar of Teflis, where you see all manner of Fruits, and especially Plums and excellent Summer Bon-Chretien Pears. We also went to see the Prince's Country-House, which is in the Suburb as you come from Turky. This House is distinguish'd by an Estrapade that is before the Door; the Gardens are much better planted, and more artfully laid out than those in Turky. In these Gardens it was that we saw
Journey to Georgia.

with admiration that fine Species of Persicary or Arse-smart, with Tobacco Leaves, whereof I have given a Figure and Description in one of the Volumes of the History of the Royal Academy of Sciences. M. Commelin has mention'd it in his Treatise of rare Plants. As the Seed was not then ripe, we defir'd an Italian Capuchin, who had finisht his Mission at Teflis, and was to return by the way of Smyrna, to get us some of it in its Season: this Father has communicated it, as well as we, to the Curious in Holland and England. We also found of it in the Gardens of the Monks of the Three Churches.

THE Grand Visier's House is the finest in the City. It was hardly finisht when we arriv'd at Teflis. The Apartments are upon a line, but low, according to the Fashion here, with Frizes of Flowers very badly done, as are also the History-Paintings, in which the Figures are ill drawn, ill colour'd, and worse group'd. The Persians, tho Mahometans, are pleas'd with Pictures, and they paint in Fresco at Teflis upon beaten Plaister, in a manner agreeable enough. Plaister is very common here, and Wood too, tho their ordinary Fuel is Cow's Dung. 'Tis believ'd there are about twenty thousand Souls in the City, to wit, fourteen thousand Armenians, three thousand Mahometans, two thousand Georgians, and five hundred Roman Catholicks. These last are converted Armenians, declar'd Enemies to the other Armenians; the Italian Capuchins could never reconcile them.

We lodg'd with these good Fathers, who are very much belov'd in Georgia, where they are Physicians both for Body and Soul. They do not want Employment, for there are but three of them, two Fathers and one Brother. The Congregation of the Propaganda gives them at present but twenty five Roman Crowns a Man, which is about a hundred French Livres; but then they are allow'd to practis'e Physick, which 'tis suppos'd they understand, tho in reality they have but very slight Notions of it. If the Patient dies, or is not cur'd, the Doctor has not a Farthing; if he recovers, which happens merely by chance, they send Wine to the Convent, Cows, Slaves, Sheep, &c. Their Convent is pretty; they entertain almost all the Franks that pass thro Teflis; and their Hospital belongs to the F. Capuchins of Romania. The Superior of the House assumes the Title of Prefect of the Missions of Georgia. The Theatins, who were in Colchis or Mengrelia, receiv'd from the same
Congregation a hundred, Crowns a Man, and were become Lords of a Town. There is now but one of their Fathers residing there; the rest are retir'd. The Patriarch or Metropolitan of the Georgians acknowledges the Patriarch of Alexandria, and both agree that the Pope is the first Patriarch in the world. When that of the Georgians comes among the Capuchins, he drinks to the Pope's Health, but he will own him no otherwise. The King of Persia names the Patriarch of Georgia, without exacting either Present or Money. He of the Armenians, on the contrary, who resides at Erivan, expends above twenty thousand Crowns in Presents to obtain his Nomination, and yearly provides all the Wax that is burnt in the King's Palace. This Patriarch is very much despis'd at Court, as indeed the Armenians are too: they are look'd upon as a Pack of Slaves, that will never dare to endeavour at shaking off the Yoke.

The King of Persia is forc'd to be at more charge in Georgia, than the Profits arising to him from thence will pay. To make sure of the Georgian Nobility, who are Masters of the Country, and might give themselves up to the Turks, he bribes them with handsome Pensions. The Turks would receive them with open Arms; and the Georgians, who are a well-made People, and very fit for War, are not a little inclin'd to change their Lord. Before the Court of Persia could be inform'd of their Revolt, they might not only join themselves to the Turks, but also to the Tartars and Curdes. There are in Georgia a dozen considerable Families that live in a good Understanding, with relation to their common Interests. They are divided into several Branches; some have two hundred Fire-hearth; others from five hundred to a thousand or two thousand; nay, there are that possess even to seven or eight thousand Fire-hearths. These Fires are so many Houses, which make Villages, and each Fire pays a Tenth to its Lord. Each Fire sends a Man in time of War; but the Soldiers are not oblig'd to march more than ten Days, because they can carry Provisions for no longer Term; and they retire when those grow short, supposing Care has not been taken to lay in Stores to furnish them.

Any Man may make Gun-powder at Teflis for his own Use: they bring the Sulphur from the Gangel, and the Nitre is found in the Mountains near
far Teftis. Foffile Salt is very common in the Road of Erivan. Olive-Oil "Lett. VI. is very dear here: the People eat and burn nothing but Linseed Oil; all the Fields are cover'd with this Plant, but they cultivate it only for the Seed, for they throw away the Stalk without beating it to spin: What a Loss is here? it would make the finest Stuffs in the world; perhaps indeed those Stuffs might prejudice their Trade of Cotton-Stuffs. The Kur carries Plenty thro all these Countries; it runs thro the middle of Georgia, and its Head is in Mount Caucasus. Strabo was well acquainted with its Course. It was here that the Kings of Iberia and Albania, according to Appian, plac'd themselves in Ambush with three-score and ten thousand Men, to stop the Progress of Pompey; but that General continued a whole Winter upon the Banks of the River, and cut to pieces the Albanese that durft pass it in his presence. This River receives several others, beside the Araxes, which is the biggest of all; afterwards it discharges itself in the Caspian Sea by twelve Mouths, all navigable. Plutarch doubts whether the Kur mingles with the Araxes; but without troubling our selves here with the Opinions of the antient Geographers, Olearius, who had been on the spot, assures us it does, in his Journey into Muscovy, Tartary, and Persia.

To finish this Epiffle, my Lord, it remains only that I give you an Account of what I have gather'd in this Country, touching the Religion of the Georgians, if we may do them the honour to say they have any Religion at all. Ignorance and Superflition are so general among them; that the Armenians know no more of the matter than the Greeks, and the Greeks are as ignorant as the Mahometans. Those whom they here call Christians, place the whole of their Religion in fasting stoutly, and above all, in observing the great Lent so strictly, that the very Monks of Trappe would go near to be starv'd in it. Yet not only for the sake of Example, but also to avoid Scandal, the poor Italian Capuchins fast without Necessity as often and as severely as the Natives. The Georgians are so very superflitious, that they would be christned anew, if they had broken but one of their Fafts. Besides the Gospel of Chrift, they have their little Gospel, which is spread among them in Manuscript, and contains nothing but Extravagancies: for instance, how that Jesus Chrift, when a Child, learnt the Trade of a Dyer; and that being commanded by a Lord to go
of an Excur, he said too long before he came back; whereupon this Lord growing impatient, went to his Master's to enquire for him. Jesus Christ returning soon after, was stricken by this Man; but the Stick with which he did it, blossomed immediately: this Miracle was the Cause of the Conversion of this same Lord, &c.

When a Georgian dies, if he does not leave a good deal of Money behind him, which they seldom do, the Heirs take two or three of their Vassal's Children, and sell them to the Mahometans, to pay the Greek Bishop, who has a hundred Crowns for one Man for the Dead. The Catholicos or Armenian Bishop lays on the Breast of those that die in his Communion a Letter, whereby he desires St. Peter to open them the Gate of Paradise; and then they put him into the holy Linen. The Mahometans do the like; for Mahomet. When a Man of Note is sick, they consult the Georgian, Armenian, and Mahometan Diviners: these Fellows commonly say that such a Saint or such a Prophet is angry; and that to appease his Wrath, and cure the Patient, they must slay a Sheep, and make divers Crosses with the Blood. After the Ceremony is over, they eat the Flesh of it, whether the sick Person recovers or no. The Mahometans have recourse to the Georgian Saints, the Georgians to the Armenian, and sometimes the Armenians to the Mahometan Prophets; but they all hang together to create Costs for the Patient, and usually choose their Saints, according to the Inclination or Devotion of the Kinfolks.

The Women and Girls are deeper instructed in their Superstitions than the Men. They breed up most of the Georgian Girls in the Monasteries, where they learn to read and write. They are first receiv'd Nuns, and then profess themselves; after which they may perform the Aural Functions, as baptizing and applying the holy Oils. Their Religion is properly a Mixture of the Greek and of the Armenian. There are some Mahometan Women in Tiflis, who are Catholicks in their Hearts; and these are better Catholicks than the Georgian Women, being well instructed. The Visier's Daughter, at the time that we were there, the Wife of the Prince's Physician, and some others, as we were assured by the Capuchins, had been baptiz'd in secret. Those Religious confess them, and give them the Communion, visiting them under pretence of prescribing them Remedies for
for some feigned Distemper; and they sometimes come to their Church, where they keep standing, not daring to give any Token of their Faith. In the last Revolt of Prince George, who stir'd up the whole Country against the King of Persia about twenty Years ago, the Soldiers took up their Lodgings in the Houses of the Citizens of Teflis, and even in the Greek and Armenian Churches; but paid great Respect to the Latin Church, where the Mahometans themselves begg'd entrance as a Favour.

There are five Greek Churches in Teflis, four in the City, and one in the Suburb; seven Armenian Churches, two Mosques in the Citadel, and a third which is deserted. The Metropolis of the Armenians is called Sion, it is beyond the Kur upon a steep Rock; the Building is very solid, all of hewn Stone, terminated by a Dome, which is an Honour to the Town. The Tibilele (as they call the Bishop of Teflis) dwells close to it. The Christian Churches have not only Bells, but even Crosses upon the tops of the Steeples. This is wonderful in the Levant. On the contrary, the Muezins or Mahometan Chanters dare not give out their times of Prayer in the Minarets of the Mosques of the Citadel, for fear of being ston'd by the People. The Church of the Capuchins is small; but 'twill be pretty enough when compleated.

I am, My Lord, &c.
LETTER VII.

To Monseigneur the Count de Pontchartrain, Secretary of State, &c.

MY LORD,

I can no longer defer giving an account of the Observations we have made in our Walks thro' the Terrestrial Paradise. 'Tis owing to your Lordship, that we have the Happiness of visiting this Place; and we ought not to satisfy ourselves with acknowledging this in a common manner: but indeed, every Letter I have the honour to write, would bring you fresh Expressions of our Thankfulness, had you not been pleas'd so strictly to forbid it. We hope however that your Lordship will pardon us for once, and upon this extraordinary Occasion. I persuade myself, that all who shall read with attention, what I am about to write concerning this Place, will agree with me, that if it is possible at this time to assign the Place where Adam and Eve first appear'd upon the Stage of the World, it was undoubtedly this in which we now are, or that from whence we last came.

If we follow the Letter of that Passage, wherein Moses describes the Situation of the Terrestrial Paradise, nothing seems more natural than the Opinion of M. Huetius, the antient Bishop of Avaranches, one of the most learned Men of his time. Moses assures us, that a River went out of that delightful Place, and divided itself into four Channels, the Euphrates, the Tygris, Pison, and Gihon. But no such River can be found in any part of Asia, except this of Arabia; that is to say, the Euphrates and Tygris join'd together, and divided into four great Channels, which empty themselves

* Gen. 2. ver. 10-15.
into the Bay of Persia. Huetius therefore seems indeed to have fully fa-
tisfy’d the Letter of the Text, in fixing Paradise in this Place: but not-
withstanding this, his Notion cannot be maintain’d, it being so very ma-
nifest from the Greek and Latin ‘ Geographers and Historians, that the
Euphrates and Tygris formerly ran in separate Beds; and likewife that there
was a Design to make a Canal of Communication between the two Ri-
vers; and that afterwards several Canals were actually made, by Com-
mand of the Kings of Babylon, of Alexander the Great, and even of Tra-
jan and Severus, for the facility of Commerce, and to render the Coun-
try more fruitful. There is no reason therefore to doubt but these Bran-
ches of this River of Arabia were made by the Art of Man, and conse-
quently were not in the Terrestrial Paradise.

The Commentators upon Genesis, even those who are most confin’d
to the Letter, don’t think it necessary, in order to assign the Place of Pa-
radise, to find a River which divides itself into four Branches, because of
the very great Alterations the Flood may have induc’d; but think it e-
ough to shew the Heads of the Rivers mention’d by Moses, namely,
the Euphrates, Tygris, Pison, and Gihon. And thus it cannot be doubted
but that Paradise must have been in the way between Erzeron and Teflis,
if it be allow’d to take the Phasis for Pison, and Araxes for Gihon. And
then, not to remove Paradise too far from the Heads of these Rivers, it
must of necessity be plac’d in the beautiful Vales of Georgia, which fur-
nish Erzeron with all kinds of Fruits, and of which I gave an account in
my last Letter. And if we may suppose the Terrestrial Paradise to have
been a Place of considerable Extent, and to have retain’d some of its
 Beauties, notwithstanding the Alterations made in the Earth at the Flood,
and since that time; I don’t know a finer Spot to which to assign this
wonderful Place, than the Country of the Three-Churches, about twenty
French Leagues distant from the Heads of Euphrates and Araxes, and near
as many from the Phasis. The Extent of Paradise must at least reach to
the Heads of these Rivers; and so it will comprehend the antient Media,
and part of Armenia and Iberia. Or if this be thought too large a Com-
pass, it may be confin’d only to part of Iberia and Armenia, that is, from
Erzeron to Teflis; for it can’t be doubted that the Plain of Erzeron, which
is at the Head of Euphrates and Araxes, must be taken in. As to Pales-
tine,
time, where some would persuade us Paradise lay, to me it seems trifling to attempt to make four Rivers of Jordan, which is itself but a Brook or Rivulet: and besides, this Country is very dry and rocky. Our learned Men may judge as they please; but as I have never seen a more beautiful Country than the Neighbourhood of Three-Churches, I am strongly persuaded that Adam and Eve were created there.

We set out for this fine Place on the 26th of July, and encamp'd at four Hours Distance from Teflis, to join a Caravan design'd for Three-Churches, which assembled upon a large Plain at the end of the Vales of Teflis. This Plain is agreeably cover'd with Orchards and Gardens. The River Kur runs cross it from North-North-East to South-South-East, which was likewise nearly our Course. The Merchants of the Caravan furnish'd themselves here with a fine sort of Reeds, which grew about our Camp, and are very fit for writing in their manner. It is a Species of Cane, which grows about the height of a Man; its Stalk is not above three or four lines in thickness, and solid from Knot to Knot, or rather fill'd with a whitish Pith. The Leaves are about a foot and a half long, and eight or nine lines broad, and cover the Knots with a kind of hairy Sheath; but the rest is smooth, of a bright green, and lying in Folds or Gutters, white at bottom. The Pannicle or Clust' of Flowers was not full blown, but was whitish and silky, like the common Reeds. The People of the Country use these Reeds for Writing; but the Strokes they make with them are broad and thick, having nothing of the Beauty of our Characters made with a Pen.

The 27th of July, at eleven a Clock in the Night, we left this Place; and travell'd till six in the Morning, thro' moorish Plains. In the Night we lost our River, and were upon the Approach of Day so much surpriz'd, that we could not guess which way it lay. However, it running into the Caspian Sea, it must of necessity have turn'd gradually toward the East, as must likewise the Araxes, which joins itself to the Kur; but it must be a great way from Erivan, seeing in all our Journey we heard no more mention made of the Kur. We rested this Day till eight a Clock, and then travell'd till about half an hour after twelve at Noon, to reach Sinichopri, a Village which has a handsome Stone-Bridge, and a fort of Fort which is now abandon'd. About two a Clock we departed from hence,
Journey to Three-Churches.

hence, to encamp on the Mountains which are well cover'd with Herbage; Lett. VII where, with Surprize, we saw the most common Plants intermingled with some few others that were very rare. Who would have expected to meet with Nettles, Celandine and Melilot in the way to Paradize? All which however we found there, as likewise common Marjoram and Mallowes. The white Dittany is admirably fine, which grows at the entrance upon these Mountains, from whence there came a certain Freshness which gave us a great deal of Pleasure.

WE were not more happy in Plants the Day following, viz. 28 July, and I began to doubt whether we were going towards Paradize, or had turn'd our backs upon it, and were going from it; for after having travell'd from Two a-Clock in the Morning till Seven, upon Mountains cover'd with Woods and Pasturage, we found nothing in the great Roads but Millet, black and white Horehound, Burdock, Centaury the lesser, Plantain, with Nettles and Mallowes, as the Day before. As Fatigue and Trouble is not wont to increase the Appetite; and being destitute of any other matter of Learning wherein to employ our selves; and withal having reason to expect to meet with nothing in our suppos'd Paradize, but the Brambles and Thistles which God caus'd to spring up there after the Fall of the first Man; we should have spent our Time here very ill, if we had not met with an admirable sort of Ciboulette, whose Flower smells like Storax in Tears. Its Leaves and Roots, which smell like Spanish Chibouls, gave us a good Stomach to the remainder of our Provisions.

THE Root of this Plant is almost round, tolerably sweet, and of a Scent between Garlick and Onion. The Suckers or Off-ses which grew by them, form a Head of an inch diameter. The Stalk grows to two feet and a half high, and two or three lines thick; is solid, smooth, cover'd with a Flower or Powder like that on Plumbs fresh gather'd, and furnish'd with Leaves of a foot and half long, hollow, and three lines wide. At the end of this Stalk is a round Head of an inch and half diameter, whose Flowers, which stand on little Feet or Stalks of four lines in length, consist of six Leaves of two lines long, rais'd on the Back, shining, of a dark red Colour, but brighter toward the Edges. Thro the middle of the Leaves run so many purple Threds, about one line longer than the Leaves themselves, and adorn'd with Tops of the same colour. The Pestle or Pointal
is three-corner'd, greenish, and grows as in other kinds of Onions, that is
to say, in three Apartments; but the Plant was not come to Perfection
when we saw it, and therefore cannot be more accurately describ'd.

WE set forward about midnight the 29th of July, and passed several
rugged Mountains; on which we perceiv'd, at break of day, Forests filled
with Savines as high as Poplars: They differ from those we described in the
Tenth Letter, in this, That their Leaves which are of the same make as
Cypress Leaves, are not fastened together, but come out of the sides, and
are ranged three by three as in Stories. The Shells or Husks of these
Leaves are one line and half in length, ending with a Prickle, of a bright
green above, but white and yellowish below. These Trees were all laden
with green Fruit, of about half an inch diameter.

WE encamp'd this morning from seven a-Clock till eleven: And after-
wards we put forward till half an hour after one, when we reached
Dilijant, a handsome Village. The Guards posted upon the great Road,
pretended, that passing from Georgia into the Territories of Cofac, a small
Country between Georgia and Armenia, we must pay a Sequin per Head;
but knowing the Persians to be a poor silly sort of People, we began to be
rough with them, and clapped our Hands to our Sabres. At length what
with our making a mighty Noise, and talking a Language they did not un-
derstand, no more than we did theirs, they let us pass quietly. So true it
is in all Countries, that they who make most Noise, and are most numer-
ous, are always in the right. However, the most considerable People
of the Place, who were drawn together by reason of the Disturbance,
having assured our Guides that all Horsemen who pass this Way, are
wont to pay an Abagi per Head, we voluntarily did so too: Upon which
the Guards made more Excuses, and return'd us more Thanks by far
than we had deserv'd of them. They told us that this Tax was laid
on Travellers for the Security of the Roads; and that this was the
usual Method in many Provinces of Persia, where the Governors maintain
Guards for the publick Safety; the King not permitting them to raise
these Taxes, but on condition that they be accountable for all Rob-
beries which should be committed. The Inhabitants of Cofac are count-
ed a very bold and daring People; and pretend to be descendent of the
Cofacks, who inhabit the Mountains on the North Side of the Caspian
Sea.
Journey to Three-Churches.

Sea. The People of Dilijant, who were got about us, asked why we LeTT. VII. were not dres’d like Franks, and did not wear Hats: We answerv’d, That we came from Turky, where Perfons in that Dres were but ill treated; which made ’em laugh. They offer’d us pretty good Wine; and we continu’d our Course for an Hour beyond the Town, and encamp’d on the Top of a Mountain cover’d with Chesnats, Elms, Ash-Trees, Service-Trees, and Toke-Elms, with great and small Leaves.

We hop’d to have pass’d this Night in a Lodging agreeable enough; but, tho it was a very dark Night, our Guides made us leave this Place about eleven a Clock, to travel all the remaining Part of it over hideous Mountains. In Snowy Seasons few People venture to go this Way. I trusted entirely to my Horse; which was much better than to pretend to guide him. Automata, which naturally follow the Laws of Mechanism, extricate themselves out of Dangers, on all such Occasions, much better than the ablest Mechanick, who should go about to make use of the Rules he has learn’d in his Study, even tho he were a Member of the Royal Academy of Sciences. At length, about Five in the Morning, July 30. we found our selves upon a Plain near Charakefs, a poor Village, standing upon a small River. Here we became Masters in our Turn, as in reason we ought to be; and oblig’d our Guides to stop, that we might refresh our selves with Sleep. But how short was our Repose! The Demon of Botany, who posses’d us, soon rais’d us: But we made no great Advantage here, and therefore were sorry we had stopp’d. The River Zengui, which comes from the Lake of Erivan, and passes by this Town, winds about here; but is not very large.

JULY 31, at Five in the Morning, we set forward, and travell’d over Mountains very agreeable, but without Trees: And we began to smell the Smoke of Cow-Dung, as we drew near to Bisni. This Scent incommode’d us very much in a Convent of Armenian Monks, where we din’d. Their Court was full of a fine Kind of Crespes, which Zanoni, without any reason, took for the first sort of the Thlaspi of Dioscorides. These good Monks received us very handsomely; but we were not so agreeably entertain’d by them, as by the Greek Monks. The Armenians are more grave: And besides, we could not speak one Word to them; whereas we made a shift to flammer out a little of the vulgar Greek to the Caloyers,
loyers, whose Vivacity is very pleasant and diverting. The Convent at Bifni is the best built of any we saw in these Parts; it is strong, and built of good hewn Stone. The Ruins about it, show there has been once a considerable Town, tho the Village be small at present. We should have taken it for Artaxata, but that it lies upon the River Zendui. One would guess the Monastery to be of seven or eight hundred Years standing. We went from thence about Noon; and travelled over another Mountain, to a Monastery of the Armenians at Tagovat, a smaller Village than Bifni, at the Entrance of the great Plain of Three-Churches, where we pretend to find Paradise.

We set out the next Day at Three in the Morning, very impatient to see this famous Borough of the Armenians, visited with more Devotion than the Romipetes visited Rome in the Time of Rabelais. Three-Churches is but six Hours from Tagovat. The Armenians call this Borough Itchmiadzin, that is, The Descent of the only Son; because they believe that our Lord appeared to St. Gregory in this Place, as we were told; for we don't understand one Word, either of the vulgar or learned Armenian Tongue. Tho we were not much acquainted with the Turkish Language, yet being able to count ten, we easily understood that Utch, which signifies Three, being joined to Kliffé, a Corruption of Ecclesia, signified Three-Churches, as the Turks call this Place. But it had been more properly call'd Four-Churches; for here are four, which seem to have been built a great while. The Caravans stop here to perform their Devotions, that is, to confess themselves, communicate, and receive the Patriarch's Benediction. This Convent consists of four Sides, built like Cloisters, in a very long Square. The Cells of the Religious, and the Chambers for Strangers, are all of the same Make, having each a little Dome in the Form of a Bonnet all along the four Cloisters: So that this may be look'd on as a large Caravanseria, in which the Monks have their Lodgings. The Patriarch's Apartment, which is to the right of the Entrance into the Court, is a Piece of Building higher, and better built than the rest. The Gardens are handsome, and well kept; and indeed, in general, the Persians are much better Gardeners than the Turks. In Persia the Trees are planted by Line; and their Parterres are well disposed and manag'd: The Compartments are well laid out; and
A View of Mount Ararat from Three Churches
and the Plants are very neatly dispos'd: and set out. Whereas in *Turky* Lett. VII. these are all in the greatest Confusion. The Enclosure of the Patriarch's Garden, as likewise of most of the Houses of the Borough, is nothing else but Mud dried in the Sun, and cut into large thick Pieces; which are laid one upon another, and join'd together with a temper'd Earth instead of Mortar. The Walls of Parks about Madrid are the same. The Spaniards call these baked, or rather Sun-dry'd, Pieces of Earth Tapias.

The Patriarchal Church is built in the Middle of the great Court, and consecrated to St. Gregory the Enlightner, who was the first Patriarch, in the Reign of Tiridates, King of Armenia, under Constantine the Great. The Armenians believe that the Palace of this King stood where the Convent now does; and that Jesus Christ appeared to St. Gregory in the Place where the Church stands. They keep here an Arm of this Saint, a Finger of St. Peter, two Fingers of St. John Baptist, and a Rib of St. James. The Building is very strong, and of fine hewn Stone; the Pillars and Arches are very thick; But the whole is dark and close, and not well illuminated. Within, at one End are three Chappels, whereof the middle one only is furnished with an Altar, the others serving for a Vestry and a Treasury. These are fill'd with rich Ornaments and fine Vessels for the Service of the Church. The Armenians, who don't pretend to much Magnificence but only in their Churches, have spair'd no cost to enrich this with all the finest Manufactures of Europe. The sacred Vessels, the Lamps and Candlesticks, are of Silver and Gold, or Silver gilt. The Pavement of the Church and Chancel is cover'd with fine Carpets. About the Altar the Chancel is hung commonly with Damask, Velvet, and Brocade: Which, however, is the least to be wonder'd at, because the Armenian Merchants, who trade to Europe, and are very rich, make great Presents to this Church: But it may well be wonder'd that the Persians suffer so much Riches to lie there. The Turks, quite contrary, don't suffer the Greeks to have so much as one Silver Candlestick in their Churches; and nothing is poorer than that belonging to the Patriarch at Constantinople. The Monks of Three-Churches pride themselves in shewing the Riches they have received from Rome, and ridicule all Talk of a Reunion. Several Popes have sent them whole Chappels of Silver, without being able to do any thing: For the Patriarchs have hitherto
A Voyage into the Levant.

only amused the Missionaries; it being no hard matter to deceive those who are downright and honest in all their Designs. The reuniting of Religions is a Miracle, which the Lord will work when he shall see proper. 'Tis from Heaven we must wait the Conversion of Schismatics, who are vastly more numerous than these Roman Armenians. These unfortunate Schismatics would, by their Interest and Money, depose that Patriarch who should attempt a Reunion. The Hatred they bear to the Latins seems irreconcileable. In short, be it through Envy or Interest, the Schismatical Armenians or Greek Priests will bear great Sway in that Church; and the Patriarchs are oblig'd to give way, lest the Populace should throw off their Authority.

THE Architect who form'd the Plan of this Patriarchal Church, was a good Master, according to a Tradition which prevails among the Armenians, who say that Jesus Christ himself drew the Plan in the Presence of St. Gregory, and commanded him to see the Church built according to it. Instead of a Pencil, they say the Lord made use of a Ray of Light, in the midst of which St. Gregory was at Prayers upon a great square Stone, of about three Feet diameter, which they still show in the Middle of the Church. If this Story be true, the Lord has made use of a very singular Order of Building; for the Domes and Steeples are in the shape of a Tunnel turn'd upside down, with a Cross on the Top.

THE two other Churches are without the Monastery, but are now gone to ruin; and Divine Service has not been perform'd there a great while. That of St. Caiana is on the Right of the Convent, as we enter at the great Gate; but not at that of the Refectories. The other Church, which is on the Left, and considerably farther from the House, bears the Name of St. Repsima. The Armenians pretend that Caiana and Repsima were two Roman Virgins, who were martyr'd in the Places where the Churches are built. St. Caiana they will have to be descended of I know not what Family of Caius: But they are more put to it to find the Genealogy of Repsima, which is not a Roman Name. However, their Chronicles say that they were both Roman Princesses, who came into the East to see St. Gregory: At which, Tiridates, King of Armenia, being offended, he caus'd Caiana to be put into a Well full of Serpents, expecting that she would have been soon kill'd; whereas the Saint...
Armenian Monks.
Journey to Three-Churches.

was not hurt, but the Serpents died, and she liv'd there in good Health, for the space of forty Years. But how will this agree with the Sequel of the History? For they add, That King Tiridates falling in love with her, and not being able to prevail with her, nor any of her Companions, who were very beautiful, and, according to the Chronicle, forty in Number, caused them all to be martyr'd.

The Country about Three-Churches, is admirably fine; and I don't know of any which can give us a better Idea of Paradise. 'Tis full of Rivulets, which render it extremely fruitful: And I question whether there be any other Country in the World where one may gather so many Commodities all at one time. Besides great Quantities of all Sorts of Grain, there are Fields of a prodigious Extent cover'd with Tobacco. It would be a pleasant Question in Botany, Whether this Plant grew in the Terrestrial Paradise, which is now so acceptable to the Generality of the Inhabitants of this Place, that they can't be without the constant Use of it? However, originally it came from America; but it grows altogether as well in Asia. The rest of the Country of Three-Churches abounds with Rice, Cotton, Flax, Melons, Pastiques, and fine Vineyards. There wants nothing but Olives: And I don't see where the Dove which went out of the Ark could find an Olive-Branch, if the Ark be supposed to have rested upon Mount Ararat, or any of the Mountains in Armenia; for this Sort of Trees is not found hereabouts, where the Species must be lost: And yet Olives are known to be a kind of Trees which never die. The Ricinus is much cultivated about this Monastery, of which they make an Oil to burn, that of Linseed being used in their Kitchens. 'Tis perhaps for this Reason that the Pleurisy is so rare in Armenia, notwithstanding the Climate is very uncertain, and by consequence apt to produce that Distemper. Gesner has observ'd, that Linseed-Oil, drank instead of Oil of Sweet-Almonds, is an excellent Remedy for a Pleurisy.

As to the Melons, there are not better in all the Levant than those of Three-Churches, and the Country thereabouts. We loaded one of our Horses for thirty Sols: And in that large Quantity we met with several which were far superior to those at Paris. But that which was most extraordinary, was, that they fatten without ever doing any harm;
A Voyage into the Levant.

on the contrary, the more we eat of them, the better we were. Those which are called Pastiques, or Water-Melons, even in the Heat of the Day are like Ice, tho' they be laid on the Ground in the middle of a Field, where the Earth is hottest. They are not cultivated in watry Places, as has been here believed; but they are call'd Water-Melons, because the Meat of them does not only melt in the Mouth, but sends out so great a Quantity of Water, that one half of the Fruit is lost, especially when it is bit with the Mouth to peel it; which is the Way us'd by the People of the Country, who ordinarily eat them as Apples. Our Butter-Pears and Monille-boche are perfectly dry in comparison of these Melons, which would be the most delicious Fruit in the World, if they had as good a Smell and Taste as the other Melons. The Meat of these Water-Melons becomes more firm as they grow riper, and indeed, to speak properly, does not melt at all; but this delicious Water, which is enclosed in little Cells in the Pulp, runs out in so large a Quantity, as it were from so many little Springs, that the Eastern People often prefer these to better Melons. The Armenians call them Carpous, a Name they have borrow'd from the Greeks, who call all Fruits so: And thus Carpous means Fruit, by way of Excellence. The best Water-Melons are produc'd in the salt Lands between Three-Churches and the Aras. After Rains, the Sea-Salt lies in Chrysfals upon the Fields, and even crackles under the Feet. Three or four Leagues from Three-Churches, in the way to Teflis, there are Pits or Quaries of Fossil Salt, which would abundantly supply all Persia, without being exhausted. They cut the Salt into large Lumps, in the same manner as we cut the Stone out of our Quaries; and each Buffalo carries two of them. One sometimes meets large Droves of these Animals in the great Roads, laden with nothing else but this Salt, for in the Levant the Buffalo's are among the Beasts of Burden.

The People of the East imagine that the Salt grows in these Pits, and that the same places from whence they have once taken do in time fill up again: but who has made any accurate Observations on this Head? I was told the same at Cordova in Spain, where are the best Salt-Pits in the World. This Mountain is nothing but a Mafs of Salt, which appears like a Rock of Silver when the Sun shines upon those places which are not cover'd with Earth. They who work in the Quaries of Marble have taken up the
Lepidium Orientale Nasturtium
irispis seco Coroll. Inst. Rei herb. 15.
the fame Notion, and believe more from a Tradition among them, than L ett. VII. upon any good Reasons, that the Stones do, by an internal Principle, actually grow like Truffles and Mushrooms: thus the Supposition of the Vegetation of Fossils prevails more than might perhaps be imagined, but our Notions in these Matters should be built upon Experiments and Observations well confirm'd, and not upon Suppositions and Prejudices.

W E liv'd very well in the Monastery of Three-Churches, where we were lodg'd to our Satisfaction: and there being not many Strangers, we had as many Chambers as we pleas'd. The Religious, who are mostly Vertabites, that is Doctors, drink with Ice, and they gave us of it plentifully; but they have not got the Secret of driving the Gnats from the Convent. We were forc'd in the night to leave our Chambers, and cause our Mattresses to be carried into the Cloister near the Church, upon a Pavement of broad Stones that is very well kept. The Gnats were there less troublesome than they were within, but yet this did not prevent their sucking a great deal of our Blood; all the morning our Faces were full of Knobs and Swellings, notwithstanding all our Precaution. The Parterres on the left of the Church are very pleasant. The Amaranthusses and Pinks are their chief Ornaments; but there is nothing extraordinary in these Flowers, to make it worth the while to bring the Seeds into this Country: on the contrary, the Curious among the Persians would be much better pleas'd, if they could furnish themselves with the Kinds we raise in Europe. We gathered on the Parterres of the Convent nothing but the Seeds of that fine Species of the Persicaria, whose Leaves are as large as Tobacco, and which we observed at Teflis in the Prince's Garden. I have here inferred a Description of a fine Species of Lepidium Orientale Nasurtii Crispi Folio, which grows in the Fields between the Monastery and the River Aras.

T HE Root runs deep in the Ground, about a foot long, and as thick as the Little-finger, hard, woody, white, a little fibrous, and produces a Stem two or three feet high, full of Branches, of a bright green colour, with Leaves at bottom, of four inches long, and two broad, very much like those of the Nasurtii Crispi Folio, but a little more fleshy; smooth on both sides, of a bright green colour, divided into great pieces even to the Stalk, which is pretty green colour, divided into great pieces even to the Stalk, which is pretty green colour, divided into great pieces even to the
upon the rest of the Stalk, which however are sometimes cut deeper than
this. The Leaves which grow along the Stem are cut more slender and
thin. From their Knots shoot out Branches which expand themselves pretty
much, and are adorned with Bunches of Leaves, for the most part not di-
vided, and very much like those of the Common Iberis. The Branches are
subdivided into small Sprigs with white Flowers: Each Flower has four
Leaves of a line and a half long, rounded at the Point, and very sharp at their
beginning. The Cup consists likewise of four Leaves; the Pointal, which
is half a line in length, shaped like the Head of a Pike, passes into a Fruit
of the same Form, flat, and divided into two Cells, each of the whole
length, and containing a ruddy Seed inclining to a brown, half a line in
length, and flatted. The whole Plant has the Taste and Acrimony of
Garden Cresses.

During our stay at Three-Churches we endeavoured to procure Per-
sons to carry us to Mount Ararat, but could get none. The Carriers who
came from other Parts, said, they would not venture the losing themselves
in the Snows; and they of the Country were employed in the Caravans,
and would not harrass their Horses in a place which appear'd so frightful.
This famous Mountain is but two short days Journey from the Monastry,
and we afterwards knew it was not possible to get on it, because it is all open,
and there is no passing any farther than to the Snow. Whatever the Reli-
gious here say, 'tis no such wonder that there is no coming at the top, since
almost one half of it is covered with Snow frozen hard, and which has lain
there ever since the Flood. These good Men believe, as an Article of their
Faith, that the Ark rested upon this Mountain. If it be the highest in
Armenia, according to the Opinion of the People of this Country, it is very
certain likewise that it has the greatest quantity of Snow on it of any.
That which makes Ararat seem so very high, is, that it stands by itself, in
form of a Sugar-loaf, in the middle of one of the greatest Plains one can
see. We must not judge of its heighth from the quantity of Snow which
covers it, for the Snow even in the hottest Summer lies upon the least Hills
in Armenia. If the Monks of Armenia are asked, whether they have any
Relicks of the Ark? they very gravely answer, That it lies still buried in
the vast heaps of Snow upon Mount Ararat.
Journey to Three-Churches.

We went August the 8th to Erivan, a considerable City, and the Capital of Persian Armenia, three hours Journey from Three-Churches; not so much to see that Place, as, according to the Advice of the Religious of Three-Churches, to pray the Patriarch to appoint us Persons to carry us to Mount Ararat, which we should never have procur'd without his Order. The City of Erivan is full of Vineyards and Gardens, and stands upon a little Hill, which is at the end of the Plain; and the Houses extend themselves into one of the finest Vales of Persia, consisting of Meadows, intermingled with Orchards and Vineyards. The People of Erivan are simple enough to believe that their Vines are of the same sort with those which Noah planted there. Be that as it will, they yield a very good Wine, which is a greater Commendation than to say they are deriv'd from those planted by the Patriarch. The Vale is water'd with fine Springs, and the Country-houses are almost as numerous as about Marseilles. The Tops of the Hills only, by their Drought, dishonour this Country; but the Vine would do wonders here, if there were Persons to cultivate it. The best Lands are cover'd with Grain, Cotton, and Rice; this last is mostly design'd for Erzeron. The Houses of Erivan have only a Ground-floor, without any Stories above, and are built of Mud and Dirt, after the manner of other Towns of Persia. Each House stands by itself, and is defended by a square, angular, or round Enclosure about six feet high. The Walls of the Town, tho' with a double Rampart in some places, are hardly above twelve feet high, and are defended only by very indifferent round Ravelins, four or five feet thick. All these, together with the Walls, are made of Mud dried in the Sun, and without any Cement. The Walls of the Castle, which stands in the highest part of the Town, are not much better, but run round it three times. The Castle itself is almost oval, and contains above eight hundred Houses, inhabited by Mahometans; for the Armenians, who go thither to work all the day, return into the Town to lodge at Night. They assur'd us the Garison of this Castle consisted of 2500 Men, for the most part Tradesmen. The Place is impregnable on the North-side; but it is Nature only that makes it so, by fortifying it, not with Mud Ramparts, but with a prodigious Precipice, at the bottom of which runs the River. The Gates of the Castle are plated over with Iron. The Portcullis and Guard-house seem to be regular and well enough contriv'd.
contriv'd. The antient Town was probably a Place of greater Strength, but was destroy'd during the Wars between the Turks and Persians. M. Tavernier affirms it was given up to Sultan Murat by Treason, and that the Turks left in it a Garison of two and twenty thousand Men. But notwithstanding this, Cha-sefi King of Persia took it by main Force. He himself was the first in the Attack, and the two and twenty thousand Turks, who would not surrender, were cut in pieces. Murat reveng'd this in a barbarous manner at Babylon, where he put to the Sword all the Persians he found, notwithstanding he had promis'd them their Lives upon their Capitulation.

Toward the South, upon a small rising Ground, about a Mile from the Citadel, is the little Fort Quetchycala, cover'd with a double Wall; but these Works are in more danger from the Rains than from Cannon. Quetchycala resembles the Forts of Clay, which are sometimes built at Paris for the Exercises of the Academists. The Port-holes of all the Fortifications of Erivan are of a very singular Make, jutting out beyond the Wall like a Mask, about a foot and a half, and ending in the shape of a Cowl or Hog's Snout; which effectually secures the Heads of the Soldiers, who are order'd to make the Discharge, and is no ill Contrivance for Cowards; but then they are not able to observe the Enemy, unless it be just at the Gap or Opening, and they come into the only Place where they can be kill'd: and yet if the Besieg'd suffer the Enemy to come to the Foot of the Wall, 'tis then impossible to fire upon them.

M. CHAR D. N, who knew Erivan, and the Country thereabouts, better than any of our Travellers, has describ'd the Rivers very exactly. The Zengu runs North-West, and the Querbonlar South-West, rising from forty Springs, which its Name expresses. The Zengu comes from the Lake of Erivan, two Days Journey and a half from the City, but I don't know whether this be the same Zengu I mention'd before. The Lake which is very deep, and about five and twenty Leagues in Compass, is well stock'd with excellent Carp and Trout, which are however of no great Service to the Religious of a Monastery built on an Island in the middle of the Lake, they being not permitted to eat of 'em but four times a Year; nor indeed are they suffer'd to converse toger.
ther, but at the same times. The rest of the Year they keep a perpetual Lett. VII. Silence, and eat nothing but the Herbs which their Garden produces, and that just as Nature prepares them, without Oil or Salt. These poor Monks are like so many Tantalus’s, who have constantly in their View, and within their Reach, excellent Fruits which they dare not touch. And notwithstanding this, Ambition is not wholly banish’d from this Place; the Superior is not content to have the Title of Archbishop, but likewise takes to himself that of Patriarch, which he disputes with the Patriarch of Three-Churches.

We pas’d the Zengai to Erivan upon a Bridge of three Arches, under which they have contriv’d certain Rooms or Apartments, where the Kan or Governor of the Place sometimes comes to divert and cool himself in the hot Seasons. This Kan raises every Year above twenty thousand Tomans from this Province, that is, above nine hundred thousand Livres of French Money, without reckoning what he gets by the Pay of the Troops appointed to guard the Frontiers. He is oblig’d to advise the Court of all the Caravans, and all Ambassadors who pass that way. Persia is the only Country I know of, where Ambassadors are maintain’d at the Prince’s Charge: And yet, nothing in my Opinion can be more honourable for a great King. As soon as an Ambassador or simple Envoy, has shewn the Governors of the Provinces, that he is charg’d with Letters for the King of Persia, they immediately give him the Tain, which is an Allowance for his daily Subsistence, of so many Pounds of Meat, Bread, Butter, Rice, and a certain Number of Horses and Camels.

At Erivan there is very good living. Partridges are common, and Fruits are brought thither in abundance. The Wine is admirable; but the Culture of Vines is very difficult, by reason of the Cold and Frosts, which oblige the Dressers not only to cover, but even to bury ’em under Ground at the beginning of Winter, where they are kept till the Spring. Tho the Town be but ill built, there are however some fine Places in it. The Governor’s Palace, which is in the Fortresses, is considerable for its Largeness, and the Distribution of its Apartments. The Meidan is a great open Square, hardly less than four hundred Paces over. The Trees there are as fine as in the Bellecour at Lyons. The Bazar, which is the Place...
where they fell their Merchandife, is not disagreeable. The Baths and Caravanferas likewise have their Beauties, especially the new Caravanfera by the side of the Fortreſs. At entering, one seems to be going into a Fair or Market-place, for we pass thro a Gallery, in which are fold all sorts of Stuffs.

The Churches of the Christians are small and half under ground. That belonging to the Bishop's Palace, and the other call'd Catovique, were built, as they say, in the times of the last Kings of Armenia. By the side of the Bishop's Palace is an old Tower, of a very singular kind of Building; it would have borne some resemblance to Diogenes's Lant-horn, had it not been so much after the Oriental Taste. It is flat-sided, and its Dome has something very agreeable; but the People of the Place don't know for what Uſe it was design'd, nor when it was built. The Mosques of the Town have nothing particular. M. Chardin says, the Turks took Erivan in 1582. and that they built a Fortreſs there; that the Persians having retaken it in 1604, put it into a Condition to hold out against Batteries of Cannon; that it sustaine'd a Siege of four Months in 1615. which the Turks were at laſt oblig'd to rais'e; that they could not gain the Town till after the Death of Abas the Great; and that the Persians retook it again in 1635, and have continued Masters of it ever since.

After we had walk'd about the Town, we went to visit the Patriarch of the Armenians, who is lodg'd in an old Monaftery out of the Town, but not so well by far as at Three-Churches. This Patriarch, whose Name is Nahabied, was a good old Man, of a ruddy Complexion, who out of Humility, or for his Eafe, had nothing on but a mean blue linen Caftock. We kiss'd his Hand, according to the way of the Country, which, our Interpreters told us, pleas'd him much; for many Franks don't shew him that Respect: but we would even have kiss'd his Feet, if we had ever so little suspected that he requir'd it, we had so great need of his Intereſſ. In requital, he order'd us a Treat, which was truly very frugal. They brought, on a wooden Salver, a Plate of Nuts between two other Plates, one of Plumbs, the other of Raisins. But they did not offer us either Bread or Cake, or Bisket. We eat a Plumb, and drank one Glaſs to the Prelate's Health, of an excellent red Wine; but who could have drank again without a Bit of Bread? Our Interpreters were
Journey to Mount Ararat.

in the Entry, and had the Sense to get some themselves, but dar'd not Lett. VII. offer it to us, tho we should willingly have pardon'd their Freedom at that time: after the Treat, they came into the Room, and we order'd them to request the Master of the House, to cause us to be furnish'd with good Horses and Guides, which we would pay for, to conduct us to Mount Ararat. What Business, says he, have you at Mount Macis? which is the Name this Mountain bears among the Armenians, but the Turks call it Agrida. We answer'd, That being near a Place so celebrated, on which it was suppos'd Noah's Ark had rested, we should be much blam'd at our Return home, if we did not go to see it. You will find it very difficult, says the Patriarch, to go even so far as to the Snows; and as for the Ark, God has never yet favour'd any one with the Sight of it, except only one Saint, who was of our Order, and after fifty Tears spent in Fasting and Prayer, was miraculously carried thither; but the excessive Cold seiz'd him in such manner, that he dy'd upon his Return. Our Interpreter made him laugh, by answering in our name, That after having spent half our Life in Fasting and Prayer, we should rather beg of God to let us see Paradise, than the Remains of Noah's House. At Three-Churches they had told us, that one of the Religious of their Order, whose Name was James, and who was afterwards Bishop of Nisbis, resolv'd to go to the top of the Mountain, or perish in the Attempt, accounting it a Happiness to endeavour to find the Remains of the Ark; that he executed his Design with a great deal of Difficulty; and notwithstanding all his Pains and Diligence to ascend the Hill, he always found himself when he awak'd in one certain Place about half way to the Top; that this good Man perceiv'd in a few Days, that all his Attempts to get higher were vain; and that in his Trouble an Angel appear'd to him, and brought him a piece of the Ark. James return'd to the Convent with his choice Burden; but before the Angel left him, he told him that God would not suffer Men to pull in pieces a Vessel which had sav'd so many Creatures. Thus the Armenians amuse Strangers with such like Stories.

The Patriarch ask'd us whether we had seen the Pope; and was much displeas'd with us when we answer'd, we intended to see him in our Return home. What, says he, do you come so far to see me, and han't yet seen your own Patriarch? We dared not tell him we were come into Armenia.
nia to search for Plants. What think you, continues he, of my Church at Itchmiadzin, have you any so fine in France? We answered him, That every Country had its own manner of building; that our Churches were of a quite different Taste, and that we did not see the Skill of the Workmen, but only in the Candlesticks, Lamps, and other Vessels. These were certainly not made in Armenia. While this Venerable Prelate (who would pass with us for a good Country-Schoolmaster) gave his Orders, we defied to see the Chapel, and we put three Crowns into the Bason to pay for our Treat: we do these kind of Charities more out of Decency than Devotion. At our return, they offered us another Glass; which however we at first refus’d, there being yet no Bread come; but we were obliged to drink, to return our Thanks to the Patriarch who drank our Health: and all this passed very agreeably. After the ordinary Civilities, he sent one of the House with us to carry a Letter of Recommendation to the Religious in the Road to Mount Ararat: so we went to lie this Night two hours from Erivan in a Convent of Armenian Monks at the Village Nocquevit. We drank there excellent Claret inclining to an Orange-colour, and as good as that of Candy: but for fear we might want Bread, we made our Interpreters give them to understand, that we would deal honourably with them: this answered our Expectations, for we were handomely treated; and we were as good as our Word the next Morning before we went away.

THE Country about Nocquevit is admirably fine, all manner of Fruits are there in great plenty, and they neglect such Melons as would be in great esteem at Paris. The Buildings in these Parts are only of square pieces of Mud and Clay dried in the Sun, for want of Timber.

AUGUST the 9th, we set out at four in the morning, with our Faces strangely disfigured by the prickings of the Gnats, who attack’d us very furiously some nights ago. We continued our Journey over a large and fine Plain which led to Mount Ararat. About eight a clock we reached Corvirap or Conversirab, which, as they told us, signifies in the Armenian Tongue, The Church of the Well. Corvirap is another Monastery of the Armenians, whose Church is built by a Well, into which they affirm St. Gregory was cast and miraculously fed, as Daniel was in the Lion’s Den. The Monastery looks like a small Fort on the top of a little Hill which commands the whole Plain, and it was from this Eminence that we first saw
Cardus Orientalis Costi hortensis
folio Coroll. In jii Recherb. 31.
Journey to Mount Ararat.

faw the River Aras, so well known formerly by the name of Araxes; it runs Lett. VII. along about four Leagues from Mount Ararat. We were oblig'd to repose and refresh our selves in this Monastery, for we had had very bad Nights by reason of the Gnats, and the Heat was intolerable in the day. And this was the Life we led, even from the time of our leaving Teflis; but all our Fatigue was abundantly recompens'd with the sight of Araxes and Mount Ararat. From Corvirap we could distinctly discern the two Tops of this famous Mountain. The smaller one, which is most sharp and pointed of the two, was not covered with Snow; but the greater one was prodigiously laden with it. The Plants we found in this Monastery, while our Guides repose'd themselves, were these:


The Root of this Plant is about one foot long, hard, woody, white, at the upper end about the thickness of the Little-finger, furnished with many Fibres, and covered with a reddish Skin; it sends out a Stalk of two or three feet long, branched from the beginning, hard, firm, whitish, two inches thick, with Leaves about three inches long, and one and a half broad, a little jagged about the Edges, like the Leaves of that sort of Tansy which the French call le Cog, which word to me seems to be a Corruption of Costus Hortensis. The Leaves of this Cardus are less and less as they grow nearer the top of the Plant, and lose their Indentings or Jags, but end in a small soft Point or Prickle. From their Knots shoot out Branches all along the Stalk, each of which ends in a yellow Flower: The Leaves which grow along the Branches are slender, and sometimes small as Threads. The Calix or Cup of the Flower is eight or nine lines high, and almost as thick. 'Tis like a Pear consisting of several Scales which are whitish, pointed, firm, prickly, and sometimes inclining to a purple colour at the Extremities. The Prickles about the edges are softer, and grow out like the Hair on the Eye-lid. Each Flower consists of smaller yellow Flowers or Fleurons, which run out beyond the Cup about five or six lines, divided into as many small Points, out of the middle of which grows a Sheath with a very fine Thread at the top. The Fleurons in little Bags, or Embrio's, bear the Seed of about two lines long, and one broad, with a white Tuft on it. They which are not untimely, become Seeds
Seeds of three lines in length. The Flowers have no Smell that we could perceive, but the Leaves are very bitter.

We had the Pleasure this day to find a Plant of a new Kind, and we gave it the name of one of the most learned Men of this Age, equally esteemed for his Modesty and Integrity; I mean Mr. Dodart of the Royal Academy of Sciences, Physician to her Royal Highness the Princess Dowager of Conti.

This Plant sends out Stalks of a foot and a half high, strait, firm, smooth, woody, of a bright green, two lines thick, branch'd from the bottom, round like a Bush, and furnish'd with Leaves of an inch or fifteen lines long, and two or three wide, a little fleshy, jagged on the sides, especially towards the bottom of the Plant, for higher they are straiter, and less indented; some of them are even as small as the common Linaria or Flaxweed. The top of the Branches is adorn'd with Flowers growing out of the Knots of the Leaves. Each Flower is a Head of a deep Violet-colour, of eight or nine lines long; the bottom is a Pipe of one line diameter, opening into two Lips, the uppermost of which is in the shape of the Bowl of a Spoon, the Convex-side being turn'd up, and about one line and a half long, cleft in two parts, pretty much pointed; the lower Lip is three lines long, rounding, but divided into three parts, the middlemost of which is the smallest, and most pointed; this Lip is rais'd toward the middle with a sort of white Hair or Down. The Calix is a smooth Cup of two lines high, divided into five Points; it sends out a Pointal that is spherical and near a line in diameter, which is inserted in the Pipe of the Flower, as it were by Gomphosis, and has at the top a very fine Thred, and passes into a spherical Cod of three lines diameter, ending in a Point. This Cod is reddish, hard, divided into two Cells by a middle Partition, which are furnish'd with each a fleshy Placenta or Cake, divided into little hollows, which hold a small brown Seed.

All along the Plain, by the side of the Araxes, grows abundance of Liquorish and Dodder. The Liquorish is in all respects like the common fort, except only that the Husks or Cods are longer, and full of Prickles. The Dodder grows so fast upon the Stalks of the Liquorish, that it seems to be part of the same Plant; when it is pluck'd off, one sees certain Tubercules
Dodartia Orientalis
flore purpureascence
Corollis Tint. Rei herb. 47.
Journey to Mount Ararat.

cules of about one line thick, which are like so many Nails or Pegs stick-ing into the Plant on which it grows. These Stalks are one line in thick-ness, and sometimes more. We at first took them for Stalks of a Species of *Bindweed*, whose Leaves were gone. One cannot compare the Leaves of this *Dodder* to any thing better than to Cat’s-Gut, about the bigness of a Packthread; but they are firm, hard to break, bitter, a little aromatick, of a pale green colour, divided into several branches twisted about the neighbouring Plants, from whence they suck the Juice for their Nourishment by the Tubercules before-mention’d. These Tubercules are commonly plac’d obliquely at the distance of a line from one another; and in different places there are no Roots, no more than to other Species of the same kind, when the Tubercules can furnish Juice enough for its Nourishment. Its Flowers grow in Bunches like a Head, of a pale gridelin, two lines in height, and one and a half in diameter. They are Cups divided into five obtuse Points, which are bored through at bottom, to receive a Pointal from a Cup of two lines high, divided also into five parts. This Pointal passes into a Fruit like that of the great white *Bindweed*, four lines long, and three in the diameter, membranous, of a pale green, afterwards reddish, ending in a small Point, and consisting of two pieces, the uppermost of which is a kind of Cap; it contains generally four Seeds as big as those of the *Bindweed* just mention’d. These Seeds are roundish on the back, and on the other side corner’d, a line and a half long, and one line thick, and as it were divided into two Lobes by a very thin Mem-brane, hollow below, and sticking to a spongy and clammy Placenta.

These Seeds are nothing else but membranous Bladders, in each of which is rolled spirally, or wrap’d up like a Snail, a young Plant; which is a Twift or String of a bright green colour, half an inch long, and a quarter of a line broad at the beginning, but growing narrower and sharper towards the end, fastned at the broad end to a spongy and clammy Placen-ta, which is partly in the Seed-Vessel and partly in the Cup. The Creator of all things seems to have design’d by this Plant to shew us, that the Embrio’s of Plants are contain’d in small in the Bud of the Seeds; and that so the Seeds are as so many Bladders in which the young Plants lie entire, waiting only a proper nutritive Juice to make their parts swell, and become visible. There are many things in Nature which would discover to us the Structure
Structure of things unknown, if we gave but due Attention. Malpighi had a wonderful Talent this way: and indeed our Notions and Systems ought not to be form'd nor establish'd, but upon a great Number of Observations. For example, in the Month of October, in the Body of a Tulip-Root, we have observ'd an entire Tulip, on whose Stalk, tho' not three lines high, might be seen the Flower, which was not to appear till the April following: we could plainly discern the six Leaves of the Flower, their Chieves, their Tops, the Pointal or young Fruit, the Seed-Vessels, and the Seeds they contain'd. And after all this, who can refuse to believe that all these Parts were shut up even in a yet narrower Space, and are render'd more or less visible, in proportion as the nutritive Juice has swell'd and dilated the smaller Parts?

The Birds we saw in these Plains, which extend themselves even to the River, would possibly have furnish'd us with some useful Anatomical Observations, if we had been provided with a Gun to shoot any of them. We saw there a sort of Herps, whose Bodies were not bigger than a Pidgeon, tho' their Legs were a foot and a half high. The Egrets are common enough there; but nothing comes near the Beauty of an admirable Bird, the Skin of which I keep in my Cabinet, and whose Figure I have seen in the Book of Birds, painted for the King. It is as big as a Raven; the Wings are black, the Feathers of the Back towards the Rump of a purple Colour, and they towards the Neck very sharp-pointed, and of an admirable shining golden green; they towards the middle of the Neck are of a bright Flame-Colour, and they which cover the rest of the Neck and the Head of a dazzling green. Upon the Head is a Tuft of the same Colour; about four inches high, the longest of which are like a Battledore with a long Handle. The Bill of this Bird is brown, like that of a Raven. One may with more reason call this the King of the Ravens, than that which they brought from Mexico to Versailles; seeing that American Bird, tho' it be a very fine one, has nothing in which it agrees with our common Ravens.

It troubles me very much that we pass'd by Corvinap, without going to Arzachat. Till I came to Paris, and read M. Chardin's Voyage, I did not know that Arzachat was, according to the Tradition of the Armenians, the Remains of the old Artaxata. The People of the Place, says this
this Author, call this Town Ardachet, from the Name of Artaxerxes, Lett. VII. whom in the East they call Ardechier. They assure us, that among the Ruins one may see those of the Palace of Tiridates, which was built 1300 Years ago. They likewise say, there is one Front of the Palace which is but half ruin'd; that there remain four Ranks of Columns of black Marble; that these Columns surround a large piece of wrought Marble, and that they are so thick that three Men can't encompass them with their Arms. This Heap of Ruins is call'd TaA-

Tardat, that is to say, the Throne of Tirdates.

TAVERNIER also mentions the Ruins of Artaxata between Erivan and Mount Ararat; but lays nothing more. The Situation of Artaxata is so well describ'd by Strabo, that we cannot mistake it, if we observe the Course of the Araxes. Artaxata, says this Prince of antient Geographers, was built upon the Design which Hannibal gave to King Artaxas, who made it the Capital of Armenia. This Town is situated, continues he, upon an Elbow of the River Araxes, which forms a kind of Peninsula, and so is encompass'd by the River as with a Wall, except on the side of the Isthmus; but this Isthmus is secar'd by a Rampart and a good Ditch. The Country about is called the Artaxan Lands.

THIS Description of Strabo increases my Vexation, for we might have seen whether Ardachat is in a Peninsula, or perhaps we might have found it a little higher or lower; but our Guides observing we busied our selves so much in the Search of Plants, believed we had no Regard to any thing else. Who can imagine that Hannibal came from Africa to Araxes, to be Engineer to a King of Armenia? Plutarch however confirms it, and says that this famous African, after the Defeat of Antiochus by Scipio Asiaticus, fled into Armenia, where he gave a great deal of good Counsel to Artaxes, and among other things advis'd him to build Artaxata in the most advantageous Situation in his Kingdom. Lucullus made as if he intended to besiege this Place, in order to draw Tigranes his Successor to a Battle; but the King of Armenia came to encamp upon the River Arsamias, to dispute the Passage of the Romans; and, according to this Observation, Arsamias can be no other than the River of Erivan. The Armenians were beaten at this Passage, and afterwards in a second Encounter. But our Historian says that Lucullus thought it most proper to make towards Iberia; and therefore Artaxata was not taken. Pompey, Vol. II.
who had the Command of the Army after him, pres'd Tigranes so hard, that he was oblig'd to deliver up his Capital without striking a Stroke. Corbulon, the Roman General under the Emperor Nero, forc'd King Tiridates to yield up Artaxtata; and far from sparing it, as Pompey did, he caus'd it to be entirely ruin'd. But Tiridates came to Rome, and made his peace with the Emperor, who not only return'd the Diadem upon his Head, but likewise gave him liberty to take Workmen with him from Rome, to rebuild Artaxtata; which, by way of Acknowledgment, the King of Armenia call'd Neronia, from his Benefactor. 'Tis surprizing that none of the Authors who speak of this Place, have ever given us the Name by which they then call'd Mount Ararat, which we were now about to ascend.

The 10th of August we departed from Corvirap, and travelled seven Hours to find the Ford of Araxes, which is but a Mile from the Monastery. Tho the Stream be very rapid, the Ford is so large and wide, that one of our Guides ventures to pass it upon an Ass, tho' indeed he had Difficulty enough to get over. We arriv'd about eleven a Clock at the Foot of the Mountain; and we din'd, according to the Custom of the Country, in the Church of a Convent, in the Village Acourlou: this Convent, which is ruin'd, was formerly call'd Araxil-vane, that is to say, the Monastery of the Apostles. All the Plain beyond the Araxes is full of fine Plants. We observ'd one of a very singular kind, to which I gave the Name Polygonoides, because it was very like the Ephedra, which was formerly call'd Polygonum Maritimum.

'TIS a Shrub of three or four feet long, very bushy and spreading, its Trunk is crooked, bowing in and out, hard, brittle, as thick as an Arm, cover'd with a reddish Bark, and divided into Branches, which are crooked in like manner, and subdivided into lesser, on which, instead of Leaves, grow Cylindrical Slips or Sprigs, about half a line thick, of a Sea-green Colour, an inch or fifteen lines long, compos'd of several Pieces pointed together End to End, so very like the Leaves of the Ephedra, that 'tis impossible to distinguish them without seeing the Flowers. From the Articulation of these Sprigs proceed others jointed in the same manner, and these last put out all along their whole Length certain Flowers of three lines diameter. They are a sort of Basins cut into five Parts to the
Polygenoides Orientale Ephedrae facie
Coroll. Inst Rei herb. 47.
Journey to Mount Ararat.

the very Center, of a pale-green Colour in the middle, but every where else white. From the bottom of each Basin rises a Piftile, one line and a half long, corner'd, rais'd with little Beards, and encompass'd with white Cheves, but of a purple Colour at the top. Each Flower is supported by a very fine and short small Stalk. The Piftile becomes a Fruit half an inch long, four lines broad, of a conical Figure, and deeply furrow'd thro the whole Length. These Furrows are sometimes stript and sometimes spiral. The Beards are terminated with Wings divided into very small Fringes.

When the Fruit is cut cross-wise, the pithy Part appears, which is white and corner'd. The Flowers smell like those of the Linden-Tree, wither but slowly, and remain at the bottom of the Fruit like a kind of Rose. The Leaves are of an herbish Tafte, but are fliptick.

W. E began this Day to go up Mount Ararat about two a Clock in the Afternoon, but not without difficulty: We were forc'd to climb up in loose Sand, where we saw nothing but some Juniper and Goats-Thorn. This Mountain, which lies between South and South-South-East from Three-Churches, is one of the most sad and disagreeable Sights upon Earth. There are neither Trees nor Shrubs, nor any Convents of Religious, either Armenians or Franks. M. Struys would have done us a particular Favour, if he had told us where the Anchorites, he mentions, resided; for the People of the Country don't remember to have heard that there ever were in this Mountain either Armenian Monks or Carmelites: All the Monasteries are in the Plain. I don't believe the Place is inhabitable in any other Part, because the whole Soil of Ararat is loose or cover'd with Snow. It seems too as if this Mountain wasted continually.

From the top of a great Abyfs, which is a dreadful Hole, if ever there was any, and which is opposite to the Village from whence we came, there continually fall down Rocks of a blackish hard Stone, which make a terrible Noise. There are no living Animals but at the bottom and towards the middle of the Mountain: they who occupy the first Region, are poor Shepherds and scabby Flocks, among which one finds some Partridges: the second Region is posses'd by Tygers and Crows. All the rest of the Mountain, that is, the half of it, has been cover'd with Snow ever since the Ark rested there, and these Snows are cover'd
half the Year with very thick Clouds. The Tygers we saw gave us no small Fear, tho' they were not less than two hundred Paces from us, and we were assur'd they did not use to molest the Passengers; they were seeking Water to drink, and undoubtedly were not hungry that Day. However, we laid ourselves along upon the Sand, and let them pass by very respectfully. They sometimes kill some of them with a Gun, but the chief way of taking them is with Traps or Nets, by the help whereof they take young Tygers, which they tame, and afterwards lead about in the principal Towns of Persia.

THAT which is yet more inconvenient and troublesome in this Mountain, is, that the Snow which is melted, runs into the Abyss by a vast Number of Sources which one can't come at, and which are as foul as the Waters of a Land-flood in the greatest Storm. All these Sources form the Stream which runs by Acourlou, which never becomes clear. They drink Mud there all the Year; but we found even this Mud more delicious than the best Wine. 'Tis always cold as Ice, and has no muddy Taste. Notwithstanding the Amazement this frightful Solitude cast us into, we endeavour'd to find the pretended Monastery, and inquir'd whether there were any Religious shut up in Caverns. The Notion they have in the Country that the Ark rested here, and the Veneration all the Armenians have for this Mountain, have made many imagine that it must be fill'd with Religious; and Strays is not the only Person who has told the Publick so. However, they assur'd us there was only one forsaken Convent at the Foot of the Gulph, whether they us'd to send one Monk every Year from Acourlou, to gather in some Sacks of Corn which grows in the Country about it. We were oblig'd to go thither the next day for Water to drink, for we soon consum'd the Water our Guides, by the Advice of the Shepherds, had furnish'd themselves with. These Shepherds are more devout than others, and indeed all the Armenians kiss the Earth as soon as they see Ararat, and repeat certain Prayers, after having made the Sign of the Crofs.

We encamp'd this day just by the Shepherds Cottages, which are very forry Huts; they move from place to place as they have occasion, for they can't continue there but in good Weather. These poor Shepherds, who had never seen any Franks, especially Botanists, were almost
Journey to Mount Ararat.

as much afraid of us as we were of the Tygers: However, it was neces-

sary they should become more familiar with us; and we began to shew

them some Marks of our Friendship for them, and gave them some Cups

of good Wine. In all the Mountains in the World, one may gain upon

the Shepherds with this Liquor, which they are much fonder of than of

the Milk they live on. Two of them were sick, and in vain reached

severall times to vomit: We assisted them, and gave them Ease immediate-

ly; which procured us great Esteem with their Companions.

AS we continually pursued our Design, to inform our selves of the

Particulars of this Mountain, we caus'd a great many Questions to be put

to them: But every thing being well weigh'd and examin'd, they advis'd

us to return back, rather than venture to advance farther up to the

Snow. They inform'd us there was no Fountain throughout the whole

Mount, only the Stream of the Abyfs, which we could not come at to

drink but near the forsaken Convent, before mention'd; and that we

could not go in a whole Day to the Snow, and down again to the

Bottom of the Abyfs; but must be like Camels, who drink once in the

Morning for the whole Day, it being impossible to carry Water with

us, and climb so horrible a Mountain, where they themselves often lost

their Way: That we might judge what a miserable Place it was, from

the Necessity they were under to dig the Earth from time to time to

find a Spring of Water for themselves and their Flocks: And that it

would be to no purpose to ascend higher in search of Plants, because we

should only find Rocks hanging over our Heads, and heap'd one upon

another. And, in short, that it would be Folly to proceed on our Way;

for our Legs would fail us: And that, for their parts, they would not

accompany us for all the Treasures of the King of Persia.

THIS Day we met with some Plants, which were handsom enough:
But we expected to find something more extraordinary the next Day,
notwithstanding what the Shepherds had said to us. And the very Name of
Ararat would raise any one's Curiosity. Who would not expect to find
some of the most extraordinary Plants upon a Mountain which serv'd, as
I may say, for a Ladder to Noah, whereby he and all other Creatures
came down from Heaven to inhabit the Earth? And yet we were vex'd
to meet with Cotonaster folio rotando J. B. Conyza acris, carulea C. B.
Hieracium
Hieracium fruticosum, angusti folium, majus C.B. Jacobea, Sencionis Folio; Strawberry Plants, Orpin, Eye-bright, and I know not how many of the most common Plants, intermingled with some others that were more rare, which we had already seen in several Places. But two we found which seemed wholly new


THE Root of this Plant is a foot and half long, whitish, divided into large Fibres, pretty hairy, at the Neck about an inch thick, divided into several Heads, from whence spring Stalks three feet high, strict, firm, four lines thick, gutter'd, of a pale green, hairy, clammy, adorn'd with Leaves two by two, about five inches long, and one broad, like those of Bugloss; wav'd, jagged at the Edge, rais'd at bottom with a pretty thick Rib, which sends several Vessels through the whole length of the Leaves. They lessen considerably towards the middle of the Stalk, and from their Knots shoot out on every side Branches or Sprigs divided generally into three Foot-stalks, each of which bears a Flower; and so all the Flowers seem to be dispos'd into Stories. Each Flower consists of five white Leaves, about two inches long, half an inch thick at the top, deeply hollow'd, and ending at bottom with a greenish Tail. Out of the middle of these Flowers proceeds a Tuft of Chieves of the same Colour; very small, but much longer than the Leaves, and having Tops which are Sea-green. The Cup is a Pipe of one inch long, and three lines thick, whitish, strip'd with green, cut into Points; at the bottom of which is a Piftile of four lines long, and one thick, of a pale green, fur-mounted by three white Threds as long as the Chieves.


THIS fine Species of Gem grows out of the Cracks of very steep Rocks. Its Root is fibrous, whitish, four or five inches long, hairy. Its Leaves grow in bunches, so like the Cymbalaria communis, that they are easily mistaken for it; only they are more firm. For the most part, they are nine or ten lines broad, and seven or eight lines long, cut into large indentings like Gothick Arches, shining, standing upon a Foot-stalk of an inch, or two inches and half long. The Stalks are a span long,
Lychnus Orientalis maxima Buglossa folio undulato Corollae Inst Rei herb. 24.
long, and hardly one third of a line thick, weak, almost lying upon the Rocks, afterwards rais'd, and having a few Leaves, whose Indentings are more pointed than in the lower Leaves. All along the Stalk and Branches it is hairy, and charg'd with Flowers of five Leaves, half an inch long, and about three lines wide at the Extremity, white, vein'd with green at the Base. The Chieves, which arise out of the middle of these Leaves are white, and not above two lines long, with very small greenish Heads. The Cup is cut to the Center into five Parts strait and hairy. The Pistile is a pale-green, pretty round at bottom, in shape like an Ewer, with two Lips, as in the other Species of the same Kind. It becomes a Coffin of the same Shape, membranous, brown, divided into two Apartments, three lines high, in each of which there is a spongy Placenta, charg'd with very small and blackish Seeds. The Leaves of this Plant have a herbish Taste, a little saltish. The Flowers have no Smell, the Roots are sweetish, and a little flitick.

AFTER we had writ our Journal fair, we three at Table held a Council, to consider what Route to take the next day. We ran no hazard of being understood, because we talk'd French; and who is there upon Mount Ararat who can boast he understands French? Not even Noah himself, if he was to come thither again with his Ark. We consider'd what the Shepherds had said, which we look'd upon as very material, especially that insuperable Difficulty of the want of Drink; for we reckon'd it nothing to scale a Mountain they represented so frightful. How vexatious is it, said we, to have come so far, to have gone up one quarter part of the Mountain, to have found but three or four rare Plants, and turn back again without going any farther! We advis'd with our Guides: they, good Men, unwilling to expose themselves to the danger of dying for Thirst, and having no Curiosity, at the expence of their Legs, to measure the Height of the Mountain, were at first of the same Sentiments with the Shepherds, but afterwards concluded we might go to certain Rocks, which stood out farther than the rest, and so return to rest at Night in the same Place we were now in. This Expedient seem'd very reasonable, and with this Resolution we went to Bed; but who could sleep under the Inquietude in which we were? In the Night the Love of Plants overcame all other Difficulties; and we three by ourselves concluded
ded it was for our Honour to ascend the Mountain up to the Snow, and venture being devour'd by Tygers. As soon as it was Day, for fear we should die of Thirst in our Journey, we began to drink plentifully, and put our selves to a sort of voluntary Torture. The Shepherds, who were become a little sociable, laugh'd heartily, and took us for Persons who were endeavouring to destroy our selves. After this Precaution it was necessary to dine, and it was no less Punishment to eat without being hungry than it was to drink without Thirst; but it was absolutely necessary; for there was no Conveniency upon the way, and we were so far from being able to carry Provisions with us, that it was with difficulty we could carry even our Clothes thro' such bad Ways. We order'd two of our Guides to go with our Horses, and wait for us at the abandon'd Convent, at the bottom of the Abyss; we are forc'd to describe it thus, to distinguish it from that other abandon'd Convent at Acourlon, which serves only for a Retreat for Passengers.

After this, we began to travel towards the first Range of Rocks, with one Bottle of Water, which to ease ourselves we carried by turns; but notwithstanding we had made Pitchers of our Bellies, in two hours time they were quite dry'd up; and Water shook in a Bottle is a very disagreeable sort of Drink: our only Hope therefore was to come at the Snow, and eat some of it to quench our Thirst. The Pleasure of Simpling is, that one may, under pretext of seeking Plants, ramble as much as one pleases out of the direct Road, and so tire ourselves less than if we were forc'd to ascend right up: Moreover, 'tis a very agreeable Amusement, especially when we discover any new Plants. However, tho' we did not meet with many Novelties, yet the Hope of a good Harvest made us advance briskly. It must be acknowledg'd that the Sight is very much deceiv'd, when we stand at the Bottom, and guess at the Height of a Mountain, and especially when it must be ascended thro' Sand as troublesome as the Syrtes of Africa. It is impossible to take one firm Step upon the Sand of Mount Ararat, and in good Philosophy one loses a great deal more Motion than when one walks on firm Ground. What a Feast was it for those who had no Water but what was in their Bellies, to sink every Step up to the Ankle in Sand! In many Places, instead of ascending, we were oblig'd to go back again down to the middle of the Mountain; and in order to con-
Journey to Mount Ararat.

I

nue our Course, to wind sometimes to the right, and sometimes to the left: when we met with any Moule-car, it made our Boots as smooth as Glass, and so slippery that we were forc'd to stand still. However, this time was not wholly lost, for we employ'd it in discharging the Water we had drank: but in truth we were two or three times about to have given up our Design. And it had been better we had, than in vain to strive against such a horrible Sand, and a Moule-car so short, that the most hungry Sheep could not brouze on it. However, the Reflection that we had not seen all, would have given us Uneasiness afterwards, and we should have been apt to fancy we had neglected the best Places. 'Tis natural to flatter our selves in these sorts of Enquiries, and to believe that we only want a lucky Minute to find something extraordinary, which would make amends for all our Pains. Besides, the Snow which was always in our View, and which seem'd to draw nearer to us, tho' indeed it was a great way off, attracted us very powerfully, and bewitch'd our Eyes continually; and yet the nearer we approach'd it, the fewer Plants we found.

To avoid the Sand, which fatigued us intolerably, we took our way to the great Rocks heap'd one another, like Ossa upon Pelion, to speak in the Language of Ovid. We pass under them as thro Caverns, wherein we are shelter'd from all the Injuries of the Weather, except the Cold, which we felt there very sensibly, and serv'd a little to allay our Thirst. We were oblig'd to leave this Place quickly, left we should get a Pleurisy; and came into a very troublesome way, full of Stones, much like the Stones us'd at Paris by the Masons; and we were forc'd to leap from one Stone to another. This Exercise we found very tiresome, and we could not but laugh to see our selves forc'd to take such Methods, tho' in truth it was but from the Teeth outwards. For my part, being quite tired out, and not being able to go any farther, I first began to repose myself, which was an Excuse for the rest of the Company to do the like.

As the Conversation is commonly renew'd when we are fat down, one talk'd of the Tygers which walk'd about very quietly, or play'd at a good reasonable distance from us. Another complain'd that his Waters did not pass off well, and that he could not breathe: and for my own part, I never was more afraid that some lymphatick Vessel was broken.

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in my Body. In fine, amidst all these little Passages with which we endeavour'd to amuse our selves, and which seem'd to give us new Strength, we came about Noon to a place more pleasing, for it seem'd as if we were ready to take hold of the Snow with our Teeth. But our Joy lasted not long; for what we had taken for Snow was only a Chalk Rock, which hid from our Sight a Tract of Land above two hours Journey distant from the Snow, and which seem'd to us to have a new kind of Pavement, not of little Flints, but small pieces of Stone broken off by the Frost, and whose Edges cut like Flints. Our Guides told us their Feet were quite bare, and that ours would quickly be so too; that it grew late, and we should certainly lose our selves in the Night, or break our Necks in the Dark, unless we chose to fit our selves down to become a Prey to the Tygers, who ordinarily make their chief Attempts in the Night. All which seem'd very probable; however, our Boots were not bad yet. After having look'd on our Watches, which we kept in very good Order, we assured our Guides that we would go no farther than a Heap of Snow which we shew'd them, and which did appear to be hardly bigger than a Cake: But when we came to it, we found more than we had need of; for the Heap was above thirty Paces in diameter. We every one eat more or less, as we had a mind; and by Agreement resolv'd to advance no further: This Snow was above four Feet thick; and being frozen hard, we took a great Piece to fill our Bottle. It can't be imagin'd how much the eating of Snow revives and fortifies: Some time after we felt a glowing Heat in our Stomachs, like that in the Hands, after having held Snow in them half a quarter of an Hour; and far from causing-griping Pains, as most imagine it must, it was very comfortable to our inward Parts. We descend'd therefore from the Snow with a wonderfull Vigour, much pleas'd that we accomplished our Desire, and that we had now nothing farther to do but to retire to the Monastery.

As one good Fortune is generally followed by another, by chance perceived a small green Plat, which glitter'd among the ruinous Fragments of Stone. We ran thither as to a Treasure, and were highly pleas'd with the Discovery. It was an admirable Species of *Veronica Telephila folio*; But we did not stay there long, our Thoughts being now much taken up with our Return. And our pretended Vigour was not of long
Journey to Mount Ararat.

Duration: For we came to Sands which lay behind the Abyss, and were full as troublesome as the former. When we endeavoured to slide along, half our Bodies were buried: Besides, we could not keep the direct Way, but were oblig'd to go to the Left to come to the Edge of the Abyss, of which we had a mind to take a nearer View. And indeed it is a most frightful Sight: David might well say, such sort of Places shew the Grandeur of the Lord. One can't but tremble to behold it; and to look on the horrible Precipices ever so little, will make the Head turn round. The Noise made by a vast Number of Crows, who are continually flying from one Side to the other, has something in it very frightful. To form any Idea of this Place, you must imagine one of the highest Mountains in the World opening its Bosom, only to shew the most horrible Spectacle that can be thought of. All the Precipices are perpendicular, and the Extremities are rough and blackish, as if a Smoke came out of the Sides, and smutted them. About Six a clock after Noon we found our selves quite tire'd out; and spent; and were not able to put one Foot before another, but were forc'd to make a Virtue of Necessity, and merit the Name of Martyrs to Botany.

We at length observ'd a Place cover'd with Mouse-ear, whose Declivity seem'd to favour our Descent, that is to say, the Way Noah took to the Bottom of the Mountain. We ran thither in haste, and then sat down to rest our selves; and found there more Plants than we had all the Journey beside: And what pleas'd us mighty well, was, that our Guides shew'd us from thence, but at a great distance from us, the Monastery whither we were to go to quench our Thirst. I leave it to be guess'd what Method Noah made use of to descend from this Place, who might have rid upon so many Sorts of Animals which were all at his Command. We laid our selves on our Backs, and slid down for an Hour together upon this green Plat, and so pass'd on very agreeably, and much faster than we could have gone on our Legs. The Night and our Thirst were a kind of Spurs to us, and caus'd us to make the greater speed. We continued therefore to slide in this manner as long as the Way would suffer us; and when we met with small Flints which hurt our Shoulders, we turn'd, and slid on our Bellies, or went backwards on all four. Thus by degrees we gain'd the Monastery; but so disorder'd and fatigu'd by our manner
of travelling, that we were not able to move Hand or Foot. We found some good Company in the Monastery, the Gates of which are open to every body for want of Fallings. The People of the Town had taken a Walk thither, and were just going away as we came; but to our great misfortune had neither Wine nor Water. We were therefore forc'd to send to the River; but had no Vessel beside our Leathern Bottle, which held not above a Quart. And what a Punishment was it for the Guide on whom the Lot fell, to go to the River, and fill it? He had the Happiness indeed to be the first who drank; but no body envied him: For he paid dear enough for it; the Descent from the Monastery to the River was near a quarter of a League down-right, and the Way very rugged: One may guess how pleasant his Journey was back again. It took up half an Hour to go and come; and the first Bottle was almost drank out at one Draught. The Water seem'd like Nectar; but we were forc'd to wait another Half-hour for a second Bottle, which was Misery enough. We took Horse that Night for the Town, to get some Bread and Wine; for after all the Pains we had taken, we found our Bellies very empty. We did not reach the Town till about Midnight; and he that kept the Key of the Church, in which we were to lodge, was sleeping at his Ease at the other End of the Town. We were very happy now in having found some Bread and Wine. After this light Supper we got into a good sound Sleep, without being disturb'd by Dreams, any Uneasiness, or Indigestion, or so much as in the least feeling the Sting of the Gnats.

THE Day following, being the 12th of August, we departed from Acoylon at Six in the Morning to return to Three-Churches, where we arriv'd the 13th, after having forded the Araxes; which lost us much Time, for this River is known to be very unmanageable ever since the Time of Augustus. 'Tis too rapid to have any Bridge laid over it; and it did formerly carry away those which the Masters of the World built over it. This Araxes, on whose Banks have appear'd the most famous Warriors of Antiquity, Xerxes, Alexander, Lucullus, Pompey, Mithridates, Anthony; I say, this Araxes separat'd Armenia from the Country of the Medes, and therefore Three-Churches and Erivan are in Media. Antient Authors, with good reason, make this River to come from those famous Mountains in which are the Springs of the Euphrates; for we found it at Assancala near
Return to Erzeron.

to Erzeron, not far from whence lies the Euphrates, as was observ'd above. Lett. VII. Those Geographers who say the Araxes comes out of Mount Ararat, are greatly mistaken; and must have taken the River near Acourlou for the Araxes, which is larger between Ararat and Erivan than the Sein is at Paris.

The 14th of August we staid at Three-Churches, waiting for six Horses we had sent for to Erivan, in order to return to Cars. We had the misfortune to set out without Company, for all the Caravans which were at Three-Churches were bound for Tauris. So civil as the Persians were, we did not care to come near their Frontiers, especially in the Neighbourhood of Cars. There fell this Day so much Snow upon Mount Ararat, that its smaller Top was all white with it. We gave Thanks to God that we were safe return'd; for we might have been lost there, or died of Hunger upon the Mountain. We set out next Day at Six a clock, and travell'd till Noon upon a very dry Plain, cover'd with different Kinds of Saltwort, Harmala, that Kind of Ptarmica which Lanoni took for the first Kind of Southern-wood of Dioscorides. The Alhagi Maurorum of Bauwolf, which furnishes the Persian Manna, was every where to be seen. I have before given a Description of it. We encamped this Day upon the Banks of a River, near a Village, render'd very agreeable by the fine Greens thereabout. We staid there but about an Hour; and still leaving Mount Ararat on the Left, went towards the West to come to Cars. We continued our Journey till Six a Clock in the Evening, but over Plains full of Flints and Rocks.

I imagine the Country which Procopius calls Dubios, can't be far from Mount Ararat. 'Tis a Province, says he, not only very fruitful, but likewise extremely convenient and pleasant for the Goodness of the Climate and its Waters, about eight Days Journey from Theodosiopolis. One sees here nothing but large Plains, on which are several Villages not far from one another, inhabited by Factors, who have settled there to facilitate the Commerce of Georgia, Persia, the Indies, and Europe; the Merchandise of those Countries being brought thither as to the Centre of Trade. The Patriarch of the Christians in this Country is called Catholic, because he is generally own'd as the Head of their Religion. It is plain from hence, that the Trade between the Persians and Indians is not new.
new. Perhaps this Dubios is the Plain of Three-Churches, and that the Romans carried their Merchandizes thither as to the greatest Fair in the World. There is no Place more proper for a common Mart for the Nations of Europe and Asia.

The 16th of August we set out at Three a clock in the Morning, without Convoy or Caravan. Our Guides made us travel till about Seven in dry, stony, uncultivated, and very disagreeable Plains. We got on horseback about Noon, and put on for Cochavan, the last Town in Persia. Fear began to seize us, upon our approaching to this Frontier: But I was not aware of any Danger I was expos’d to in passing the River of Arpajo, or Arpason. Some one or other is drown’d there every Year, according to Report; and I was in great danger of being one of those who pay that Tribute. The Ford is not only dangerous, because of its Depth, but besides this, the River brings down from time to time great Pieces of Stones which roll down from the Mountains, and cannot be discern’d in the Bottom of the River, and avoided. The Horses can’t set their Feet firm upon the Bottom: They often stumble, and even break their Legs when they get in between these Stones. We pass’d over two and two together: My Horse in his place, after having stumbled, raised himself up again without any Hurt, but not without putting me into a very great Fright. I then gave my self up to his fage Conduct, or rather to my good Fortune, and let him go as he would, spurring him with the Heels of my Boots, which had a Piece of Iron sticking out very little, in form of a Semicircle; for they have no Spurs in the Levant. My poor Beast sunk a second time into a Hole, leaving only his Head above Water, out of which he could not recover himself but after a great deal of Struggling, during which I was in a very bad Condition. The Outcries, not to say the Roarings of our Guides, increas’d instead of lessening my Fear. I did not understand any thing they said to me, and my Companions could give me no manner of Assistance. But my Hour was not yet come: The Lord would have me return to herborize again in France; and I esca’p’d with no other Damage but the Trouble of drying my Clothes and Papers, which, according to the Custom of that Country, I carried in my Bofom; for we had left our Baggage at Erzeron, and travell’d with as little Luggage as possible.

This
THIS Washing was the more inconvenient, because we dared not Lett. VII.
go into the Town of Chout-louc, in the Turkish Dominions. Our Guides,who were of Erivan, and expected they should be obliged to pay theCapitation in Turkey, tho the Persians don't exact it of the Turks who comeinto their Country, would stop upon the Banks of a River about aquarter of a League from this Town. The Air of this River did notwarm me much, and contributed less to dry my Clothes. We weretherefore oblig'd to pass the Night without Fire or any hot Victuals;nay, we had not so much as any Wine left. And to compleat theMisfortune, my Half-bathing, which I had no Inclination to, had given mea Disorder, which caused me to rise oftner than I could have wish'd. Weshould, however, have remain'd tolerably content under these Misfortunes, had not a Man of those Parts, I don't know of what Religion,took it into his Head to make us an unpleasant Visit, notwithstandingall the Care our Guides had taken to lie concealed. He pretended tocome only very charitably to advise us we were not safe in that Place;that it would be very happy for us if we were not plunder'd in theNight; that he thought even our Lives in danger; that we would do wellto retire into the Town, the Sous-Bachi whereof is a sworn Enemy tothe Robbers; but that he could not secure us from the Robbers in theCountry, into whose Hands we should probably fall the next Day in ourWay to Cars. We order'd our Guides to saddle our Horses, that wemight go into the Town not only for greater Security, but that I mightthere dry my self: But these Wretches, notwithstanding all the Instanceswe could make to them, would not stir, and treated our Adviser as a silly,whimsical Fellow. We were angry with them in vain; they would notstir an Inch: The five Crowns Capitation-Tax was of more Consideration with them than our Lives. I promis'd them to pay the Tax forthem, if the Sous-Bachi shou'd demand it: But that was nothing; theylook'd upon it only as an Artifice of mine to prevail with them to go.One of them, to recommend himself to us, had taken a great deal ofpains to pick up an Armful of Sticks, which he brought to me to drymy Clothes. But our Adviser, whose Kindness we wonder'd at, advisedus not to make a Fire, lest we should by that means discover our selves.to any ill Men who might be wandering about: Nay, he even assuredus,
us, that if the Sous-Bachi knew our Intention, he would oblige us to lodge in the Town; That sure we had in Charge all the Diamonds of the Kingdom of Golconda, seeing we avoided every body with so much Precaution. All this signified nothing to our Persians; they thought of nothing but the Capitation: But we were fully revenged on them the next Day, when they were taken by the Throat at the Gates of Cars, and obliged to pay the Tax.

THEY might glory as long as they would in being Subjects of the King of Persia, and of the good Usage the Subjects of the Grand Signior found in their Country; all was in vain: The Turks of Cars were hard-hearted; and they were forc'd to pay five Crowns each, and take a Carack, which is a kind of Acquittance, to secure them from being obliged to pay a second time. They were foolish enough to propose it to us to repay them this Tax, because 'twas in our Service they had suffer'd this Oppression. We answer'd, we had not agreed to any such Article in our Bargain with them; but that nevertheless we would have paid it voluntarily, if they would have gone to lodge in the Town, instead of forcing us to lie all Night in the open Fields, at the mercy of Robbers and Wolves.

AND in truth we had a very ill Night by the River: And it seemed much longer after our Advicer went away; for the good Man, when he saw all his Rhetorick could not prevail, left us. We could not tell but he was come as a Spy to observe us, and might inform his Companions that we had besides our Baggage certain Merchandize: But this which to him might have seem'd to be Merchandize, was only a Collection of dry Plants in two Turkish Coffers. Our Advicer did not fail to feel the Weight of them while he was giving us his Advice, and admir'd they were so light. To speak freely, I believe our apparent Poverty fav'd us; for all our Baggage was not worth their coming from the Town to fetch. Nevertheless the Nights being very cold in the Levant, and this being much more cold to me than any of the Company, because my Clothes were not dry, I was in a very great Perplexity. The Way we were to go to Cars added to my Uneasiness: They talk'd of nothing but Robbers; and we had no Letters to Cars to be supplied with Money, if we should be robbed.
Return to Erzeron.

We had likewise the Dissatisfaction to come away without seeing the Ruins of Anicavac, or Anicaguc, that is to say, the City of Ani, which is the Name of a certain King of Armenia. These Ruins are in the Persian Dominions, half a League out of the Road we had pass'd; but our Guides did not observe to lay any thing of it to us, till we were come to our Lodging. I don't believe there is any thing curious to be seen by Travellers among these Ruins: There are nothing but the Remains of antient Greek Towns which deserve to be seen; because one often meets with Inscriptions, which frequently help very much to remove several Difficulties in antient Geography.

We departed hence the 17th of August at Four a clock in the Morning, and travelld till Seven without meeting with any body on the way. The Clearness of the Day reviv'd us much; and as the Danger I was in of being drown'd had brought me under an Inconvenience, which often obliged me to dismount from my Horse, I proposed to the Company, to stop a while to repose our selves. The Place was very agreeable, and we spread our Cloth, and eat up the Provisions we had left. After this Repast, we continued our Journey in a plain Low-Country, very pleasant, and well cultivated. We discover'd three or four considerable Towns, and perceiv'd we drew near to one of the principal Cities in those Parts. We found charming Pasture at the foot of a small Hill, which was very agreeable; and the Shepherds, who were not far out of the great Road, look'd like a very good sort of People.

We arriv'd at Cars about Four of the clock, and stay'd there till the 22d of August, waiting for Company. A great Party of Curdes had encamp'd themselves upon the Mountains, two Days Journey from Cars in the Road to Erzeron; and as we had no Armenian Bishop to intercede for us, we judg'd it would be very imprudent to run the hazard of pass'ing without the Caravan. While we waited for one, we visited several sick Persons with Success, that is, as to their Health; for all our Visits procur'd us nothing more than some Plates of Fruit, or Measures of Milk. The Country about Cars is very fit for herborizing; and we walk'd about very freely, by the Favour of some Friends we had gain'd by coming from Erzeron. The Aga, who had a Fistula in ano, tho he...
had no advantage by our Remedies, came to give us Thanks, and assured us he would not let us depart thence without a good Guard. Another Gentleman, whom we had done some Service to, who had been miserably afflicted with the Hemorrhoids, would accompany us in Person, with three or four of his Family, till we should be out of danger: So certain it is, that there are many good People every where; and that a Box of Medicines well chosen and prepar’d, and properly used, is a good Passport. There’s no Part of the World where one can’t raise one’s self Friends by the help of Physick. The greatest Lawyer in France would be taken for a very useles Person in Asia, in Africa, and in Armenia: The most profound and zealous Divines would not be more esteem’d, unless the Lord would efficaciously touch the Hearts of the Insidels: But the Fear of Death prevailing in all Places, they are every where glad of Physicians, and pay them a great deal of Respect. The greatest Commendation that can be given the Gentlemen of our Profession, is the general Acknowledgment that they are necessary; for God has given Physick for the Comfort of Mankind. I beg your Lordship to pardon this short Digression in favour of my Profession.

HERE is a Description of some fine Plants which grow in the Neighbourhood of Cars.


THE Root of this Plant, which shoots down into the Clefts of the Rocks, is about a foot long, and about an inch thick at the Neck, parted into several Heads, pretty fleshy, and divided in thick hairy Fibres, white within, but drawing to a yellowish towards the Heart. The Rind is brown and reddish. The Stalks, of a foot and half or two feet high, come out in Bunches seven or eight together, about two or three lines thick, firm, full of white Pith, smooth, pale-green, furnish’d at bottom with Leaves pretty firm, four inches long taking in the Stalk. They are not unlike those of the Nettle, smooth, bright green, deeply notch’d with large Dents pointed and unequal, which are again cut or notch’d, jagg’d, and even, divided toward the bottom into certain small unequal Pieces. These Leaves grow lea’s all along the Stalk, and quite lose their
Ferula Orientalis, Cachryos folic et facie Coroll. Inst. Rei herb. 22.
Foot-stalk or Tail toward the Top, where they resemble the Leaves of Fert. VII. the Herb call'd Golden-Rod; but they always are jagged. From the Knots, spring, even from the bottom, Flowers upon very short Foot-stalks, which widen into a Bafon of more than an inch diameter, and half an inch deep, cut into five Parts. From the bottom of this Bafon proceed so many Chieves or Threds with yellow Tops or Heads. The Pith is as long as the Flowers, and ends in the shape of an Anchor with three Arms. The Cup is another sort of Bafon, of about five lines high, pale-green, split into five Points. When this Plant is bitten off, as frequently happens near Cars, it puts forth Branches from the bottom. We saw some whose Flowers were very white, and others with bluish Flowers. The Leaves are of a herbifl Tafte, and pretty strong. The Root is very much of a sweetifh Tafte, the Flowers are without Smell. The whole Plant yields a Milk which is pretty sweet, but which smells like Opium.


The Root is as thick as an Arm, and two feet and a half long, branched, a little hairy, white, cover'd with a yellowish Peel, and yields a Milk of the same Colour. The Stalk rises to three feet high, is half an inch thick, smooth, firm, reddish, full of a white Pith, furnish'd with Leaves like the Fennel, of a foot and a half or two feet long, the sides of which divide and subdivide themselves into Slips as small as the Leaves of the Cachry, ferula folio, femine fungofo levi, of Morison; which this Plant so much resembles, that one might easily be deceiv'd, were it not for the Seeds. The Leaves which accompany the Stalks are some much less than others, and their Distances are unequal. They begin by a Thred of three inches long, and two thick, smooth, reddish, terminated by a Leaf of about two inches long, cut as small as the others. Above the middle of the Stalk come out many Branches from the Knots of the Leaves, which are not much above a span long, and bear small Umbella, charg'd with yellow Flowers from five to seven or eight leaves apiece, half a line long. The Seeds are very like those of the Ferula communis, about half an inch long, and two lines and a half broad, thin toward the Edges, reddish, and a little strip'd on the Back, bitter and oily.
THE Stalk of this Plant is three feet high, two lines thick, hard, firm, freight, knotty, smooth, cover'd with a white Powder like that on the Stalks of Pinks, accompanied at bottom with Leaves four inches long, and four lines broad, sea-green, pointed like those of the Bupleurum angustifolium, Herbariorum Lab. rais'd on one side, for otherwise they are not vein'd. Those at the first Knot of the Stalk are longer, but not above four or five lines broad; the rest are more strait, the last are like those of the Pink. From their Knots, all along the Stalk from the middle upward, grow out Branches half a foot in length, with very small Leaves: these Branches bear each three or four Flowers, whose Cup is a Pipe or Tube of an inch or fifteen lines long, one line thick toward the bottom, and two lines at the top, where it is divided into five Points, sea-green and smooth. From the bottom of the Tube come out five Leaves which reach over about half an inch, hollow'd into two parts very round, white below, but of a yellowish green upwards, each rais'd by two white parts, which serve to form the Crown of the Flower. The Chieves are white, with yellowish tops. The Pistil, which is of a pale-green, oblong, having at the end two white Tufts, becomes a Fruit but half an inch long, and three lines in diameter, upon a Foot-stalk of three lines high. This Fruit is a hard Shell, oval, reddish, opening at the point into five or six Parts, and yields a greyish kind of Seeds, much like those of Henbane. The whole Plant is of a herbish Taste, and very mucilaginous.

THE 23d of August we left Cars, with a small Caravan, design'd to guard a Sum of Money: the Carachi-Bachi, or Receiver of the Capitation, sent to Erzerom. They were all chosen Men, well arm'd, and resolv'd to fight; whereas the Merchants Caravans are made up of such as would chuse to sleep in a whole Skin, as we say, and had rather be ransom'd than come to Blows. All things consider'd, this is the best way for them, for a Merchant makes a very good Market, when he saves his Life, and Merchandize by a handful of Crowns. We travell'd but four Hours this day, and encamp'd near Benecliamet, a Town in a large Plain, where we met a fresh Guard of Turks, consisting of resolute well-made Fellows.
Lychnis Orientalis
Bupevri fetic. Coroll
Return to Erzeron.

The 24th of August the Carachi-Bachi, who had an Order from the Lett. VII. Baffa of Cars, to take out of the Towns in his way, as many Men as he should think needful to secure his Charge of Money, took from the Mountains about thirty Persons well arm'd, who gave us a great deal of Diversion, for it was rumour'd that the Curdes would attack them for their Booty. This new Guard was reliev'd the next day by another of equal Strength. A Caravan of sixty Turks will face two hundred Curdes, these being only arm'd with Lances, while the Turks have good Guns and Pistols. We did not set out this day till nine a-clock, with design to lodge at Kekez, a Town situate in the same Plain, at about three Hours distance. We were join'd by a Recruit of seven or eight Persons, who carried Rice to Erzeron; but they added no great Strength to us.

We went but four Leagues the next day; we travell'd all Night by Moon-light among Mountains, where there were several dangerous Passes, and a few Men might easily attack us; but the Darknes favour'd our March, while the Curdes slept at their Ease. We rested our selves the 26th till nine of the Clock in the Morning, and then went only upon one of the highest Mountains in that Country, cover'd with Pines, Black Poplars, and Aspines. Apprehending some Ambuscade, we detach'd some of the Turks to view the Passes, and they brought to the Carachi-Bachi four Peasants, who assure'd him the Robbers were behind us, and that we were a great way out of their reach. Upon this News we stopt about Three of the clock after Noon near a small River, where we had stopt before in our way to Cars, along which we found a beautiful kind of Valerian, whose Roots are very like those of the Great Garden Valerian, as thick, and aromatic. The Leaves are more straigt; but as the Great Valerian is not, that I know of, to be found in the Champain, I persuade myself 'tis only this which has been now some Ages cultivated in Gardens.

The 27th of August we travell'd near six Hours, and stopt at Lavander, an inconsiderable Village. The 28th, after a good long Journey, we arriv'd at the Baths of Assancala; built very neatly on the Banks of the Araxes, a small Day's Journey from Erzeron. They are warm, and much frequented. The Araxes, which comes from the Mountains, wherein are the Springs of the Euphrates, is not large at Assancala; the Plain is more.
more fruitful than that at Erzeron, and produces better Wheat. In general, all sorts of Corn are but indifferent in Armenia: for the most part it produces but fourfold, especially about Erzeron; but then there is a vast quantity, which makes amends. If they had not the Conveniency of watering their Lands, they would be almost barren.

IN the middle of the Plain of Affancala arises a horrible steep Rock, upon which they have built a Town and Fort which threatens all the Neighbourhood, and where they are more in danger of Famine than of Cannon. There are not above three hundred Men in the Garison, tho it requires five hundred to defend it. The Walls are built in a spiral line all round the Rock, and strengthen’d with square Towers, whose Cannon, if they were well furnish’d and mann’d, would hinder any Approaches, for these Towers are not rais’d higher than the Walls, and appear only like Platforms. The Ditches are not above two Fathom over, and not so deep, cut into a very hard Rock. If this Place was upon the Frontier, it might be made impregnable with small Charge. The Merchandize carried from Erzeron to Erivan by way of Affancala, pays half a Piafter whether by Horse or Camel, tho the Difference of Weights is very great. They who come from Erivan to Erzeron, pay but half as much. Our dry’d Plants paid nothing; the Turks and Persians don’t much esteem that fort of Merchandize, which however we valued more than the finest Silks in the Levant.

THE Way from Affancala to Erzeron is very fine. We travell’d it in six Hours time, and run the same day to embrace Mr. Prescott the English Conful, our very good Friend, who would have taken the charge of our Clothes, Money, and dry’d Plants. We went next day to pay our respects to the Beglerbey Cuperli our Protector, who ask’d us a thousand Questions concerning what we had seen in our Route, and especially of the Difference we found between Turky and Persia. After having return’d him thanks for his Recommendation to the Baffa of Cars, we related to him part of our Adventures: we prais’d much the good Temper of the Persians, and the good Reception they give the Franks. Among other things, he said to us, that the Patriarch of Three-Churches was a good Oil-Merchant, alluding to the Proceedings between him and the Armenian
A View of ASSANCAIA on that side towards Cars.
Artemisia Orientalis
Tanaceti folio inodora Coroll. Inst. Rei herb. 34.
Return to Erzeron.

Menian Patriarch of Jerusalem, for the Sale of the Holy Oil us’d in the Lett. VII Administration of the Sacraments among the Armenians.

We went to visit the Country, after we had tir’d our selves in the Town, and run all over the fine Valley of the Forty Mills, where we had left too many rare Plants in Flower, not to go and get the Seeds. With the same Design we spent the first of September at the Red Monastery of the Armenians, from whence we went up towards the Head of the Euphrates, to continue our Harvest. The Curés, thank God, had left these Mountains, so that our second Crop was got in with much more tranquility the first. This Crop was of Seeds of Plants we had before seen, rather than of any thing new; but these Seeds were not the east Advantage of our Journey. By their means it is that Armenian Plants are spread over the King’s Garden, and the most famous Gardens of Europe, to the Directors of which we had communicated a great part, in this manner we employ’d our selves about Erzeron, sometimes on one side, and sometimes on another, and glean’d to very good purpose. Here is the Description of a very fine sort of Mugwort, of which I believe no body yet has made any mention. It is found in the Churchyard of the Armenians, and in some Places about the City, where it blows only in Autumn.

The Root of this Plant is about a foot long, hard, woody, as thick as the little Finger, furnish’d with hairy Fibres, white within, cover’d with a reddish Rind. The Stalks grow in Bunches, about two feet high, bright, firm, smooth, pale-green, reddish in some Places, brittle, accompany’d with Leaves exactly like those of Tansy, but insipid, and without Smell: the biggest are about three inches long, and two thick, dark-green, smooth, cut deeply even to the Rib, and again cut into very small Dents; they grow less and less to the very top, without changing their figure. From their Knots grow out Branches but half a foot long, subdivided into many Sprigs, all charg’d with Flowers very close, and rais’d high; they are a sort of Buttons or Buds, like those of the common Mugwort, compos’d of certain Demi-fleurons very small and purpurene, enllos’d in a Calix or Cup made up of small Scales, of a deep-green Colour. Each Fleuron or small Flower bears an Embryo of Grain, which becomes
a very small Seed, reddish, half a line long. We perceiv'd neither Smell
nor Taste in this Plant. It loves a fat, fresh, moist Earth.

TO the South-East of Erzeron lies the Vale of Caracaia, which is full
of fine Plants. We observ'd there, among other things, the true Monks-
hood, as represented by the Figure Clusius has given of it. The Caryo-
phyllata aquatica, mutante flore, C. B. is common there. Nothing was
pleasanter to us than from time to time to meet with the Plants of
the Alps and Pyrenees.

WHILE we waited for the Caravan from Tocat, of which we were to
take the advantage to go to Smyrna, we went to converse in the Caravan-
firas to learn News. We found there a Company of those who go into
Persia, and the Dominions of the Great Mogul, to fetch Drugs into
Turky. They inform'd us the People of the Country made their chief Ma-
gazine at Macbat, a City in Persia; but we did not learn much of them, for
neither they who fill the Warehouses, nor they who go into the Places and
Villages, whither the Peasants bring the Drugs out of the Country, know
any thing of them. Nothing is more difficult than to write a good His-
try of Drugs, that is, to describe not only all that which constitutes the
Materia medica, but to give a Description of the Plants, Animals, and
Minerals from whence they are taken. One must not only go into Per-
sia, but likewise into the Empire of the Mogul, which is the richest in
the World, and where Strangers are mighty well receiv'd, especially
such as have a great deal of Silver and Gold. Every thing is bought
there for ready Money, and it is not permitted to carry out any thing
but Goods; so that all foreign Money is kept in the Country, and new-
coin'd. But what a trouble would it be, even in that Kingdom, to go a-
bout to inform one's self of what concerns the Nature of Drugs? One
should be obliged to go to the several Places where the Drugs are found or
prepar'd, in order to describe the Plants from which they are produc'd;
and to how many Inconveniences would this expose one? A Man's whole
Life would scarce be enough to examine those only which are produc'd in
Asia: one must go thro Persia, the Empire of the Mogul, the
Isles of Ceylon, Sumatra, Ternate, and I know not how many other Coun-
tries, in which it will be more difficult to travel, than in the Empire of
Return to Erzeron.

the Mogul. *Rhubarb* alone would require a Voyage to *China* or *Tartary*. Afterwards one must go down into *Arabia*, *Egypt*, and *Ethiopia*. I say nothing of the Drugs, which are only found in *America*, and which are not less valuable than those brought from other Parts of the World. In going to *America*, one ought to stop at the Canaries, to describe *Dragon's-Blood*.

After this, I am not at all surpriz'd if they who attempt to write the History of Drugs make so many Mistakes, and myself particularly. They only relate uncertain Facts, and give imperfect Descriptions. It is more shameful that we don't know those Drugs that are prepared in *France*. Where can one find an exact Account of *Vermilion*, *Turnfel*, *Verdigrease*, *Pitch*, *Turpentine*, the *Fir-Tree*, the *Balm*, *Agarick*, and our *Vitriols*?

In our Conversation in the Caravanferas of *Erzeron*, we learn'd from those of the Caravan of *Wan*, a *Turkish* Town on the Frontiers of *Persia*, eight days Journey from *Erzeron*, that they carefully lay up in heaps the Dirt of the great Roads, which are frequented by Caravans of Camels. This Earth they wash, and every Year get out of it above a hundred Quintals of *Nitre*, which is dispos'd of chiefly in *Curdistan* to make Powder. They assur'd us that the Fields near the Roads from *Wan* yield no *Nitre*. However, it must contain something proper to become *Nitre*, by being mix'd with the Urine of Camels.

*Powder* for Cannon is not worth fifteen Sol's the Oque at *Erzeron*; 'tis only fit to charge; but 'tis necessary to have better for Prime. They all use a Cartouch to charge withal; and nothing is better contriv'd to make a quick Shot with our Fusées. Those *M. de la Chaumete* has invented are much better, and give better Fire than those they use. They were never carried to the Perfection they now are by *M. de la Chaumete*. The Pouches us'd in the *Levant* are made of Tubes of Cane, commonly in a double Row, much like the antient Flutes of *Pan*, or to use a more intelligible Comparison, like those Whistles us'd by the Colliers who travel from Province to Province in search of Work. The Pouch us'd in the East is light, curve, and fits easy to the Side. Its Tubes are four or five inches deep, and...
cover'd with a very convenient Skin: Each Tube holds its Charge, which is a Tube or Pipe of Paper fill'd with a proper Quantity of Powder and Ball for one Shot. When they would charge their Fusée, they take one of these Tubes out of the Pouch, and bite a Hole in that part where the Powder is, and pour it into the Barrel of the Fusée, letting the Lead follow, which is in the other part of the Paper-Tube. They ram it down with a Gun-flick; and the same Paper which held the Powder and Ball, serves for the Wadding.

I am, My Lord, &c.
LETTER VIII.

To Monseigneur the Count de Pontchartrain, Secretary of State, &c.

MY LORD,

S we us'd every Evening, during our Stay at Erzeron, to let down what we had learn'd that Day in our Conversation with the Armenians, especially in the Convent where we lodg'd, we found at length that our Remarks, together with those we had made in other Convents, as we pass'd, would furnish an entire Letter concerning the Genius, Manners, Religion, and Commerce of that Nation. I therefore pray your Lordship to accept of the Fruits of our Conversations.

THE Armenians are the best People in the World, civil, polite, and full of good Sense and Probity. I should account them happy in not understanding the Use of Arms, if it were not by the Corruption of Mankind become necessary to use them sometimes, purely to defend our selves against the Violence of others. But the Armenians trouble themselves with nothing but Trade, which they follow with the utmost Attention and Application. They are not only Masters of the Trade in the Levant, but have a large Share in that of the most considerable Places in Europe. They come from the farthest Parts of Persia to Leghorn. Not long since they settled at Marseilles. There are many in Holland and England. They travel into the Dominions of the Mogul, to Siam, Java; the Philippine Islands, and throughout all the East, except China.

THE Center of the Armenian Merchants is not in Armenia, but at Julfa, the famous Suburb of Isphahan, describ'd by all Travellers. This Suburb,
A voyage into the Levant.

Suburb, which deserves rather to be called a City, seeing it contains above thirty thousand Inhabitants, is a Colony of Armenians, which the Great King of Persia, Cha-Abbas, the first of that Name, settled at first in Isphahan, and was remov'd a little after to the other Side of the River Zenderou, to separate them from the Mahometans, who despis'd them on the score of their Religion. 'Tis said this Alteration happen'd under the Lesser Cha-Abbas; others say 'twas much sooner. 'Tis certain, however, that the first Establishment of this Colony was by the Great Cha-Abbas, Cotemporary with Henry IV., to whom he sent Father Jusfe, a Capuchin, in Quality of Ambassador: But he did not arrive till after the Death of the King. Cha-Abbas successfully aim'd at two Things, for the Good of his Kingdom. He secur'd it from being attack'd by the Turks; and greatly enrich'd it by establishing Commerce. To hinder the Turks, whom the Persians call Osmalins, from penetrating into his Countries, he judg'd it proper to take from them the Means of maintaining a numerous Army upon his Frontiers: And as Armenia is the principal Place where the Turks ordinarily make their Attempts, he unpeopled it as much as he thought proper for his Design. The Lot fell upon the City of Julfa, the greatest and most powerful of the Country; the Ruins whereof are still to be seen upon the Araxes, between Erivan and Tauris. The Inhabitants of Julfa had Orders to come to Isphahan; and from that time, the City they abandon'd was called the Antient Julfa. The People of Naçivan, and the Neighbourhood of Erivan, were dispers'd into several Parts of the Kingdom. They say this Prince caus'd above twenty thousand Families of Armenians to be transplanted into the single Province of Guilan; from whence come the finest Silks of Persia.

As Cha-Abbas had nothing in view but to enrich his Kingdom, and was convince'd that it could not be done but by Commerce, he cast his Eyes upon the Silk Trade as the most valuable, and the Armenians as the properest Persons to carry it on; having no opinion of the Diligence of his other Subjects, who he knew to have no Genius for Trade. The Frugality of the Armenians, their Oeconomy, their Credit, their Vigour in undertaking and performing great Voyages, appear'd to him very necessary for the carrying on his Design. Their Profession of the Christian Religion, which facilitated their Commerce with all the Euro-
Manners, Religion, &c. of the Armenians.

These Nations, seem'd likewise farther to favour his Intentions. And in Lett. VIII. short, he made the Armenians, who were Husbandmen, to become Merchants; and now they are the greatest Traders upon Earth.

Thus this Prince, who had a wonderful Genius for the Affairs of War or Civil Government, improv'd the Talents of the People, and the Trade of his Kingdom. For the better establishing and settling the Trade, he entrusted the Armenians of New Julfa with a certain Quantity of Bales of Silk, to carry by Caravans into foreign Countries, and throughout Europe, on condition that they should themselves go with them, and at their return should pay for each Bale a certain Price, settled by Persons of Judgment before they went. To encourage them to push the Trade, he let them enjoy all that could be made of the Silk above the Price agreed on. And the Success answer'd the Hopes of the Prince and his Merchants. Though the Silk be still the best Commodity in Persia, it was then of much more Value. There were then hardly any Mulberries in Europe: And Gold and Silver, at that time very scarce in Persia, began to shine there by the Return of the Caravans; to which the Riches of the Kingdom are even at this day owing. The Armenians brought back also the Cloths of England and Holland, Brocades, Venice Glass, Cochineal, Watches, and every thing they thought fit for their own Country, or the Indies. Could there be a finer Establishment? To how many Manufactures has it given rise in Europe and Asia? Abbas the Great chang'd the Face of the whole Earth: All the Commodities of the East were made known in the West, and those of the West serve as new Ornaments for the East.

NEW JULFA soon stretch'd it self upon the River Zenderou. It seem'd by the Magnificence of their Houses, and the Beauty of their Gardens, that the Inhabitants had taken their Taste from the best Cities in Europe. In the midst of Persia is now seen every thing that is curious throughout all the Countries where the Merchants have extended their Correspondence. The King does now no longer assist them with a Stock to carry on the Trade: The Inhabitants of Julfa, by their Agents and Factors, carry on this vast Trade themselves, and distribute throughout the World all that's curious or valuable in the East. These Agents are Armenians, who, in consideration of a certain Profit allow'd them, undertake

*
A Voyage into the Levant.

dertake to go with the Merchandize in the Caravan, and sell the Goods in the best manner they can for those who employ them.

The Armenians, whether they act for themselves, or for the Merchants of Julfa, are indefatigable in their Journeys or Voyages, regarding no Weather in the most rigorous Seasons. We have seen several, and even of the very rich ones, pass great Rivers on Foot up to the Neck in Water, to help up their Horses when fallen, and save their Bales of Silk, or their Friends: But the Turkish Carriers give themselves very little Trouble with the Goods they carry, and are not answerable for any thing that may happen. The Armenians, in passing a River, lead their Horses; and nothing's more instructive than to see with what Charity they assist one another, or even those of any other Nations in the Caravan. These good People are very constant and regular in their Way, always equal, and shun Strangers who are turbulent and troublesome, as much as they esteem those that are peaceable; but such they entertain very civilly and freely. When we did any Service to any of their Sick, the whole Caravan return'd us their Thanks. If they hear at any place that a Caravan is coming that way, they will go two or three Days Journey to meet their Brethren with Refreshments, and with the best Wine; which they don't only offer to the Franks likewise, but by their Civility force them to accept it, and drink their Health. They are unjustly accus'd of drinking too much; we never saw them abuse themselves that Way: On the contrary, it must be allow'd they are the most sober, and thrifty, and modest of all Travellers. If, when they set out on a Journey, they carry a great quantity of Provisions with them, they often bring a good part of it back again. The Provisions cost them nothing for Carriage; because generally when they hire six Camels, they have a seventh allow'd them above the Agreement, to carry their Baggage, Clothes, &c. The Provisions they furnish themselves with, before they set out, are Meal, Bisket, Smoak'd-Meat, Potted-Butter, Wine, Aquavitæ, and Dried Fruits.

When they stay in Towns, they lodge several together, and live at small Expence. They never go without Nets: They fish on their Journey; and they made us often eat with them of very excellent Fish. They exchang'd Spices for fresh Meats when they had opportunity, or for other
other Commodities they had a mind to. In Asia they sell the Wares of Lett. VIII. Venice, France, Germany; small Looking-Glasses, Rings, Necklaces, Enamels, little Knives, Scissars, Buckles, Needles, are more enquir'd after in the Villages than good Money. In Europe they carry Musk and Spices. Whatever Fatigues they go through, they as carefully observe the Fast of the Church, as if they were at repose in a City; and know nothing of Dispensations, not even in Sickness. The only thing to be blam'd in the Armenians, in relation to Trade, is, that if they succeed ill in any foreign Country where they are trading, they never return home again; they say they have not the Face to shew themselves after they are become Bankrupts: But their Creditors obtain no Satisfaction by this. However, this Justice must be done them, to own there are very few Bankrupts among them.

The Merchants of Julfa have made a Treaty with the Great Duke of Muscovy, whereby they are permitted to import into his Dominions whatever they think proper; while no European Merchant of any Nation is allowed to go any farther than Astracan, a strong Town, possessed by the Muscovites ever since the Year 1554. 'Tis situate on the other side of the Caspian Sea, upon the Frontiers of Asia and Europe. The Great Duke encourages this Trade as much as possible: The of Julfa pay Custom for every thing they import into Muscovy; but they pay no Duties for what they export from Muscovy into Persia. The Way they go and come, is this: From Isphahan they carry their Merchandize to Tauris, Schamakee, and Nosava, a Port of the Caspian Sea, three Days Journey from Schamakee: At Nosava they ship the Silk, and other Commodities of Persia, and the Empire of the Mogul, for Astracan: From Astracan they are carried by Land to Moscow; and thence to Archangel, the farther most Port of Muscovy on the North-Sea. The English and Dutch carry on a great Trade to that Port: There they ship Goods for Stockholm, and from thence by the Straits of Elsinore they are carried into England and Holland.

Frederick, Duke of Holstein, according to Olearius, built Frederickstad in the Duchy of Holstein, to settle there a Trade for Silk more considerable than any in Europe. To this purpose he resolv'd to hold a Correspondence with the King of Persia, in order to facilitate the Carriage
A Voyage into the Levant.

riage by Land. But this not being practicable without the Permission of the Great Duke of Muscovy, he thought fit in the Year 1633 to send him a solemn Embassy; to which he nam'd Crusius, one of his Counsellors of State, and Brugman, a Merchant of Hamburg. This last by his ill Management, together with the Dangers they were to run through in passing among the Tartars of Dagestan, caused the Design to miscarry. He was afterwards convicted of Male-Administration, and condemn'd to die, and was accordingly executed at Gottorp, May 5, 1640. The Dutch, who have since attempted to make themselves Masters of the Silk of Persia, which comes from Astracan, are oblig'd to take a great Quantity every Year; for which reason they don't get much by this Trade, because the Armenians make them take the good-and bad together. Mr. Prescott assure'd us, that the English loaded a great deal of Goods of Asia at Archangel; and that there was the best Caviar that could be eaten. That which they fell in Turky comes from the Black-Sea. It is very flovenly, and put up in Skins; but the Caviar of the Caspian Sea is manag'd with a great deal of Care, and they put it up very cleanly. We eat Sturgeon's Spawn at Mr. Prescott's which had been salted in the Neighbourhood of the Caspian Sea, and Caviar salted in the same Places, which was very excellent: The Sausages made at Marseilles are not better.

We could not but laugh to see the way of Trafficking among the Armenians in the Caravanferas of Erzeron. They begin by putting Money upon a Table, as among the Turks; after that they haggle a great while, and add one Piece after another, but not without a great deal of Noise. We believ'd by their way of talking they were ready to cut one another's Throats; but they meant nothing like it. After having pushed one another backward and forward with a great deal of Violence, the Brokers or Mediators squeeze the Hands of the Seller so very hard as to make them cry out, and don't let them go till they agree that the Buyer shall not pay above so much as they think a reasonable Price: After that, every one laughs. They say, with reason, that the Sight of the Money makes them sooner agree.

As to their Religion, every body knows the Armenians are Christians; and they would be very good Christians, were it not for the Schism whereby they separate from us. They are said to be Eutychians, that is to say,
Manners, Religion, &c. of the Armenians.

that they own but one Nature in Jesus Christ, or rather two Natures so con-founded together, that tho' they admit the Properties of each Nature in particular, they nevertheless allow but of one Nature. Their most able Bis-hops would clear themselves of this Herefy, and pretend that the Mistake arises from the Barrenness of their Language; which not furnishing them with proper Terms, is the Cause that they often confound the Words Nature and Person. When they speak of the Hypostatical Union, they think they express it sufficiently by confessing that Jesus Christ is perfect God and perfect Man, without Mixture, Change, or Confusion. The truth is, they don't all explain themselves in the same manner; and the greatest Part of them have a great Veneration for two famous Euty-chians, Dioscorus and Barsuma. When they are reproached with having ex-communicated the Fathers of the Council of Chalcedon for having condemned the first of these Hereticks, they avow that tho' it appears ridiculous to excommunicate the Dead, the Custom was introduced among them to revenge themselves on the Greeks, who in all their Feasts excommunicate the Armenian Church: That their Design was not merely to excommuni-cate the Fathers of the Council of Chalcedon, who had condemned Dioscorus, Patriarch of Alexandria, without having duly examined the Cause; but that their Intention was to excommunicate the present Greek Bishops, as the Successors of the Prelates of the most famous Assembly which was ever held in Greece: That the Greek Fathers had dealt very unjustly by Dioscorus, in confounding his Sentiments with those of Eutychius, seeing Dioscorus always maintain'd that the Word Incarnate was perfect God and perfect Man. The Source of the irreconcilable Enmity between the Armenians and the Greeks is from that Council: And the Enmity is so great, that if a Greek comes into an Armenian Church, or an Armenian into a Greek Church, they think the Church to be defiled, and consecrate it anew.

WHEN one examines into their Opinions, one finds a great many Articles of Schism which are not to be attributed to the Armenian Church, but to particular Persons. For example; It is not true that they three times a Year excommunicate the Latin Church: The good People never think on it; and there is nothing like it to be found in their Rituals: Tho' at the same time it is very true, that some of the more viol
lent Bishops, or Vertabietis, who have declared against the Latin Church, have, or even do still practise it: For in an ill-govern'd Church, oftentimes every one does as he pleases. The Patriarch Ozvietis, sworn Enemy of the Latins, may perhaps have added to this Excommunication the Name of Pope Leo, because he confirm'd the Condemnation of Dioscorus. How great soever their Esteem be; for their great Doctor Altenas, 'tis entirely wrong to attribute to the whole Armenian Church the several Injuries which this Fanatick has vomited out against the Roman Church.

Only the most silly and ignorant of the Armenians believe the Little Gospel. This Little Gospel is stuffed with Fables and Extravagancies concerning the Infancy of our Lord. For example; That the Virgin being big with him, Salome, her Sister, accused her of having prostituted her self to somebody: The Virgin answered her, that she need only lay her Hand upon her Belly, and she would know how she was with Child. Salome accordingly put her Hand upon the Virgin's Belly, and a Fire came out, which consum'd half her Arm. She acknowledged her Fault, and drew back her Hand, and her Arm was perfectly healed, after having by order of the Virgin put it upon the same Place. They pretend that the Son of God had done himself wrong to pass thro' the Womb of a Woman; that he only seem'd to do so; and that the Jews substituted some other Person in his stead. They have borrow'd from the Mahometans this last idle Fancy. They say also that Jesus Christ, being at School, to learn the Armenian Tongue, would never pronounce the first Letter of their Alphabet, unless the Master would give him a Reason why it represented an inverted. The good Man, not knowing the Infant Jesus, gave him a Box on the Ear. Well, said Jesus, without any Emotion, since you don't know; I will tell you: This Letter represents the Trinity by its three Legs. The Master of the School admir'd his Knowledge, and sent him to his Mother, confessing that the Child was wiser than himself. M. Thevenot, who also mentions this Story, affirms it is in an Armenian Manuscript in the King's Library, which gives an account of the History and Inventors of their Characters; but it does not carry back the Invention above four hundred Years. They probably used the Greek Characters.

The Armenians relate that Jesus Christ, being a Fowling with St. Bartholomew and St. Thaddeus, he kill'd five Partridges on the Bank.
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of the Araxes, and that a great many People came about him to hear him preach; but that Night coming on, the two Apostles put him in mind of dismissing them. Jesus answer'd them, that after having fed their Souls with necessary Food, he ought to take care of their Bodies, and for that purpose they should boil the six Partridges with an Oque of Rice. The whole Company were fill'd with them; and it being not Day-light, every one thought he had a whole Partridge. The King of Armenia, who took great delight in that Game, was very angry at this, and order'd the Apostles and their Master to be kill'd: Jesus sav'd himself in the Ark on the top of Mount Macis; but St. Bartholomew and St. Thaddeus paid for the whole.

The pleasantest Story they tell, is that of Judas: This Wretch, as they say, repenting that he had betray'd his Master, thought there was no other way to save his Soul, but to hang himself, and go to the Limbo, whether he knew Jesus Christ would descend to deliver the Souls; but the Devil, who resolv'd to carry him to Hell, play'd him a fly Trick in his way, and kept him up by the Feet, hanging as he was, till Jesus Christ had made his Visit to the Limbo: after which, he let him fall, and so dragg'd him away among all the Devils. The Georgians tell a thousand ridiculous Stories of this kind, taken out of their Little Gospel. I believe these two Pieces were made by the same Hand.

The Armenians won't hear Purgatory mention'd, they pray over the Tombs, and say Masses for the Dead; it is perhaps owing to the Avarice of their Priests, that their Opinions being chang'd, they still continue the Use of so profitable a Ceremony. According to the greatest part of their Priests, there is neither Paradise nor Hell: they believe Hell was destroyed after Jesus Christ took thence the Souls of the Saints, as well as of the Damned. As to the Creation of the Soul, they hold Origen's Sentiments, without knowing there ever was an Origen in the World; for they imagine that all the Souls were created in the beginning of the World. There are Millenarians among them, who know nothing of Papias or St. Irenæus. They believe that after the universal Judgment, Jesus Christ shall remain a thousand Years upon Earth with the Predestinated, to make them enjoy Happiness. The greatest part of the Armenian Doctors are of opinion, that the Souls wait the univer-
fal Judgment in a Place between Heaven and Earth, where they flatter themselves they shall enjoy a day of Glory, tho' they are under fears of being condemn'd to eternal Punishment.

ST. NICON, who was of the Lesser Armenia, and pass'd some Years of his Life in Missions in the Greater Armenia in the tenth Century, has left us a Treatise in Greek concerning the Errors of the Armenians: the Original is in the King's Library, and Cotelarius has translated it into Latin. St. Nicon mentions some very singular things concerning the Creed of this People; and does not only accuse of being Disciples of Eutychius, Dioscorus, Peter the Armenian, and Manacunez, but likewise of being in the Heresy of the Monothelites. He mentions some of the Fables which are still in their Little Gospel.

HOWEVER, this People were favour'd with two Apostles our Lord sent them soon after his Passion. Baronius affirms, that St. Bartholomew and St. Thaddeus suffer'd Martyrdom in Armenia forty-four Years after the Death of Jesus Christ; in recompence for the Faith they had preach'd there. Unhappily it made no great Progress there; for Eusebius tells us, that a holy Bishop call'd Meruzanes sow'd the good Seed there in the Reign of Decius, and God spread his Blessings to such a degree among this People, that there were none but Christians among them in the time of Dioclesian. Maximian set himself to destroy them, but the Armenians took Arms in defence of their Faith; and this, as Eusebius says, was the first War undertaken for Religion. In fine, God went on to open the Eyes of this People by the Ministry of St. Gregory the Illuminator, an Armenian by Birth, but brought up at Cesarea in Cappadocia, where he was consecrated by St. Leontius. St. Gregory return'd into his own Country in the Reign of Constantine the Great, converted Tiridates King of Armenia by a very singular Miracle; and this Prince, who at first caus'd him to be ill us'd, was so touch'd with it, that he by an Edict oblig'd all his Subjects to embrace the Christian Religion. The Saint compleated by his Doctrine; by his Example, and by his Miracles, what the King could only command and order. A Slave, who became a Christian at Constantinople at the same time, contributed not a little by his Miracles to propagate the Christian Religion in the same Country.
We must not confound St. Gregory the Illuminator, first Patriarch of Lett. VIII. the Armenians, with another Saint of the same Country and Name, who in the tenth Century dy'd in France, shut up in a Solitude near Plaviers in Beauce, in the Diocese of Orleans. He spent seven Years in this Hermitage, fasting according to the Custom of his Country, that is to say, in a manner which those in the West dare hardly imitate. He eat nothing at all on Monday, Wednesday, Friday, and Saturday; and if he broke his fast Tuesday and Friday after the Sun-set, he eat only three Ounces of Barley-Bread, some raw Herbs, a handful of Lentils soak'd in Water, and shot in the Sun: on Feast-days and Sundays he fed a little better, but he never eat Meat.

The Clergy of Armenia consists of a Patriarch, Archbishops, Bishops, Vertabists or Doctors, secular Priests, and Monks. The Patriarch has borne the Name of Catholicos a great while; for Procopius observes, that the Armenians borrow'd this Term of the Greeks. The Armenians have many Patriarchs in the Dominions of the King of Persia, and the Grand Signior. Besides him of Ichmiadzin, who is the chief of 'em all, they reckon in Persia him of Schamakee near the Caspian Sea, and him of Nasiven, whom the Armenian Roman Catholicks own for their Patriarch next the Pope. In Turky there are two Prelates, who have made themselves Patriarchs by the Grand Visier, who would give this Title to all the Prelates, if they would buy it of him, as the Bishop of Cis near Tarsus in Cilicia, and the Armenian Bishop of Jerusalem have done, who by Presents obtain their Mission and Authority from the Port. The Armenians have another Patriarch at Caminiec in Poland: for Father Pidou, Religious Theatini of Paris, and Apostolical Missionary, knew so well how to manage the Armenians of Poland, and especially their Archbishop, that he brought 'em back to their Mother the Church of Rome in the Year 1666. They purg'd their Books of all the Errors which separate Schismatics from us. The Patriarch acknowledg'd the Pope for Head of the true Church, and carried the Sacrament thro' the Streets in a general Procession, which was made to return thanks to God in the more solemn manner.

The Patriarch of Ichmiadzin is the richest of all in one Sense, for they assur'd us he has near six hundred thousand Crowns Revenue. All
the Armenians who acknowledge him, and are above the Age of fifteen Years, pay him five Sols a Year. Men of Substance give him to three or four Crowns. But notwithstanding this, he is poor in another Sense, and truly poor; for he is oblig’d to pay the Capitation, to keep those in his Flock, who are not themselves able to pay this Tax. Often he expends his whole Revenue this way, and part of what he had laid up. The Archbishops and Bishops send him every Year the State of the poor Families in their Dioceses, which are threatened with being fold or forc’d to change their Religion, when they don’t pay the Capitation. This Patriarch is cloth’d as plainly as the other Priests; he lives very frugally, and has but a few Domessticks: but he is the most considerable Prelate in the World, in regard to the Authority he has over his Nation, which tremble at the least Threat of Excommunication from him. They say there are fourscore thousand Villages which own him. To keep his Place, he is oblig’d to make many Presents to the Governour of Erivan, and the powerful Men at Court: A Man must be a great Slave to Ambition, to buy such kind of Posts.

He was formerly the only Patriarch among the Armenians, who had Power to make the Holy Chriſm or Mieron, from the Greek Myron, a liquid Composition or perfum’d Oil. He furniſh’d all Parts of Persia and Turky; even the Greeks too bought it with great Veneration, and they said commonly that a Fountain of Holy Oil flow’d from Three-Churches, which water’d the whole East. The Patriarch sent it to the Archbishops and Bishops of the Armenians to disperse it, and to uſe it in Baptism and the extreme Unction: but above forty years since Jacob, a Veritable and Armenian Bishop, who refided at Jerufalem, took upon him to erect himself into a Patriarch under the Influence of the Grand Vifier, and refus’d to take the Mieron from the Patriarch of Three-Churches. As Oil is a very cheap Commodity in Palestiſne, and this Liquor does not corrupt, he made more than could be us’d for Anointings among all the Armenians in Turky for many Years: and this was the Foundation of a great Schifm among them. The Patriarchs excommunicated one another; he of Three-Churches commenſ’d a great Suit at the Porte against him of Jerufalem. The Turks are too wise to decide the Question, and content themselves with receiving the Presents both Parties make,
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as they revive the Suit; and each goes on to fell his Oil as well as Lett. VIII.

he can.

IT is prepar'd between the Vespers on Palm-Sunday and the Mass on Holy-Thursday, which is celebrated on this day on a great Vessel, in which is kept this Liquor. They use neither Wood nor common Coals to boil the Kettle wherein it is prepar'd, and this Kettle is bigger than that in use among the Invalids. They boil it with Wood that has been bles'd, and with any thing that has been us'd in Churches, old Images, worn-out and decay'd, Ornaments, torn Books; all is kept for this Ceremony. This Fire can't smell very well; but the Oil is perfum'd with Herbs and odoriferous Drugs, which are mix'd with it. They are not ordinary Clerks who are employ'd in making this wonderful Composition; tis the Patriarch himself cloth'd in his Pontifical Veflments, and attended at least by three Prelates in their Pontifical Habits, who all-together recite certain Prayers during the whole Ceremony. The People are more struck with this than with the real Presence of Jesus Christ; so true is it, that Men are not so susceptible of any thing as what is sensible.

THERE is nothing particular to be mention'd concerning the Archbishops and Bishops of the Armenians, but that there are many of them who have no Diocèse, and who lodge in Monasteries, of which they are the Abbots. All the Prelates are subject to the Patriarch, as in other Christian Churches. It were only to be wish'd they discharg'd their Duty; but they have no Zeal, and are sunk into the most wretched Ignorance, and are often less esteemed than the Vertabists. Sometimes they are Bishops and Vertabists at the same time, that is to say, Bishops and Doctors. These Vertabists, who make such a noise among the Armenians, are not in reality great Doctors; but they are the most considerable Men of the Country, or at least pass for such. To be receiv'd to this eminent Degree, it is not necessary to study Theology for many Years: tis enough to understand the literal Armenian Tongue, and to learn by heart some Sermon of their great Master Gregory Alwarsa, who shew'd all his Eloquence in the Blasphemies he vomited out against the Church of Rome. The literal Language is among them the learned Language, and they pretend it has no Affinity with the other Eastern Languages, which renders it so difficult. They say it is very expressive, and enrich'd with.
with all Terms of Religion, and Arts and Sciences; which shews that the Armenians were formerly Men of much greater Learning than they are at present. In short, it is a great Accomplishment among them to understand this Language; it is only to be found in their best Manuscripts. The Vertabietis are consecrated, but they seldom say the Mass, and are properly appointed to preach. Their Sermons turn upon very ill-contriv'd Parables, upon Passages of Scripture ill understood and ill explain'd; and upon some Stories true or false, which they have receive'd by Tradition: however, they pronounce them with a great deal of Gravity; and these Discourses give them almost as much Authority as the Patriarch: they above all things assume that of excommunicating. After having exercis'd themselves some time in some Villages, an antient Vertabiet receives them Doctors with abundance of Ceremonies, and puts into their Hands the Pastoral Staff. This Ceremony does not pass without Simony; for the Degree of Doctor being look'd upon among them as a Sacred Order, they make no scruple to sell it, as they do the other Orders. These Doctors have the Privilege of sitting when they preach, and holding in their Hands a Pastoral Staff; while the Bishops, who are not Doctors, preach standing. The Vertabietis live on the Collection that's made for them after the Sermon, which is considerable, especially in the Places where the Caravans stop. These Preachers observe Celibacy, and fast very rigorously three quarters of a Year, when they neither eat Eggs, nor Fish, nor any thing made of Milk. Tho they speak in their Sermons half the literal and half the vulgar Language, they often preach in the vulgar Language entirely, to be the better understood; but the Mass, the Singing in the Church, the Lives of the Saints, and the Words us'd in the Administration of the Sacraments, are in the literal Tongue.

The Curates and Secular Priests marry, as do the Papas among the Greeks, but can't marry a second time; and therefore they chuse Lasses, whose Complexions promise a long Life and good Health. They employ themselves in any Trade or Occupation, to get a Livelihood, and maintain their Families; which engages them so much, that they have hardly time to perform their Ecclesiastical Functions. To approach
the Altar with the greater Purity, they are oblig'd to lie in the Churches Letter VIII. the Vigil of those Days in which they are to officiate.

The Religious Armenians are either Schismaticks or Catholicks. The Schismaticks follow the Rule of St. Basil; the Catholicks that of St. Dominic. Their Provincial is nam'd by the General of the Dominicans at Rome. About the Year 1320, Father Barthelemy, a Dominican, reunited many of the Armenians to the Church of Rome, which Pope John XXII. then govern'd; and this great Missionary establish'd there a great many Convents of his Order; there are still some in the Province of Nacjvan, between Tauris and Erivan. M. Tavernier reckon'd ten about the Town of Nacjvan and the antient Julfa, which are but a Day's Journey distant: all the Monasteries are governed by Armenian Dominicans. To make good Subjects, they send from time to time some of the young Children of this Nation to Rome, to be brought up in the Sciences, and in the Spirit of the Order of St. Dominick. Each Monastery is in a Borough; and they reckon in this Quarter about six thousand Catholicks. Their Archbishop, who takes the Title of Patriarch, goes to Rome, to be confirm'd after his Election; and they follow in his Diocese the Roman Ritual in every thing, except the Mass and the Divine Service, which they sing in the Armenian Tongue, that the People may understand it. This little Flock lives holily, is well taught, and there are not better Christians in all the East.

The Armenian Schismaticks are much to be pitied: they fast like the Religious of la Trappe; and all this would signify nothing, if they did not take care to be Orthodox. They fare very hardly two Days in a Week, Wednesday and Friday; and they eat neither Fish, nor Eggs, nor Oil, nor any thing made of Milk. The Lents of the Greeks are times of Plenty and Good Cheer, in comparison of those of the Armenians: besides the extraordinary Length, they are not permitted thro' the whole to eat any thing but Roots, nor so much of them as is needful to satisfy the Appetite. The Use of Shell-fish, Oil, and Wine is forbidden them, except on the Holy Saturday; on that Day they begin again to eat Butter, Cheese, and Eggs. On Easter-day they eat Meat, but that only which was kill'd on that Day, not on any of the foregoing. During the great Lent they eat no Fish, nor hear Mass but on Sunday. 'Tis said at Noon,
A Voyage into the Levant.

and they call it Low-Mass, because they place a great Hurdle before the Altar; and the Priest, who is not seen, pronounces only the Gospel and Creed aloud. The Faithful communicate only on Holy Thursday at the Mass, which is said at Noon; but that of Holy Saturday is celebrated at Five or Six a clock in the Evening, when also they give the Communion. After that they break Lent, in the manner just now mention'd, by eating Fish, Butter, or Oil. Besides the Great Lent, there are four others in the Year, consisting each of eight Days; they are instituted to prepare for the four great Feasts of the Nativity, of the Ascension, of the Annunciation, and of St. George. These Lents are as rigorously observ'd as the great one; they must not so much as speak of Eggs, or Fish, or even of Oil or Butter; some take no manner of Nourishment for three Days together.

The Armenians have seven Sacraments, as we have; Baptism, Confirmation, Penance, the Eucharist, Extreme Unction, Orders, and Matrimony.

Baptism is administer'd among them by Immersion, as among the Greeks; and the Priest pronounces the same Words, I baptize thee in the Name of the Father, of the Son, and of the Holy Ghost; and plunges the Child three times in the Water, in memory of the Holy Trinity. Tho our Missionaries shew'd them their Mistake, in repeating all the Words at each Immersion, there are still many Priests who do it thro' mere Ignorance. While the Curate recites certain Prayers of his Ritual, he makes a small Cord or String, one half of white Cotton, the other of red Silk, the Threds whereof he has himself twisted separately. After having put it on the Neck of the Infant, he makes the Holy Unction on the Forehead, the Chin, Stomach, Arm-pits, Hands and Feet, by making the Sign of the Cross on each Part. The Ceremony of the String is, they say, in memory of the Blood and Water, which came from our Saviour's Side, when he receiv'd the Stroke of the Lance upon the Cross. They baptize only on Sundays, if the Child be not in danger of Death; and the Priest gives it always the Name of the Saint of the Day, or of him whose Feast is to be the Day following, if there be no Saint for the Day on which the Baptism is celebrated. The Midwife carries the Child to Church, but the Godfather carries it home to the
Armenian Priests in their Sacerdotal Habits.
the Mother, with the Sound of Drums and Trumpets, and other Instruments of the Country. The Mother falls prostrate to receive her Child, and the Godfather at that time kisses the hinder part of the Mother's Head; after that, they sit down to Table with the Parents and Friends, and the Clergy. The Clergy must be at the Feast, because the Armenians believe that none but the Priests can administer valid Baptism on any occasion whatever. I myself have heard say, there are Priests who baptize dead Children; and I make no difficulty of believing it, since they give the Extreme Unction only to those who are dead.

The Baptisms which are administered on Christmas-day are the most magnificent; and they put off to this Day the Baptisms of such Children whose state of Health will permit it. The most famous Feasts are principally celebrated in Places where there is a Pond or River. For this purpose they prepare an Altar in a Boat cover'd with fine Carpets: this is the Clergy repair as soon as the Sun rises, accompanied by their Parents, Friends, and Neighbours; for whom they provide Boats fitted and adorned in the same manner. Be the Season ever so severe, after the ordinary Prayers, the Priest plunges the Child three times into the Water, and performs the Unctions. The Fathers are not dismissed with a small Charge, for the Festival is carried on with Feastings and Presents; and therefore many Parents avoid the waiting till the Feast of the Nativity, and pretend their Children are in danger of dying. And, in reality, what Folly is it, without any manner of necessity, to run one's self into Inconveniences? The Governors of Provinces are often present, and even the King himself sometimes comes to Julfa to see these sort of Feasts. They must then make abundance of Presents, besides the Entertainments and Collations. Women go not to Church till forty Days after their Delivery: they observe many Jewish Ceremonies.

It appears by what we have said, that the Armenians confer two Sacraments at one time, Baptism and Confirmation, seeing they give the Holy Chrism to Infants. They believe that all Priests can administer this Sacrament, but they think the Patriarch only can bless the Holy Chrism.

For the Communion, the Priests give the Faithful a piece of the consecrated Host soak'd in consecrated Wine; but it is scandalous that they
they give it to Infants at the Age of two or three Months in their Mothers Arms, because they frequently throw the consecrated Elements out of their Mouths. The Armenian Priests consecrate Bread without Leven, and make the Hofts themselves the Vigil of the Day in which they are to offer; they are like those we use, only they are three or four times as thick. The Priest, before he begins Mafs, takes care to put the Host upon a Patin, and the Wine pure and unmix’d in a Chalice. Jesus Christ, say they, made the Supper with Wine, and Baptism with Water. The Priest covers the Elements with a great Veil, and shuts them up in a Cupboard near the Altar, on the side of the Gospel. At the Offertory, he goes to take the Chalice and Patin with Ceremony, that is to say, follow’d by his Deacons and Subdeacons, some carrying Flambeaux, and others Plates of Copper fastned on pretty long Sticks, furnish’d with little Bells, which they roll about in a very harmonious manner. The Priest, having a Cenfer carried before him, and being in the midst of the Flambeaux and these musical Instruments, carries the Elements in Procession round the Sanctuary. Then the People, misinform’d, fall down and adore the Elements, not yet consecrated. The Clergy, yet more to be blam’d, on their Knees sing a Song which begins thus, The Body of our Lord is present among us. The Armenians seem to have taken this abominable Custom from the Greeks; for the Greeks, as we have already observ’d, by an inexcusable Ignorance, do also adore the Elements before their Consecration. Their Error comes from hence, that formerly they thought they might not celebrate this Sacrament, but on Holy Thursday; and consecrated that Day as many Hofts as they should want throughout the Year: these they kept in a Cup-board by the side of the Gospel; and the People were in the right to adore them, when the Priest carried them from the Cupboard to the Altar. After this little Procession, the Priest puts the Elements upon the Altar, and pronounces the Sacramental Words: turning himself to the People, who prostrate themselves, kiss the Earth, and beat their Breasts, he shews them the Host and the Chalice, saying, Behold the Body and the Blood of Jesus Christ, which was given for us. After that, he turns himself to the Altar, and communicates by eating the Host soak’d in Wine. When he gives the Communion to the Faithful, he repeats the following Words three times,
An Armenian Deacon & Subdeacon
times, to make the Force of them be the better perceiv’d and felt; *Lett.VIII.*

 firmly believe this is the Body and the Blood of the Son of God, who took away the Sins of the World, and who is not only my proper Salvation, but likwise of all Men. This the People repeat very low after him word for word.

**NOTWITHSTANDING** this holy Precaution, the Armenian Schismaticks don’t appear to have any Sense of the Grandeur of this adorable Mystery. They for the most part come to the Communion without any Preparation, and they give it to Children of fifteen or sixteen Years old, without Confession, notwithstanding at this Age they are not so innocent as People may imagine. The Armenians rarely communicate in the Country, because oftentimes the People have not wherewithal to have Mass said; and the Priests persuade them that a Mass not well paid for, is of no great efficacy.

**O U R Missionaries are to be admir’d for their** Knowledge, for their Zeal, and for their Generosity; but these Schismaticks, by their Money, destroy all that those Apostolical Men have built up in the most solid manner. The most flourishing Missions must sink and come to nothing, unless God change the Hearts of the Schismaticks. These Wretches, who apprehend nothing so much as the holy Progresses of our Priests, set the Civil Powers against them, and don’t cease to represent to them, how dangerous it would be to suffer the Latins to encroach among them; that they are a sort of People who entertain ill Designs against the Government, and are devoted to the Pope and Christian Princes; that they are to be look’d on as so many Spies, who, under pretence of Religion, come to observe the Strength of the Country; that they inspire those of their Persuasion with a Spirit of Sedition and Rebellion; that the most powerful Princes of Europe would not trouble themselves with them, were it not that they are a proper kind of Emissaries, who may serve one day to extend their Conquests. All these false Reasonings, accompanied with the force of Money, open the Eyes of the Mahometans; and notwithstanding all the Recommendation in the World, our Missionaries are forc’d to withdraw themselves. Nevertheless, these Apostles are not discourag’d; we every day see in the Levant new Capuchins, Dominicans, Carmelites, Jesuits, Priests of the foreign Missions of Paris. They instruct
struct such as offer themselves; they baptize; they bring back to the Flock, Sheep that have stray’d; and open the Gates of Heaven to the Elect.

WHAT a pity is it that the Armenians won’t open their Eyes, for they are otherwise of a good natural Disposition, and much inclined to Devotion? Their Churches are made very neat, since they have seen ours: There is in each Church but one Altar, plac’d at the Bottom of the Nave of the Church in the Sanctuary, to which they mount by five or six Steps. They are at considerable Charge to adorn this Place. No secular Person is permitted to enter it, of what Quality soever he may be. One may see by the Richness of this Place, that the Armenians handle more Crowns than the Greeks do Doubles. Poverty shews itself among the Greeks, even in the Things they hold the most sacred: They have scarce two small Wax-Candles to say Mass withal. On the contrary, among the Armenians one sees fine Illuminations, and large Torches. Their Singing is also much more agreeable; and the Symphony of the little Bells, fasten’d to the Instruments above mention’d, whereof here is a Figure, inspires an inexpressible Tenderness of Heart. They play’d on them at reading the Gospel, and when they mov’d the Elements.

THE Armenians don’t make more Preparation for Confession than they do for the Communion. One may justly say that their Confessions are for the most part so many Sacrileges. The Priests don’t understand the Nature of this Sacrament; and the Penitents, who are very great Sinners, as well as we, don’t know how to distinguish Sin from what is not. Unhappily, neither the one nor the other are capable of a good Act of Contrition. The Declarations of the Sins are vague and indeterminate: Without dwelling upon those they have committed, some of them confess three times more than they have committed, and recite by Heart a Catalogue of enormous Crimes, which has been formerly made for a Rule or Model by which to examine themselves. If they confess they have robb’d or murder’d, the Confessor often answers that God is full of Mercy: But there is no Forgiveness among them for one who has not observ’d their Fasts, or for having eaten Butter on a Wednesday or Friday; for their Priests, who make their Religion to consist in great Abstinences, impose monstrous Penances for such Faults: They will sometimes enjoin whole Months
Celtis Orientalis minor; foliis minoribus, et crassioribus fructu flavo coroll. Inst. Rei herb. 42.
Manners, Religion, &c. of the Armenians.

Months of Penance on those who confess they have smoked, kill’d a Cat, Letter VIII.

I SHOULD here give an Account of the Extreme Unction us’d among the Armenians, seeing they reckon it among their Sacraments: But there is nothing more absurd than their Practice in this Particular; for they never give it till after Death, and then almost only to sacred Persons, others being denied the use of it.

They have particular Rules and Customs in relation to Marriage:
A Widower can marry but one Woman; and amongst them none may contract a third Marriage, which would be accounted Fornication: And in like manner a Widow can’t marry a Batchelor. There is no great harm hitherto. Nay, perhaps Marriages would be better and more agreeably managed thus among them, than they are among those of other Religions, if the Persons were permitted to know one another before the Marriage: But among them they know nothing of making Love. Marriages are wholly managed according to the Pleasure of the Mothers, who generally consult only their own Husbands. After having agreed upon the Articles, the Mother of the young Man comes to the House where the young Woman dwells, accompanied with a Priest, and two old Women: She presents her with a Ring in behalf of her Son. The young Man shews himself at the same time, keeping his Gravity as much as may be; for he is not permitted to laugh at the first Interview. ’Tis true, this Interview is very indifferent; because the fair one, or ugly one, does not so much as shew even her Eyes, she is so veil’d. They make the Curate drink, who makes the Betrothings. ’Tis not customary to publish the Banns: The Day before the Nuptials the Bridegroom sends suits of Clothes; and some Hours after goes himself, to receive the Present his Bride is to make him. The next Day they mount their Horses; and take a great deal of care to have very fine ones. The Bridegroom, coming out from the House of his Bride, goes first, having his Head cover’d with a Coronet or Garland of Gold or Silver, or with a Gawse. Veil of a Flesh-colour, according to his Quality: This Veil hangs half way down his Body. In his Right-hand he holds one End of a Girdle, which his Bride, who follows him on horseback, cover’d with a white Veil, holds by the other End: This Veil hangs down even to the Horse’s Legs.
Legs. Two Men walk by the side of the Bride's Horse, to hold the Reins. The Parents, Friends, the Flower of the Youth, on horseback and on foot, accompany them to Church with the Sound of Instruments of Musick, in Procession, Tapers in their Hands, and without any Disorder. They alight from their Horses at the Church-door, and the young Couple walk to the Steps of the Sanctuary, holding the Girdle by the Ends all the way they go. There they stand together a-breast; and the Priest having put the Bible on their Heads, asks them if they will take one another for Husband and Wife; and they bow their Heads to signify their Consent. Then the Priest pronounces the Sacramental Words, he performs the Ceremony of the Rings, and says Mass. After that, they return to the Bride's House in the same Order they came. The Husband goes to bed first, the Wife pulling off his Shoes and Stockings, who is also left to put out the Candle, and does not put off her Veil till she gets into bed. Thus the Marriages are celebrated; and these are the Ceremonies observ'd by the new-married People among the Armenians:

 Concealment thus abates the Husband's Flame,
And hides the Blushes of the willing Dame.

But after all, this is no better than, as we say in English, buying a Pig in a Poke. They say there are Armenians who would not know their Wives, if they should find them lying with other Men. Every Night they put the Candle out before they take off their Veil; and the greatest part of them never shew their Faces all the Day. An Armenian returning from a long Journey, could not be assured that he had the same Wife in bed with him, and that some other Woman had not, for the sake of his Substance, taken the place of his dead Wife.

When the Daughters lose their Mothers before their Marriage, commonly the next Relation takes the Care of the Marriage. Sometimes the Mothers betroth their Children at two or three Years of Age. There are some Mothers, who, even while they are with Child, agree together to marry the Children they go with, if one be a Boy, and the other a Girl: And this is one of the greatest Marks of Esteem and Friendship which Persons of Figure can give one another. They betroth them at
soon as they are born; and after the Betrothing, to the Consummation of the Marriage, the young Man, on Easter-Day, every Year sends his Mistress a Suit of Clothes. I say nothing of the Feasts and Rejoicings at the Marriage. The Feast lasts three Days; and the Men are not mix'd with the Women: They say they drink much on both sides. These good Women unveil among themselves, talk merrily, and to be sure do not spare the Liquor.

The Armenians don't use many Ceremonies at present in conferring Holy Orders. He that designs for the Ecclesiastical State, offers himself to the Curate, accompanied with his Father and Mother, who confirm the Declaration their Son makes of his Desire to dedicate himself to God. The Curate well inform'd of his Design, without taking the pains to represent to him the Weight of the Burden he is taking upon him, without exhorting him to beg of God the necessary Graces for persevering in so holy a State, without requiring of him the Practice of such Virtues as are inseparable from the Ministry, contents himself with putting a Cope on him, and repeating some Prayers. This is the first Ceremony. They repeat it six times, Year after Year, without observing any Rules between the Times; but when the Ecclesiastick attains the Age of eighteen Years, he may be consecrated: these Impositions of the Cope, accompanied with certain particular Prayers, being only sufficient for the other Orders, which are the Clerkship, Subdeaconship, and Deaconship. In the mean time, if the Priest intends to marry, which is the constant Practice among them, after the fourth Ceremony, they cause him to marry the Woman he has a mind to. After the Imposition of the Cope, he addresses himself to a Bishop or Archbishop, who puts on him all the Sacerdotal Habits. This Ceremony costs much more than the former; for they pay dearer in proportion as they advance in Orders. Formerly the Armenian Priests could not marry a second time after the Death of their Wives, and they are not entirely free as to this Point at present; but they are not permitted to say Mass if they marry a second Wife, as tho their Character was effac'd by this second Marriage. The new Priests are oblig'd to continue in the Church a whole Year, to perform Divine Service: After which time likewise, the most part lie in the Church the Eve of the Day in which they are to celebrate.
brane. Some remain there five Days, without going to their Houses, and eat nothing but hard Eggs, and Rice boiled in Water and Salt. The Bishops eat no Meat or Fish but four times a Year. The Archbishops live on Pulpé. As they make the Perfection of their Religion to consist in their Fasts and Abstinences, they encrease them in proportion as they advance in Dignity: Upon this foot the Patriarchs must almost starve themselves to Death. Our Missionaries are oblig’d to comply a little with their Usages and Manners; for one cannot merit their Esteem by any thing so much as by extravagant Fastings.

The Prelates prepare Holy Water but once a Year: And this Ceremony they call the Baptism of the Cross, because on the Day of Epiphany they plunge a Cross into Water, after having recited divers Prayers. And after the Holy Water is made, every one fills his Pot, and carries it home. The Priests, and especially the Prelates, draw a very considerable Advantage from this Ceremony.

I am, My Lord, &c.
LETTER IX.

TO MONSEIGNEUR THE COUNT DE PONTCHARTRAIN,
SECRETARY OF STATE, &c.

MY LORD,

E began to turn our backs upon the Levant in good earnest the 12th of September; and tho we were at the bottom of Natolia, we seem'd to see the tops of the Steeples in France, when we had resolv'd to make towards the Mediterranean. We went, however, that Day but one Mile from Erzeron with part of the Caravan, which was going for Tocat. We set out the next Day, being the 13th of September, for the Baths of Elijah, where the rest of the Merchants were assembled. These Waters seem'd to us to be warmer than those at Assanala, and than those in the Neighbourhood of the great Monastery of Erzeron.

The 14th of September we travell'd from Five in the Morning till Noon in a flat Country, so dry and burnt up, that we found no Plants nor Grain there. Our Caravan consisted of not above three hundred Persons, almost all Armenians, who carried Silk to Tocat, Smyrna, and Constantinople. We set out the 15th, at half an Hour after Five, and about Noon encamp'd on that Branch of the Euphrates, which runs through the Plain of Erzeron under Elijah's Bridge. We had all along kept on the Left-side of it: But the Country seem'd much more rugged than the Day before: They are Rocks which confine the Euphrates in its Course toward the West. The Banks of this River are cover'd with a fine Species of Barberry-tree, taller than ours, and which is distinguish'd by its Fruit.
Fruit. 'Tis a Bunch consisting of seven or eight cylindrical Berries, about four lines long, and two thick, black, cover'd with a Flower like that on Plumbs fresh gather'd, full of a violet-colour'd Juice, not so sharp, and much more agreeable than that of the Barberry-tree. The Shrub we are speaking of has Leaves about two inches long, and near ten lines broad, a little sharp, and indented. The Wood of it is yellow, furnish'd with hard Thorns, some single, and some with two or three Points. This Plant was rais'd from the Seed in the King's Garden.

THE 16th of September we travell'd from half an Hour after Four in the Morning till One after Noon, in a narrow Valley, disagreeable, uncultivated; wherein we found but one Caravanfera: and the Euphrates, which runs continually towards the West, makes divers Windings. We were oblig'd to pafs this River twice, having learn'd of a Caravan, consisting of about twenty four Camels, that the Road to Tocat was full of Robbers. Upon this News we assembled together, to advife what might be best to do; and it was resolv'd to put our selves into the best Posture we could. In the Center we plac'd all the Horses laden with Silk; and we were sometimes among them, and sometimes in the Rear. We arriv'd about Eleven of the clock at the Entrance of a Valley, much narrower than the former: And while we entrenched our selves upon the Brow of a little Hill; at the fight of this dangerous Place, we detach'd three Fusiliers to go and reconnoitre the Passage. Happily they brought us word that they saw but three or four arm'd Horfemen, who were making to the Mountains; and so we pafs'd the Defile without speaking a Word, and with all the speed we could. In this place the Euphrates makes a considerable Elbow, bending towards the South to approach another of its Branches, which goes to Mammacoum. We continu'd our Route towards the South-west, and were oblig'd to encamp half an Hour from this Passage, almost half way up the side of a rugged Mountain, in a frightful Solitude, where we could see neither Village nor Caravanfera: We had a great deal of Difficulty to find Cow-dung enough to boil our Kettle.

THE 17th of September our Route was short, but very troublesome: We pafs'd over a very bare Mountain; at the foot of which we enter'd into a well-cultivated Valley, where we encamp'd, after four Hours trav.
vel, near Caraboulac a very pretty Village. This Day we were join’d by Lett. IX.
a Caravan of Silk-MERCHANTS, as numerous as our own. It came from
Erzerou two Days after us; but it had made more haste, upon a Rumour
which was spread, that one Pacha Mansoul had put himself at the Head
of the Robbers. This Recruit pleased us much; and we together left
Caraboulac about Five in the Morning to go to Acpounar, another Village,
where we arriv’d about One a clock after Noon. The Route would be
pleasant enough, were it not that we are forc’d to pass a very high open
Mountain.

The 18th of September we set out at Four of the clock in the
Morning, to go, however, not very far; for we encamp’d about three
quarters past Eight near a Brook, which runs towards the West. It is
ture, we pass’d a Mountain cover’d with Pines, the Descent of which is
very rugged, and leads to a Valley narrow and winding; on the Left of
which one sees the Remains of an antient Aqueduct with round Arches,
which seem pretty antient. This Day we pass’d the River which runs
into the Black-Sea at Vatiza. This River comes from the South; where-
as in our Maps it’s made to run from the East.

The 19th of September we continu’d our Journey to the North-
west, in another very narrow Valley: After which we enter’d upon a
fine Plain to the West, in which runs an agreeable Rivulet, on the
Edge of which stands the Village Sukmé. A little on this side the Vil-
lage, to the Right of the main Road, are seen two Pieces of antient Co-
lumns; upon the least of which are very antient Greek Characters, which
we could not stay to examine, for fear of the Robbers; and besides, the
Inscriptions appear’d to be much decay’d. Perhaps it mentions the Name
of some antient Town, upon the Ruins of which Sukmé is built. After
a Route of five Hours and a half, we encamped near another Village,
called Kermeri.

Our Journey the 20th of September was of seven Hours; and we
rested at Sarwoular, another Village, built in the same manner as Ker-
meri, that is to say, very poorly. At the Descent of a Mountain, and
the Entrance of a dangerous Place, we discover’d five or six Robbers on
horseback; who retir’d from us, upon our threatening to fire on them.
We alit from our Horses, and took in our hands our Fucses, or Pistols,
or Sabres, or Lances; for we had in our Company such as were arm'd with all these different Weapons: But there were few who had Resolution enough to use them. For my part, I freely own that I did not find I had a Soul for War at that time. The Bales of Silk were in the middle of our Troop, and those of our Horfemen who were the moft sprightly and active, were place'd some in the Van, and some in the Rear. Certain Robbers appear'd a quarter of a League from us, upon some neighbouring Hills: But notwithstanding, we enter'd upon a small Plain, terminated by a little Dale, at the Entrance of which were posted fifteen or twenty of these Robbers, who seeing us move forward in good Order, thought fit to retire. These poor Wretches are Mountaineers, who rob those to whom they find themselves much superior; but have not the Sense to understand one another, and form their Parties well. 'Tis certain, if they had attack'd us with Resolution, they might have carried off half the Bales of Silk. Some Robbers, who mingled themselves with us, in the Morning, when we were loading our Bales of Silk, had more Management and Cunning; for they drove off two Mules with their Burdens, and we heard no more of them. The Mountains over which we pass'd are cover'd with Copices of Toke-Elm, among which grow Pines, Savine, and Juniper. The Water-Melons are excellent in all these Parts: The best have a pale-red Flesh, and reddish Seeds, inclining to black; the others have a yellowish Flesh, and black Seed: The lefs sweet have a white Flesh.

The 21st of September we set out at Five in the Morning, and pass'd over the higheft, roughest, and moft fatiguing and troublesome Mountain in the Country, always on our Guard, for fear of Robbers. The Sight of an infinite Number of rare Plants, was a great Confitution to us in our Dangers. These Plants grow among common Oaks, Willows, Lote-Trees, Tamarisk, Pines, Barberries with black Fruit.

The 22d of September, from Five in the Morning till Noon we saw nothing but very rugged Rocks, all of white Marble, or red and white Jasper; among which the River Carmili runs with Rapidity from East to West. We had for our Inn a very bad Caravanfera, or rather a Barn, wherein we found a Bank rais'd three Feet high, on which every one laid his Bedding. The Turks carry only a Carpet for their use in the Night.
Journey to Tocat and Angora.

Night. This Place receives Light only by Openings, which are less than the Windows of the Capuchins Chambers. We were happy, however, in finding this Retreat; for besides that it had rain’d almost all Day, it hail’d the whole Night. We observ’d this Day some wild Almond-Trees, which are much less than the common Almond-Trees; but their Branches don’t terminate in a sharp Point, like the wild Almond of Candia. The Leaves of this Kind we speak of, are not above five or six lines broad, and an inch and a half long, of the same Colour and Contexture with those of our Almond-Trees. The Fruit of the wild Almond-Tree is hardly eight or nine lines long, and seven or eight thick, but very hard. The Kernel is not so bitter as our Bitter-Almonds, and smells like the Kernel of a Peach-stone. We saw here in these Parts likewise a kind of Micocoulier, or Lote-Tree, which was very remarkable.

This Tree grows hardly any higher than a Plumb-Tree, but is more bushy: Its Branches are of a white Wood, cover’d with brown-green Bark: Its Leaves are stiffer and firmer than those of our Lote-Tree, smaller, thicker, less pointed, ordinarily of an inch and a half long, much like those of an Apple-Tree, but of the Contexture of those of the Micocoulier or Lote-Tree; they are a brown-green above, a whitish green underneath, of a herbish Taste, indented on the Edges, and one of the Ears of the Bafè is smaller and lower than the other. The Fruit grows out of the Knots of the Leaves, four lines long, almost oval, yellow, inclining to a brown when they are thorough ripe. Their Flesh is yellowish, sweet, but fliptick: The Kernel is green, and includes a pithy Seed, like the common Kind.

The 23d of September our Journey was eight Hours and a half long. We found at going out of the Caravanfera a very high Mountain, very rugged, and bare: But we afterwards enter’d upon a fine great Plain, where we encamp’d near a Village called Curtanos. The 24th we set out at Four in the Morning from the Plain of Curtanos, and pass’d over a Mountain, and through Valleys, which were very rugged; through which runs, on the right of the Road, a River, which is very red with the great quantity of Bole it washes off, and carries with it. It winds thro’ very dangerous Passages, where Beasts of Burden can hardly pass one after another. These Passages brought us at length to the
the foot of other Mountains, very rugged and pointed; on the highest of which, is built the Town of Chonae, or Gouleisar, a small Place, in form of an Amphitheater, and terminated by an old Castle. The River, which appears all bloody, runs along at the bottom of the Mountain, and renders the Passage much more frightful. The Neighbourhood is horribly steep; but on a sudden the Situation is chang'd; for as soon as we are past Chonae, we come into one of the most pleasant Valleys in Asia, full of Vineyards and Orchards. This Alteration, which we did not expect, made a very agreeable Contrast, which continued even to Agimbrat, or Agimourat, a small Town, an Hour and a half from Chonae. Agimbrat is upon a Mountain like a Pye squeeze'd flat, at the foot of which runs the same River. A Rock rises on the side of this Town, on which there stands an old ruin'd Castle, which antiently guarded the Passage of the Valley. We saw nothing but fine Plants all this Journey: The Vineyards are furnish'd with Peaches, Apricocks, and Plumbs. Our Inn was very agreeable: 'Tis a fine Caravansera at the side of a River, with a double Nave, like the great Hall in the Palace at Paris; the Vault is of Free-stone, and the Archings are well moulded. But this Building, tho' it be surprizingly beautiful for the Place, receives Light only by a Skylight; and we lodg'd there on a Bench which runs all round both Naves. We that lov'd to be cool, went and lay in the Court, where we yet continued sensible of the great Heat of the Day: But we were oblig'd to leave our Lodging an Hour before Day, and to come and breathe an Air infected with the Breath of all the Horses and Mules of the Caravan; for the Cold had benumb'd us, and unhappily we had nothing to drink but Water cooled with Ice. As this Country is only inhabited by Turks, they sell their Wine by Wholesale to the Armenians; and after the Sale is made, one could not get a quarter of a Pint to save one's Life: We satisfied our selves with eating Raisins, tho' they were soft, and too sweet. They told us the Vines were of little consequence, and not very profitable.

The 25th of September, we kept the same Vale from Five in the Morning till Eight. The red River run on the right; but we left it at a Village which takes up almost all the Bottom of the Valley. This River runs towards the North, and throws it self, as they told us, into one of those which empty themselves into the Black-Sea. We did not trouble
Alespilus Orientalis, Tanaceti folio villose, magno fructu pentagono, e viridi flavescente coroll. Infl. Rei herb. 44.
Journey to Tocat and Angora.

trouble our selves much about this, because the Merchants of the Caravan are not able to give much Light into such kind of matters: But we were very uneasy to know what Road we took; because which way ever we turn'd our Eyes, we could see nothing but the Opening where the River emptied it self. Our Armenians quickly shewed us the Road; and the Head of the Caravan began to ascend up one of the highest Mountains we had yet pass'd since we came from Erzeron. We saw there a great many Oaks and Pines. But the Descent was very frightful; and we encamp'd in a kind of Abys at the foot of certain Mountains, not quite so high as this.

These Mountains produce a fine Sort of Azarolier, or Medlar-Tree: There are some as big as Oaks. Their Trunk is cover'd with a cleft greyish Bark; the Branches are bushy, and spreading out on the sides. The Leaves are in Bunches, two inches and a half long, fifteen lines broad, pale-green, shining, a little hairy on both sides, commonly divided into three Parts, even to the Rib; and these Parts indented very neatly on the Edges, pretty much like the Leaves of Tanfy; the Part at the end of the Leaf is again divided into three Parts. The Fruit grows two or three together at the Ends of young Shoots, and resemble small Apples, of an inch diameter, rounding with five Coins, like the Ribs of a Melon, a little hairy, pale-green, inclining to a yellow, with a Naval rais'd of five Leaves, four lines long, one line and a half broad, and indented like the Leaves of the Tree. We sometimes find one or two of these Leaves grow out of the Flesh of the Fruit, or its Stalk. This Fruit, tho agreeable, is not so pleasant as our Medlar; but I believe it would be excellent if it were cultivated. The Armenians do not only eat as much of this as they can, but do likewise fill their Bags. The Middle of this Fruit is fill'd with five small Stones, four lines long, rounding on the Back, a little flat on the Sides, sharp on that part which lies toward the Middle of the Fruit, very hard, and fill'd with a white Marrow, or Pith. This Tree has no Prickles; its Leaves are unavoury, and of a mucilaginous Tafte.

The other Kinds of Medlar-Tree have a red Fruit; and differ from one another only in the Bigness of their Fruit, whereof some are an inch in diameter, and others not above seven or eight lines thick.
These sort of Trees, which are not higher than Plumb-Trees, have a Trunk as big as a Thigh, cover'd with a greyish cleft Bark. The Branches are bushy, ending in hard Prickles, blackish, and shining. The Leaves grow in Bunches, like those of the Azarolier, or Medlar-Tree, one inch and a half long, pale-green, hairy, and downy on both sides, cut into three Parts, the Middle whereof is again cut into three Parts, and those on the sides cut into two. The Fruit grows four or five together, raised into five Coins or Wedges, rounding, red, hairy, with a Navel furnish'd with five pointed Leaves: They are a little sharp, more agreeable than those of the preceding Species. Their Flesh is yellowish, and incloses five small Stones, very hard, fill'd with a white Pith.

The 26th of September we set out about Five of the clock, and did not make any stop till Noon, which tire'd us much; for we travell'd all the while in the same Vale, which is, as I may say, water'd, and which we expected to leave every moment; tho' it made so many Turnings and Windings, that we were forc'd to encamp there this Day too upon the Banks of a River. In this Road we saw Tombs of Stone, built after the Turkish Manner, without Mortar. They told us that poor murder'd Merchants were buried there; for this Route was formerly one of the most dangerous in Anatolia. At present the People of the Country, who from time to time rob several little Caravans, fire upon strange Robbers, and have almost destroy'd them. 'Tis a Maxim among them, That every one should rob in his own Country: So that one would run a great hazard to pass this way without a good Guard. Otherwise the Country is very pleasant. And I had forgot to mention the vast Quantity of Partridges we saw all along the Road, since we left Erzeron.

Besides the common Oaks, and that which bears the Velanede, we saw several other Kinds in this Valley, especially those with Leaves of three or four inches long, and two broad, cut almost to the Rib, in a manner much like the Slashes of the Acanthus. The Rib is pale-green, and begins by a Stalk seven or eight lines long; but the Leaves are smooth, and dark-green above, but whitish beneath; their Slashes are sometimes cut into three Parts at the Point. The Acorns grow commonly by two and two, in a great many Pairs, heap'd one upon another, and fall'n
faste'd to the Branches without a Foot-stalk. Each Acorn is fifteen lines long, eight or nine in diameter, and half way out of the Cup, rounding, and terminated by a small Nib. The Cup is fifteen or sixteen lines in diameter, about an inch deep, adorn'd with Threds after the manner of a Perriwig, half an inch long, especially towards the Edges, curled some upward, some downward, and as it were frizled up, half a line thick at their Base, but taper quite to the end. On the same Stalk are sometimes found Acorns which are shorter and rounder. The Leaves of this Tree are of an insipid mucilaginous Taste.

The 28th of September our Route was of eight or nine Hours, almost all the while in the same Valley; which after having widen'd and narrow'd it self in many places, opens at length into a fort of uncultivated Plain, where we took notice of the same Species of Oaks. The River hitherto run all the way on our Left; we forded it an Hour from our Inn, and left it on the Right in this Plain. Part of the Caravan went this Day to lodge at Tocat. They caus'd us to encamp near a Village call'd Almous, in the midst of Oaks with the great and with the small Leaves. Among many other rare Plants, we observ'd Sage with large frizled Sickles, Juniper with red Berries, the Spindle-Tree, Alder-Tree, Cornel-Tree, the Common Turpentine-Tree, Melilot, Burnet, Wild Succory, Savory, Jerusalem Oak, the Female Fern, and I know not how many very common Plants. But nothing pleas'd us better than that Kind of Thapsia, of which Rauwolff gives the Figure, under the Name of Gingidium Dioscoridis. The Description whereof is as follows:

Its Root is but one line thick, whitish, three or four inches long, furnish'd with some Fibres. The Stalk, of the most part of what we found, was not above a span high, twisted, one line thick, accompanied with Leaves like those of the Scandix Cretica minor C. B. two or three inches long, which enwrap the Stalk in a fort of Sheath of half an inch long. The Umbelle are an inch and a half in Bigness, surroundered at the Base with five Leaves, cut like the others, but seven or eight lines long, folded in Gutters from their Beginning. Each Furrow is terminated by two Leaves like those which accompany the Flowers. They were gone off, as well as the Seed, which we gather'd up from the Ground in great quantity. These Seeds are oval and flat.
The 28th of September we took Horse at One in the Morning, and reach'd Tocat about Ten. After having pass'd very narrow Valleys, cover'd with Oaks, we again found our River, which we forded twice. It is called Tofanlu, and runs into the Iris of the Antients, which the Turks call Casalmac. At length we enter'd a larger and more beautiful Valley than the rest had been, which led to Tocat. But this City did not appear till we came to the Gates of it, for it is situate in a Nook among great Mountains of Marble. This Nook is well cultivated, and fill'd with Vineyards and Gardens, which produce excellent Fruit. The Wine would be admirable, if it were not so strong.

The City of Tocat is much bigger and pleasanter than Erzeron. The Houses are handsomely built, and for the most part two Stories high; they take up not only the Land which lies between these rugged Hills, but likewise stretch themselves along the tops of the Hills, in form of an Amphitheatre, in such manner, that there is not a City in the World of a Situation so singular. Not to lose any Ground, they have even built upon two very frightful, rugged, and perpendicular Rocks of Marble, for one sees an old Castle on each of them. The Streets of Tocat are well enough pav'd, which is very rare in the Levant. I believe the Inhabitants have been oblig'd out of necessity to have them pav'd, that the Rains in tempestuous times might not lay open the Foundations of their Houses, and overflow their Streets. The Hills on which the City is built, have so many Springs, that each House has its Fountain. Notwithstanding this great Quantity of Water, they could not put out a Fire, which a little before our Arrival there consumed the finest part of the City and Suburbs. Several Merchants were ruin'd by it, their Warehouses being at that time full of Goods; but they began to rebuild it, and they hop'd that quickly there would be no Sign of the Fire left. They find Timber and other Materials enough about the City.

There is at Tocat a Cadi, a Vaivode, an Aga of the Janizaries, with about a thousand Janizaries, and some Spahi's. They reckon there are twenty thousand Turkish Families, four thousand Armenian Families, three or four hundred Families of Greeks, twelve Minaret Mosques, and an infinite Number of Turkish Chappels. The Armenians have seven Churches there, the Greeks only one; sorry Chappel, which they boast to
Turkish Women of TOCAT
Journey to Tocat and Angora.

to have been built by the Emperor Justinian. It is governed by a Me-Lett. IX. tropical dependent on the Archbishop of Nicephora, or to speak more properly, of Neocæsarea, an antient City almost ruined, two days Journey from Tocat.

NIC SARA is still the Metropolis of Cappadocia, and it will never be forgot, that in the third Century it had St. Gregory Thaumaturgus, or the Worker of Miracles, for its Pastor. Niger, and some other Geographers, had no manner of reason to confound this City with Tocat. The Archbishop of Nicephora has the fifth Place among the Prelates, who are under the Patriarch of Constantinople.

BESIDES the Silks of the Country, which are very considerable, they use at Tocat every Year eight or ten Loads of that of Persia. All this Silk is made up in flight Pieces into sewing Silk, or Silk to make Buttons. This Trade is very good; but the chief Trade of Tocat is in Copper Vessels, as Kettles, drinking Vessels, Lanthorns, Candlesticks, which are made here very handsome, and sent to Constantinople, and into Egypt. The Workmen of Tocat have their Copper from the Mines of Gu-misiana, which are three days Journey from Trevisond, and from those of Castamboul, which are much richer than the other, ten days Journey from Tocat, on the side towards Angora. They likewise at Tocat prepare much of the yellow Turky Leather, which is carried by Land to Samson upon the Black Sea, and from thence to Calas, a Port in Wallachia. They also bring thence a great deal of the red fort, which the Merchants of Tocat convey from Diarbecc and Caramania. They inform’d us that they dy’d the Leather yellow with Rust, and red with Madder. The painted Cloth of Tocat is not so beautiful as that of Persia, but it serves the Muscovites and Crim-Tartars. They are likewise carried into France, and are those which they call there Toiles de Levant. Tocat and Amasia furnish more of them than all the rest of the Country.

TOCAT ought to be look’d on as the Center of the Trade of the Lesser Asia. The Caravans of Diarbekir come thither in eighteen Days; a Horfeman will go it in twelve. They are six Days going from Tocat to Sinope; Footmen go it in four Days. The Caravans go from Tocat to Prusa in twenty Days; Horfemen in fifteen. They who travel directly from Tocat to Smyrna, without going to Angora or Prusa, are seven and twenty
twenty Days upon the Road with Mules, and forty with Camels; but they run great hazards of the Robbers. Our Caravan was bound for Smyrna, but part went to Prafa, and part to Angora, to avoid the Robbers. Our Armenians affur'd us they got a great deal more by carrying their Silk to Smyrna; for they bought it at Gangel, on the Frontiers of Persia, at the rate of twenty Crowns the Batman; so that selling the same Weight at Smyrna, at the rate of thirty Crowns, they gain'd three Crowns clear of all Charges they were at in their Journey. This Profit is very considerable; for a Batman weighs but six Oues, that is to say, eighteen Pounds twelve Ounces; and a Horse carrying six hundred Pounds weight, and a Camel a thousand, there will be an hundred Crowns gain'd by every Horse-Load, and five hundred Livres by every Camel's Load. The Merchants who carry ten Loads of Silk, gain at this rate a thousand Crowns, if they use Horses; and five thousand Livres, if they use Camels; without reckoning the Advantages made by such Goods as they carry back.

Tocat belongs to the Government of Sivas, where there is a Baffa, and an Aga of the Janizaries. The Greeks of this Province pay Capitation for four thousand. Sivas, according to their Tradition, is the antient City of Sebastia, which Pliny and Ptolemy place in Cappadocia. This City is but two Days Journey from Tocat, toward the South; and Amasia, another antient City, is three Days Journey from Tocat, toward the North-West: but these two Cities, tho antient, are much less than Tocat. Sivas is very small at present, and would hardly be known, if the Baffa did not keep his Residence there. Ducas, who wrote the Byzantine History from John Paleologus to Mahomet II. affirms that Bajazet took Sivas in 1394. Tamerlane besieg'd it a little after in so singular a manner, that our Engineers will not be displease'd to have an account of it.

TAMERLANE caus'd the Walls of the Place to be undermin'd, and supported them with Pieces of Wood, as they took out the Stone. The Workmen approach'd it under-ground, by Passages which open'd at a Mile distance from the City, without being suspected by the Inhabitants. When the Work was finish'd, the Place was summon'd to surrender. The Besieg'd knowing nothing of their Danger, and not seeing their Walls any way damag'd, believ'd they could defend themselves some time; but
but were strangely surpriz'd to see their Walls fall on a sudden, after the Letter IX. Besiegers had set fire to the Wood which supported them. They entered the Town, and made a dreadful Slaughter; and they who escap'd it were however destroy'd in a manner unheard of before that time. They tied them fast with Cords in such manner, that their Head was brought between their Thighs, and their Nose to their Fundament; and in this Posture they were thrown by dozens into Ditches, which they cover'd with Planks, and then with Earth, and so left them to die gradually. The City was raz'd, and has not been rebuilt since, tho' it preserves its Rank and Dignity.

There might be many very remarkable things said of Amasia, but this is not the Place: I only add that Strabo, the most famous of the antient Geographers, tho' originally of Crete, was a Native of this Place. I don't know whether he has made any mention of Tocat; all the Greeks of the Place, of whom we enquir'd, told us it was formerly call'd Eudoxia or Eutoshia: Is not this the City of Eudoxiana, which Ptolemy mentions in Galatia Pontica? Paulus Florius calls Tocat Tabenda, 'tis like because he thought this was the City this Geographer calls Tebenda. One should probably find the true Name of Tocat upon some of the Inscriptions, which, as they told us, are to be seen in the Castle; but the Turks would not give us entrance. They had just been taxing the Armenian Catholicks of this City, after a great Persecution, which had been rais'd against them at Constantinople; and therefore all over Asia the Franks were not so civilly us'd as they were wont to be.

After the bloody Battel of Angora, where Bajazet was made Prisoner to Tamerlane, Sultan Mahomet, who after the Interregnum, and the Death of all his Brethren, reign'd peaceably under the Name of Mahomet I. this Sultan, I say, who was one of Bajazet's Sons, at the Age of fifteen Years, with the few Troops he could get together, march'd Sword in hand among the Tartars, who then posses'd the Country, and came to Tocat, off which he was Governour till his Father's Misfortune; who had obtain'd it some time before; so that this City was the Capital of the Turkish Empire: and Mahomet I. having defeated his Brother Mafa or Moses, caus'd Mahomet Bey and Jacob Bey, who had been in his Brother's Interest, to be put into the Prison of Tocat, call'd the Great Cord. It appears by
A Voyage into the Levant.

by this, that the City did not at that time fall into the hands of Tamerlane, but that it was under Mahomet II. Jufufzes Begue, General of the Forces of Usun-Caffan, King of the Parthians, ravish’d this City, says Leunclavius, and pour’d into Caramania. Sultan Mustapha, Son of Mahomet, defeated him in 1473, and sent him Prisoner to his Father, who was at Constantinople.

We in vain fought for Company to go to Cesarea of Cappadocia. This City is but six Days Journey from Tocat, and has not chang’d its Name; for the Greeks call it Kasaria ever since the time of Tiberius, who chang’d the autient Names of Euzebia and Mazaca. Cesarea had the Happiness to have the great St. Basil for its Pastor; and its Archbishop to this Day holds the first Rank among the Prelates who are under the Patriarch of Constantinople. They affur’d us there were Inscriptions at Cesarea, which made mention of St. Basil; but we could not go out of the Country of Tocat. This Country produces a great many fine Plants, and especially Vegetations of Stone, of a furprizing Beauty. We found strange things in breaking of Pebbles and Pieces of Rocks, cover’d over with Chrystallizations, which were very charming. I have some of them in my Cabinet which are like the candied Citron-Peel; some are so like Mother of Pearl, that one may easily take them for those Shells petrifysd. Some are of a Gold-colour, which differ only in their Hardness from candy’d Orange-Chips.

The River which passes by Tocat is not the Iris or Casalmac, as Geographers suppose; but the Tosanlu, which passes also by Neocesarea, and without doubt is the Long which Pliny mentions, and which throws itself into the Iris. This River does much mischief in time of great Rains, and when the Snows melt. They told us there are three Rivers which unite towards Amasia, the Couleisfar-sou, or the River of Chonac; the Tosanlou, or that of Tocat; and the Casalmac: this last keeps its Name even to the Sea.

We set out from Tocat to Angora the 10th of October 1701, with a Caravan made up of new Comers, and those we had follow’d to Tocat. These new Comers had been four and twenty Days coming from Gangel to Erzeron, and consequently had made their Journey six Days longer than otherwise they had need, to avoid the Taxes at Teflis, where they pay
pay very considerable Duties. They had with them seventy five Hor- Lett. IX.

fes or Mules laden with 150 Bales of Silk, which weigh'd each six and twenty Batmans. At going out of Tocat, we entred upon a fine Plain, in which the River winds: This perhaps is the Plain which Paulus Jo-

vius calls the Fields of the Geese, wherein the Battel was fought be-

tween the Troops of Mahomet II. and those of Uzum-Caffan, King of

Perfia.

AFTER travelling four Hours, we encamp'd near the Village of A-

gara, in whose Churchyard are seen some Pieces of antient Columns and

Cornishes of white Marble, and of a fine Profil, but without Inscriptions. All the Mountains round about are of Marble, as at Tocat. The Bole, I doubt not, is plentiful, for there are Places very steep and perpendi-

cular, which are of a bright red, like the Rocks of which Paulus Jo-

vius speaks, in the Caverns whereof Techellis, the famous Mahometan, Dif-

ciple of Hardunal the great Interpreter of the Law, retir'd, to give him-

self up to Meditation and Prayer, and to escape the Persecutions of those

who oppos'd the Doctrines of his Master.

THE 11th of October we continued our Route in the Plain of Tocat,

which grows narrower within six Miles on this side of Turcal, and widens again as we come nearer to it. Turcal is a fine Borough, fifteen Miles from Agara, situate round and on the top of a steep Rock, separate from others about it, terminated by an old Caftle, and water'd at bottom by the River of Tocat. All this Part is full of good Vineyards, the Fields are well cultivated, the Villages numerous, and Pieces of antient Co-

lumns are common in their Churchyards, which is a sign the Country was formerly inhabited by rich People. When we are pafs'd Tocat, we hear no more of the Curdes, but enough of the Turcimens, that is to say, of another kind of Robbers more dangerous than the former, because the Curdes sleep in the Night, but the Turcimens rob both Night and Day. However we encamp'd without any fear in the Plain half a League below Turcal. The next Day we enter'd upon a very narrow Valley, bounded by a considerable Mountain, from whence we descended into another winding Valley, where our Caravan ftopt. The whole Country is very pleasent, and cover'd with Woods, but the Pines and Oaks are smaller than in other Places. The River of Tocat runs towards the North at Turcal, and
throws itself into the Casalmas towards Amasia. We left it to the Right, to follow the Road to Angora, and met with nothing remarkable all the rest of our way to the City. We heard the Partridge, and Game of all sorts is there Plenty enough, as likewise in all parts of Natolia.

The next day, we saw nothing but Oaks and Pines for nine Hours. Journey, sometimes in small Valleys, and sometimes on Mountains. of considerable Height. We saw but one pretty large Plain, wherein is the Village Geder, upon a small River of the same Name. When we were past this Village, there was nothing but steep Rocks to the Right and Left, adorn'd with some Thickets.

The 14th of October the Landskip was the same as the Day before, but our Journey was but of about five Hours. We encamp'd in a pleasant Plain near the Village of Emar-Pacha. All the Thistles were cover'd with a very pretty sort of small Buccinum, only, one inch long, and three or four lines in diameter, almost cylindrical, greyish, turn'd like a Skrew in nine narrow Windings, and ending in an obtuse Point. The Mouth of this Shell is more remarkable than all the rest; it is turn'd to the right, two lines and a half long, pointed at bottom, rounding towards the top, and adorned with two or three Teeth. This Shell is common in the Isles of the Archipelago; and Columna has caus'd one to be engrav'd, which is very much like this we are speaking of. Tho' it does not seem to be any thing extraordinary, that these Shells should have their Mouths turn'd to the right or left, yet it is very certain that the Author of Nature has made very few of these Shells; with their Mouths and Windings turn'd to the right; and the Curious are very desirous of such. Among a great number of sorts of Buccinum, which I have in my Cabinet, there are not above three or four which have the Mouth and Winding turn'd in this manner; namely, the small one we have been speaking of, another kind of about two inches long, and one thick, of a shining yellow, or marbled with oblique tawny and yellowish Bands or Stripes, white round the Mouth. The most considerable is all tawny, five inches high, and two thick, with a Mouth which has no Border or Ledge; whereas the others have the Mouth rais'd with a sort of Border, and the Winding is eight or nine times round.
Journey to Tocat and Angora.

The 15th of October we travell'd thro' horrid Defiles which run in, to a fine Plain. After eight Hours Journey, we encamp'd below Sike. The next Day we pitch'd our Tents near Tekia, another Village, four Hours from the former, and in the same Plain. All the Country is pleasant, and well cultivated. The wild Pear-trees are cover'd over with Mistletoe; and I observ'd upon their Trunks, tho' the Bark was hard, the first shootings of the Seed, which I had long sought, but could never find in France, where this Plant is so common. These Seeds, which are of the shape of a Heart, were out of their Cases, and stuck by their Clamminess to the Trunks and Branches of these Trees, when the Wind, or any other Cause shook them out. Each Seed was laid in such manner, that the Point of the Root began to pierce into the Bark, whilst the Eye of the Seed shot out and unfolded itself. All this confirm'd me in my Opinion, which I had mentioned concerning the Multiplication of Mistletoe, in my History of Plants which grow about Paris.

Our Journey of the 17th of October was about twelve Hours. We pass'd this Day thro' nothing but small Vales cover'd with Oaks and Pines. The next Day the Prospect was very different, for we travell'd nine Hours in a flat Country, meanly cultivated, without Trees or Bushes, with some small Risings full of fossil Salt. This Salt, which is crystalliz'd in Bottoms where the Rain-water stagnates, mixes with the Moisture of the Earth, and causes it to produce such Plants as love the Seaside, such as the Salt-wort and Limonium. I observ'd the same thing upon the Mountain of Cardonna, situate on the Frontiers of Catalonia and Aragon, which is nothing but a prodigious Mass of Salt.

The 19th of October we quitted this Salt Country, to enter again into Valleys and Plains, cover'd with divers sort of Oaks. We encamp'd near the Village of Beglaife after seven Hours Journey. The Route of the next Day was of twelve Hours, in Plains divided by small Hills, adorn'd with Woods of Oaks with Leaves like to ours, tho' they don't grow much higher than our Underwoods. We this Day forded the River Halys, or the Caslrimac of the Turks, which turns its Course towards the North, by reason of a Mountain directly opposite to the great Road. The Caslrimac is not deep, but it seem'd as wide as the Seine at Paris;
and they told us that it runs but one Day's Journey from Cesarea. From
the top of this Mountain, we fell, as I may say, into a horrible Bot-
tom, and stopp'd at the Village Courbaga. Hence the Country is very rug-
ged and unpleasant, till within two Leagues of Angora. We arriv'd at this
famous City the 22d of October, after four Hours Journey, thro' a Valley
very well cultivated in many Places.

ANGORA, or Angori, as some pronounce it, which the Turks call
Engour, delighted us more than any other City in the Levant. We ima-
gin'd the Blood of those brave Gauls, who formerly poffeft'd the Coun-
try about Toulouse, and between the Cevennes and the Pyrenees, still ran
in the Veins of the Inhabitants of this Place. Thole generous Gauls,
confin'd in their own Country too much for their Courage, set out to
the number of thirty thousand Men, to go and make Conquests in the
Levant, under the Conduct of many Commanders, of whom Brennus was
Chief. Whilst this General ravag'd Greece, and plunder'd the Temple of
Delphos of its immense Riches, twenty thousand Men of this Army
march'd into Thrace with Leonorius, who, as a Gaul, doubtless call'd him-
self Leonoris; and I would willingly, to accommodate the Name to our
Language, call Leonor. One might say the fame of the other Chief who
followed him: the Latin Authors call him Lutarius, from the Word
Lutaris, which answers much better to our old French Terminations.

These two Chiefs subdued the whole Country to Byzantium, and
went down to the Hellepont. Glad to find that Asia was not separated
from Europe but by an Arm of the Sea, they sent to Antipater, who com-
manded on the Coast of Asia, and who might oppose their Passage. This
Affair went on but slowly, and probably Antipater thought he could
not well agree with such sort of Guests: the two Kings separated them-
selves. Leonorius return'd to Byzantium. Lutarius some time after re-
ceiv'd an Embassy from the Macedonians, sent by Antipater in two Ships
and three Shallops. Whilst they observ'd the Troops of the Gauls, Lu-
tarius loft no time, but pass'd them over into Asia Night and Day in
those Vessels. Leonorius hastn'd into Bithynia, with his Forces, being in-
vited thither by King Nicomedes, who made considerable Ufe of these two
Bodies of Gauls against Zipoetes, who then poffeff'd Part of his Country.

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THE Gauls spread Terror all over Asia, even to Mount Taurus, as Lett. IX. we learn from Titus Livy, whom I follow close in this Expedition. Of the twenty thousand Gauls who went from Greece, there remain’d hardly more than half the Number; but all things gave way to their Valour, and they put the whole Country under Contribution. In fine, there being three sorts of Gauls among them, they divided their Conquests in such manner, that one sort fix’d upon the Coast of the Hellespont; another inhabited AEolia and Ionia; and the most famous, who were called Tectosages, penetrating further, extended themselves to the River Halys, one Day’s Journey from Angora, which is the antient Ancyra. This River is represented upon a Medal of Geta, under the form of an old Man lying half along, holding a Reed in his right Hand. Thus our Toulousians possess’d Phrygia major to Cappadocia and Paphlagonia; and all the Country thro which they had spread themselves, was call’d Galatia, or Gallo-Gracia, as much as to say, Greece of the Gauls. Strabo affirms, that they divided their Conquests into four Parts, that every one had its King and Officers Civil and Military; and above all, that they continued to do Justice in the midst of a Wood of Oaks, according to the Custom of their Ancestors: there was no want of this sort of Trees about Ancyra. Pliny makes mention of several People among the Gauls, who perhaps bore the Name of their Chiefs: it is probable they were only larger Divisions of the same People.

MEMNON reports, that the Trocmian Gauls built the City of Ancyra, but I believe this Passage of that Author is corrupted in the Extra. Photius has given us of it; for besides that they fix’d themselves upon the Coasts of Phrygia, Pliny says expressly, that Ancyra was the Work of the Tectosages. The following Inscription, which is upon a Column, is in the Wall of this City, between the Smyrna Gate and that of Constaninople, mentions only the Tectosages, and does them a great deal of Honour.

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H ΒΟΤΛΗ ΚΑΙ Ο ΔΗ-
ΜΟΣ ΣΕΒΑΣΘ-
ΝΟΝ ΤΕΚΤΟΣΑ-
ΓΟΝ ΕΤΙΜΗΣΕΝ
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Senatus Populusque
Sebastenorum
Tectosagum
honoravit
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M. KOK.
MOREOVER, when Manlius, the Roman Consul, had defeated a Party of the Gauls at Mount Olympus, he came to attack the Tectosages at Ancyra. It is probable the Tectosages did only rebuild this City; for long before their coming into Asia, Alexander the Great gave Audience here to the Deputies from Paphlagonia. 'Tis surprizing that Strabo, who was of Amasia, has made no mention of Ancyra but only as a Castle of the Gauls, tho' he liv'd under Augustus, to whom they consecrated in the middle of Ancyra that fine Building of Marble, which I shall speak of presently. Perhaps Strabo was not pleas'd with the Gauls, who, it may be, had us'd the Inhabitants of Amasia but ill. Titus Livy is more just to Ancyra, and calls it an Illustrious City.

Of all the Kings of Asia, Attalus was the only one who vigorously oppos'd the Gauls in their Enterprizes, and had the good Luck to bear them; but they supported themselves powerfully till the Defeat of Antiochus by Scipio. The Gauls made the best part of the Troops of this Prince, and flatter'd themselves that the Romans would not penetrate so far as into their Country: But the Consul Manlius, under pretence that they had assistid Antiochus, declared War against them, and defeated them at Mount Olympus. He penetrated even to Ancyra, which he took, according to Zonaras, and oblig'd them to accept of Peace upon his own Terms. The four Provinces of Galatia were reduc'd to three, says Strabo; afterwards to two; and then to one Kingdom, over which the Romans put Deiotarus: His Son Amyntas succeeded him. At length Lelius Marcus subdu'd Galatia under Augustus. It was reduced to a Province, and taken from Pylemenes, Son of Amyntas. The Name Pylemenes was so common to the Kings of Paphlagonia, that this Province was called Pylemenia. Thus ended the Empire of the Galatians, who had made even the Kings of Syria their Tributaries; without whom the Kings of
Journey to Tocat and Angora.

Asia could not make War, and who supported the Majesty of Kings, as Lett. IX. Justin expresses himself.

The Emperor Augustus did, no doubt, beautify Antioch, seeing Tzetzes calls him the Founder of it; and it was probably in acknowledgment that the Inhabitants consecrated to him the greatest Monument ever yet in Asia. You shall judge, my Lord, of this Beauty of the Building by the Design of it, which you commanded me to take. It was all of white Marble, in large Pieces; and the Corners of the Vestibulum, which yet remain, are alternately of one Piece, returning with a Corner, in manner of a Square; the Sides or Legs of which are three or four feet long. These Stones are moreover cramp'd together with Pieces of Copper, as appears by the Hollows in which they lay. The chief Walls are still thirty or five and thirty feet high. The Front is entirely destroy'd; there remains only the Door by which they went out of the Vestibulum into the House. This Door, which is square, is twenty four feet high, and nine feet two inches wide; and its Posts, which are each of one Piece, are two feet three inches thick. On the side of this Door, which is full of Ornaments, was cut above seventeen hundred Years ago the Life of Augustus in fine Latin, and handsome Characters. The Inscription is in three Columns on the Right and Left. But besides the defac'd Letters, 'tis full of great Hollows, like those wherein they cast Bullets for Cannon. These Hollows, which have been made by the Peasants, to get out the Pieces of Copper with which the Stones were cramp'd together, have destroy'd half the Letters. The Facings of Stone are of an oblong Square, very neat, jetting out one inch. Without reckoning the Vestibulum, this Building is within-side fifty two feet long, and thirty six and a half wide. There remain still three grated Windows of Marble, with great Squares, like those of our Windows. I don't know how these were furnish'd, whether with a transparent Stone, or with Glass.

ONE sees within the Circumference of this Building the Ruins of a poor Christian Church, near two or three sorry Houses, and some Cow-houses. This is what the Monument of Antioch is come to; which was not a Temple of Augustus, but a Publick House, or Prytaneum, wherein they ate on the great Feasts of the publick Games, which were frequently celebrated in this Place, as appears by the Medals of Nero, Caracalla, Decius,
Decius, Valerianus the elder, Gallienus, and Saloninus. The Legends shew the Games wherein they exercis'd themselves.

We might perhaps discover something more particular concerning this Edifice, if we could find out the meaning of divers Greek Inscriptions which are cut on the out-side of the Walls; for this Building undoubtedly stood alone. At present we find these Inscriptions in the Chimneys of several particular Houses, where they are cover'd with Soot. These Houses stand against the chief Wall on the Right.

The Inscription we mention'd above, which contains the Life of Augustus, is to be found in the Monumentum Ancyranum Gronovii, and in Gruter. Leunclaye had it of Clusius, who, beside the great Knowledge he had in Plants, was well acquainted with Antiquity; and Faustinus Verantius, who communicated this valuable Piece to Clusius, had it from his Uncle Antonius Verantius, Bishop of Agria, and Ambassador of Ferdinand II. to the Porte. This Prelate caus'd it to be transcrib'd as he pass'd by Angora. Busbequius took a Copy of it; and fancies the House we speak of was rather a Prætorium, than a House design'd for the Feasts of the publick Games.

What we have been saying, sufficiently shews that Ancyra was one of the most illustrious Cities of the Levant. Its Inhabitants were the principal Galatians, whom St. Paul honour'd with an Epistle; and the Councils which have been there held, make it as considerable among Christians, as any other. Things which have been there transacted. It appears by the Medals of Ancyra, that it supported its Honour under the Roman Emperors. There are some with the Heads of Nero, Lucius Verus, Commodus, Caracalla, Geta, Decius, Valerianus, Gallienus, Saloninus. Ancyra took the Name of Antoniniana in acknowledgement of the many Favours heap'd upon it by Antoninus Caracalla. It was declared the Metropolis, that is, the Capital of Galatia, under Nero, and has always preserv'd that Title. There is mention made of it on a Medal of Antinous; and of Julius Saturninus one of its Governors. He is nam'd in the following Inscription, which is upon Marble set in the Walls of the City. Gruter gives it thus:
**Journey to Tocat and Angora.**

**The Name of Metropolis is also to be found upon a Tomb-stone in the Church-yard belonging to the Christians without the City.**

**The following is cut on a Pedestal, which serves for a Trough in the Caravansera where we lodg'd.**

**Jovi Soli magno Sarapidi & ejusdem**

*Templi Diis; servatores Dioscuros*
A Voyage into the Levant.

Pro salute Imperatorum
Et victoria & perennitate
M. Aurelii Antonini & M. Aurelii Commodi & pro universa
ipsorum domo & pro Senatu
Populoque metropoleos Ancyra,
Apollonius Apollonii F.

This is found on the Walls of a square Tower, between the Gate of the Gardens, and the Gate of Esser.

Caracylaam,
Sacerdotum principem,
ex regibus ortam,
filiam Metropoleos,
Uxorem Julii
Severi
Grecorum primi.

The Legend of a Medal of the elder Valerianus notes that Ancyra was twice Neocore. It received this Honour the first time under Caracalla, and the second time under Valerianus the elder. TheReverse of this Medal represents three Urns, out of each of which spring two Palms.

The Greeks call those Neocores, who have the Care of the Temples, common to a whole Province, and wherein they assembled on occasion of the publick Games: This Charge of Neocore answer’d almost to that of Churchwarden: But when afterwards they took to deifying of the Emperors, those Cities which asked Permission to prepare Temples in their Honour, were likewise called Neocores.

The Situation of Ancyra in the middle of Asia minor, has frequently expos’d it to great Ravages. It was taken by the Persians in 611, in the time of Heraclius, and ruin’d in 1101, by that dreadful Army of Normans or Lombards, as M. du Cange will have it, command’d by

* A’lexiad,
** Notc in A’lexid.

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* Tzitas
Journey to Tocat and Angora.

Tzitas and the Count de S. Gilles, who was afterwards known by the name of Raimond, Count of Toulouse and Provence, at the time when Baldwin, Brother of Godfrey of Bologne, was chosen King of Jerusalem. This Army, which consisted of an hundred thousand Foot, and fifty thousand Horse, after the Expedition of Angora, passed the River Halys; but was so beaten by the Mahometans, that the Generals found a great deal of difficulty to retire to Constantinople near Alexis Comnenus.

The Tartars made themselves Masters of Angora in 1239. It was afterwards the chief Seat of the Ottomans; for Orthogul, Father of the famous Ottomans, settled himself here; and his Successor seized not only Galatia, but likewise Cappadocia and Pamphylia. Angora was fatal to the Ottomans, and the Battle which Tamerlane obtain'd there over Bajazet, had well nigh destroy'd their Empire. Bajazet, the haughtiest Man in the World, too confident in himself, left his Camp to go a hunting. Tamerlane, whose Troops began to want Water, laid hold on this Opportunity, and rendering himself Master of the small River which run between the two Armies, three Days after forc'd Bajazet to give him Battel, to prevent his Army from dying of Thirst. His Army was cut to pieces, and the Sultan taken Prisoner, the 7th of August, 1401. After the Retreat of Tamerlane, the Children of Bajazet retir'd whither they could. Mahomet secured to himself Galatia, which his Brother Eses had disputed with him: He made use of Temirte, an old Captain, who had serv'd under Bajazet; and Temirte overcame Eses at Angora, and caused his Head to be cut off.

Angora, at present, is one of the best Cities in Anatolia, and every where shews Marks of its antient Magnificence. One sees nothing in the Streets but Pillars and old Marbles; among which there is a Species of reddish Porphyry, mark'd with White, like that at Pennes, near Marseilles. One finds likewise at Angora some Pieces of red and white Jasper, with large Spots, like that of Languedoc. The greatest Part of the Pillars are smooth and cylindrical; some are channelled spirally; the most singular are oval, adorn'd with a Plate-band before and behind, which also runs all along the Pedestal and the Capital. They seem'd to me beautiful enough to be engrav'd: I think no Architect has spoken of

X x 2
of this Order. — There is nothing so surprizing as the Steps of the Door of a Mosque: They are fourteen in Number, and consist only of Bases of Marble-Pillars, plac’d one upon another. Tho at present the Houses are made of Clay, yet one sees in them oftentimes very fine Pieces of Marble.

The Walls of the City are low, and furnish’d with very sorry Battlements. They have indifferently made use of Pillars, Architraves, Capitals, Bases, and other antient Pieces, intermingled with Masonry, to build the Wall, especially in the Towers and Gates, which nevertheless are not at all the more beautiful; for the Towers are square, and the Gates plain. Tho they have put many Pieces of Marble into this Wall with the Inscriptions inwards, there are however many whose Inscriptions may be read: They are mostly Greek, and some Latin, Arabick, or Turkish. The following Inscription is very near certain Lions of Marble, very much disfigur’d at the Port of Cesaria.

ΚΑΙΡΕ ΠΑΡΟΔΕΙΤΑ. Salve Viator...

Underneath these Words is a Head in Bas-relief, of which we know nothing; but underneath are the following Words:

ΜΑΡΚΕΛΛΟϹ Marcellus
STRATONΕΙΚΗ Stratonice
ΓΑΤΚΤΑΤΑΤΗΓ Dulcissima
ΤΝ....ΜΝΗΜΗϹ Conjugi Memoriae
ΧΑΡΙΝ Causa.

At the Port of the Gardens one reads the following Inscription:

ΑΓΑΘΗΙ ΤΤΧΗI
ΤΟΡΝΕΙΤΟΡΙΑΝΟΝ, ἙΠΙΤΡΟΠΟΝ ΤΟΝ ΚΤΡΙ-
ΩΝ ΗΜΩΝ ΕΠΙ ΑΟΤΑΩΝ
ΤΟΝ δΙΚΑΙΟΝ ΚΑΙ ΣΕΜΝΟΝ ΚΑΙΛΙΟϹ
ΑΘΗΣΙΛΑΟϹ ΤΟΝ ΕΑΤΤΟΤ ΦΙΛΟΝ ΚΑΙ
ΕΤΕ......
Antient Columns used in the Lesser Asia.
Journey to Tocat and Angora.

Bonae fortuna
Tornitovianum curatorem Domi-
norum nostrorum
justum & illustrem, C. Ælius
Agesilaus amicum suum &
beneficium.

We read below the Tower, as we past to the Port of Effet, upon a Pillar work'd into the Wall, these following Words;

IMP. CAES.
ET IMPRO...
GALLIENO

The rest is on that Part of the Pillar which is in the Wall.

There remain three Medals stamp'd with the Head of this Emperor, and with the Legend of Ancyra, wherein this City is called a Metropolis. The Reverse of the first represents three Urns with Palms; that of the second a Wolf, with Romulus and Remus sucking: On the third is the Figure of Apollo standing, and naked, holding in his Right-hand a Crown, and leaning his Left-Elbow on a Pillar, which has on it a Lyre. There is a fourth, in the King's Cabinet, with the same Reverse as the first; but the Legend expresses that the City is Neocore for the second time.

The three Lions which are at the Smyrna Port are handsome enough. There is upon a Piece of a broken Architrave, which serves for the Lintel of a Door, the following imperfect Line, written in great Characters;

...BASTO ETZEBEI ETTT...

I will set down some other Inscriptions which are to be met with on the same Walls between the Smyrna Port, and that of Constantinople.
A Voyage into the Levant.

UPON a Pedestal:

ΘΕΟΙΣ ΚΑΤΑΧΩΝΙ
ΟΙΣ ΚΑΙ ΚΑΠΙΤΟΝΙ
ΠΑΣΙΚΡΑΤΟΣ
ΑΝΔΡΙ ΓΕΝΝΑΙΩ
ΚΑΙ ΑΓΑΘΟΝ ΠΟΤ
ΒΛΙΟΣ ΑΔΕΛΦΟΣ
ΑΤΤΟΤ ΚΑΙ ΠΑΣΙ
ΚΡΑΤΗΣ ΚΑΙ ΜΗ-
ΝΟΔΩΡΟΣ ΤΙΟΙ
ΑΤΤΟΤ ΠΕΡΤΙΝΗ
ΜΗΜΗ ΕΙΧΑ

Dis manibus
Et Capitoni
Pasiocrates F.
Viro generoso
& probo Publius frater
ejus & Pasi-
crates & Me-
nodorus filii
ejus....
Memoria gratia.

UPON another Pedestal adorn'd with a Flston;

D. M.
VENTIDIA CAR
PILLA
VIXIT ANNIS
XXXIII M VIII
D VI
T. LIVIUS CARPUS
PATER EJ....
DIONYSIUS UXORI CARISSIMÆ.

ON the Inside of the same Walls,

ΔΙΟΤΕΙΜΟΣ ΔΙ
ΟΤΕΙΜΟ ΚΑΙ ΛΟ
ΤΑΤΙΟ ΙΔΙΟΙΣ
ΓΟΝΕΤΣΙ ΜΝΗ
ΜΗΚ ΧΑΡΙΝ

Diotimus Dio
timo & Lotatio
propriis
parentibus
memoria gratia.
Journey to Tocat and Angora.

IN the same Place, upon a Stone set in the Wall:

EUTYCHUS
NEREI
CAESARIS
AUG.
SER. VIC.
FILIO.

The Castle of Angora has a triple Enclosure; and the Walls are of large Pieces of white Marble, and a Stone much like to Porphyry. They suffer'd us to go all over it; and they carried us in the first Enclosure to an Armenian Church, built, as they pretend, under the Name of the Cross, twelve hundred Years ago. It is very small and dark, enlighten'd partly by a Window, which receives the Light only thro a great square piece of Marble like to Alabaster polish'd, and shining like Ivinglass; but it is dull within, and the Light which passes thro is sensibly reddish, and inclining to a Cornaline. The Sun did not shine on it when we observ'd it; it is perhaps of that sort of Marble, which Pliny calls Sphingites. This whole first Enclosure is full of Pedestals and Inscriptions; but what part of Angora is without them? A good Antiquary would find what would employ a whole Year to transcribe. We copied out the following.

The Inscription, which mentions Julian the Apostate, is upon a Stone fix'd in the Wall and plaister'd, the Letters are very ill made.

DOMINO TOTIUS ORBIS
JULIANO AUGUSTO
EX OCEANO BRI
TANNICO VIS PER
BARBARAS GENTES
STRAGE RESISTENTI
PROBABLY it was made at the time when this Emperor was at Ancyra.

UPON a Pedestal in the Enclosure of a Mosque of the same Castle;

TAFON TON
ENOA PANEI-
ON BOMON AΘ
MA ETETE KA-
TA THΣ KΛATΔIA H
KAI AΘEΘΣ AΘH
NION ΓΛΛΚΤΤΑΤΩ
KAI ΦΙΛΑΤΑΤΩ AΓΝΩ
ΤΕΝΟΜΕΝΩ ΣΤΜ-
ΒΙΩ ΜΝΗΜΗΣ
ΧΑΡΙΝ

UPON a Pedestal in the Enclosure of the Castle:

ΑΠΟΛΑΩΝΙΟΝ ΕΤΤΥ-
ΧΟΤ ΚΛΑΤΔΙΑ ΙΟΤ.
ΛΙΤΤΗ ΣΤΜΒΙΩ A-
ΓΑΘΗ ΤΟΝ ΒΟΜΟΝ
KAI THΝ OCTOΘH-
ΚΗΝ ΜΝΗΜΗΣ ΧΑ-
ΡΙΝ ΛΕΝΕΤΗ-
CEN.

Sepulchrum hoc
& aram simul
excitavit in terra
Claudia, Dexas
item vocata,
Athenion dulcissimo
& amabilissimo
Castoque Conjugi,
Memoria causa.

Apollonius Eutychis F. Claudie Jut-
litta conjugi opti-
me hanc aram
& hoc monument-
tum memoria causa
posuit.

UPON
UPON another Pedestal in the same Castle:

ΑΡΧΗΣΑΙΙΑ.
ΚΑΙ ΑΣΤΥΝΟ.
ΜΗΣ ΑΝΤΑΚΑΙ
ΙΕΡΑΣΑΜΕΝΟΝ
ΔΙΣ ΘΕΑΣ ΔΗΜΗ.
ΤΡΟΣ ΤΙΜΗΘΕΝ
ΤΑ ΕΝ ΕΚΚΛΗΣΙ.
ΑΙΣ ΠΟΛΛΑΚ
ΑΤΑΗ ΕΝΑΣΙ
ΙΕΡΑ ΒΟΤΛΑΙΑ.
ΤΟΝ ΕΑΤΗΣ'
ΕΤΕΡΓΕΤΗΝ.

UPON a Stone of an antient Building, which the Turks call Mesrefail:

D. M.
Q. AQUILIO LUCIO
LEG. II AUG.
SEVERIA MARTINUS
LA CONIUNX. ET
AQUILIA SEVERINA
FILIA ET HERES
F. C.

IN the Chamber of a private Person who lodges in this House, on a Stone behind the Door:

G. Longino Paulino G. Longinus Sagaris, &
G. Longinus Claudianus

Patris.
IN the same Building, upon a Stone in the Wall:

Flavio Sabi-
no genere Nico-
mediensi, Filia
Cippum (supple posuit)
memoria causa.
Qui expilaverit
Sepulchrum dabit
ad siccum denaria bis
mille quingenta.

UPON three different Stones of the same Building:

D. M.
C. JUL. CANDIDO
P. P. LEG. XVII. GEM.
HEREDES EX TESTAMENTO FECE RUNT.

D. M.
C. SECUNDI
NIO JULIANO
EQUITI LEG
XXII. PR. P. P. AN
N XXXV. STIP. XV.
Journey to Tocat and Angora.

C. SERANIVS VE
CTIVS SECUNDA
HERES ET CONLEG
F. C.

THE Churchyard belonging to the Christians is so full of Greek and Latin Inscriptions, it can never be exhausted; but the greatest Part are Epitaphs of Persons, about whom we are not concern'd.

UPON a Tomb-Stone:

D. M.
ASTIO AVG
LIB. TAR.
VENNONIA AETETE
CONVGI
PIENTISSIMO FECIT.

UPON another Tomb-Stone:

Valens & San-
batus proprie ma-
tri hanc aram
creserunt memorie
causa.

UPON another Tomb-Stone:

C. IVI' SENECIO
NEM: VE
PROC PROV: GA
LAT. ITEM VICEPRAE
SIDIS EJUSD. PROV.
ET PONTI
ZENO AUC CUB
TABULAR
Y y 2

PROV.
A Voyage into the Levant.

PROV: EJUSD: PRÆPO
SITO INCOMPARABILI.

Without the City, about the Convent of St. Mary of the Armenians, among very fine antique Marble, Pillars, Architraves, Bases, Capitals, which are near the little River of Chibouboujou, are to be seen many Inscriptions; the most remarkable of which is this of M. Aurelius:

**IMP. CAESARI**
**M. AURELIO**
**ANTONINO. IN**
**VICTO. AVGUSTO**
**PIO FELICI**
**AEL. LYCINVS. V.I.**
**DEVOTISSIMVS**
**NUMÌNÌ EJVS.**

Perhaps the Bust which is near, is that of this Emperor. It is a Bust with a full Face, of two feet high, and twenty inches wide; but it has been very much abus’d. The Marble is grey, vein’d with white, as is likewise the Pedestal on which it stood.

Here is an Inscription which we found upon another Pedestal, lying on a Tomb-stone near the Convent.

Γ. ΑΙΑ. ΦΛΑΟΤΙΑΝΟΝ
ΕΟΤΑΠΙΚΙΩΝ ΔΙΣ Γ.
ΛΑΤΑΡΧΗΝ ΤΟΝΑ
ΓΝΟΤΑΤΟΝ ΚΑΙ ΔΙ
ΚΑΙΟΤΑΤΟΝ
ΦΛΑΟΤΙΑΝΟΣ
ΕΤΤΤΧΕΣ
ΤΟΝ ΓΑΤΚΤΑΤΟΝ
ΠΑΤΡΟΝΑ
ΔΙΕΤΤΤΧΙ.

Gaium Ælium Flavianum
Sulpicius bis Galat-
archen castissimum
& justissimum
Flavianus
Eutyches
Dulcisssimum
Patronum.

These
Journey to Tocat and Angora.

These two modern Epitaphs are in the same Churchyard:

HIC IACET INTERRATVS
D. IOANNES ROOS
SCOTVS QVI OBIIT IN AN
GORA DIE 22. JVNI. ANNO
DOMINI M. DC. LXVIII.
ÆTATIS XVIII. XXXV.
ANNORVM
HODIE MIHI: CRAS TIBI.

HIC IACET
SAMUEL FARRINGTON
ANGLVS, ACIDWALLÆ
FARRINGTON MERCA
TÓRIS LONDINENSIS
FILIVS: OBDORMIVIT
IN CHRISTO, ANNO
ÆTATIS XXIII.
SALUTIS MDCLX.

You will find here, my Lord, the Design of a Pillar which is handsome enough, and is set up hard by the Monument of Augustus, with which I have had the honour to entertain you. This Pillar is made of fifteen or sixteen Pieces of white Marble, about twenty inches each in height; the Base and the Capital are of the same Stone. The Capital, which is square, is adorn'd at each Corner with a Leaf of the Acanthus, and a kind of indifferent Escutcheon, whose Ornaments are effac'd: There is no Inscription on it. The Turks call this Pillar The Maidens Minaret, because they imagine it once supported a Maid's Tomb-stone.

The Baffa of Angora has thirty or five and thirty Purses Income. The Janizaries are there under the Command of a Sirdar, but there are but about three hundred. They reckon there are in this City forty thousand Souls among the Turks, four or five thousand Armenians, and six hundred.
hundred Greeks. The Armenians there have seven Churches, without reckoning the Monastery of St. Mary. The Greeks have but one Church in this City, and one in the Castle.

ANGORA is four great days Journey from the Black Sea the shortest way. The Caravan from Angora to Smyrna is twenty days passing; and the antient City of Corzium, which the Turks still call Cataya, is half way. The Caravans go from Angora to Prusa in ten days; from Angora to Kesaria in eight, from Angora to Sinope in ten, from Angora to Ismiht, or the antient Nicomedia, in nine days; and from Angora to Assamboul in twelve or thirteen Days.

They breed the finest Goats in the World in the Champaign of Angora. They are of a dazzling white; and their Hair, which is fine as Silk, naturally curl'd in Locks of eight or nine inches long, is work'd up into the finest Stuff's, especially Camlet: but they don't suffer these Fleeces to be exported unspun, because the Country People gain their Livelihood thereby. Strabo seems to have spoken of these fine Goats: In the Neighbourhood of the River Halys, says he, they breed Sheep, whose Wool is very thick and soft; and besides, there are Goats, not to be met with anywhere else. However it be, these fine Goats are not to be seen only within four or five days Journey of Angora and Beibazar; their Young degenerate if they are carried farther. The Thred made of this Goat's Hair is sold from four Livres to twelve or fifteen Livres the Oque; there is some sold even for twenty or five and twenty Crowns the Oque, but this is only made up into Camlet for the Use of the Grand Signior's Seraglio. The Workmen of Angora use this Thred of Goat's Hair without mixture, whereas at Brussels they are oblig'd to mix Thred made of Wool, for what reason I know not. In England they mix up this Hair in their Perriwigs, but it must not be spun. In this consists the Riches of Angora; all the Inhabitants are employ'd in this Trade. 'Tis with reason that they prefer the Goat's Hair of Angora to that of Couena, which is the antient City of Iconium, where Cicero assembled the Roman Army; for the Goats of Couena are all either brown or black.

The 2d of November we set out from Angora for Prusa or Brouffe, as the Franks call it, accompanied only with one Turkish Carrier, and one Greek Servant who did not understand French, so that we were oblig'd
A Goat of Angora.
Journey to Tocat and Angora.

lig'd to wait on our selves. We travell'd this Day but about four Hours, Lett. IX. in a fine flat Country well cultivated. We lay at Sousons, a sorry Village, where we join'd some Persons of Kefaria, who were going to Prusa. The 3d of November we travelled seven Hours on beautiful Plains, with only one small Hill, on this side of Aias, a pretty handsome City in a Bottom, whose Gardens are pleasant, and where there are a great many old Marbles. The next Day we arrived at Beibazar after nine Hours' Journey.

BEIBAZAR is a small City built on three small Hills, pretty near equal to one another, in a close Valley. The Houses are of two Stories, neatly cover'd with Planks, but you are always going up and down. The River of Beibazar runs into the Aiala, after it has turn'd several Mills, and made fruitful many Parcels of Land, which are divided into Orchards and Kitchen-Gardens. Hence come those excellent Pears sold at Constantinople, by the name of Angora Pears: but they are very backward, and we had not the good Fortune to taste them. All this Country is dry and bare, except the Orchards. The Goats eat nothing but the young Shoots of Herbs; and perhaps 'tis this which, as Busbequins observes, contributes to the Conservation of the Beauty of their Hair, which is lost when they change their Climate and Pasture. The Goatherds of Beibazar and Angora often comb them and wash them in the Brooks. This Country puts me in mind of the Land without Wood which Titus Livy speaks of, which can't be far from Beibazar, because the River Sangaris roll'd its Waters thither: they burn nothing but Cow-dung here, as well as in many other Parts of Asia.

We left Beibazar the 6th of November about nine in the Morning, and about four in the Evening lodg'd in an old Building which was forsaken, and without a Covering: however, the Country is fine and well cultivated, but rais'd into several steep Hillocks. There we pass'd the River of Aiala, thro' a deep Ford; its Waters overflow the Land when one pleases, but it is to raise excellent good Rice. It runs into the Black Sea, and we had encamp'd at the Mouth of it in our way to Trebizon.

We took horse about Six in the Morning, and arriv'd the 7th of November, at half an hour after One, near the Town, of Kashe, in a Kan with.
without Benches, or rather in a great Stable. The Country began to be rais'd into Mountains, cover'd with Pines and Oaks, which are never cur, and which are yet hardly higher than our Underwoods, the Land is so poor and unfruitful. The 8th we lay at Caragamous, after a Journey of ten Hours cross one of the finest Plains in Asia; but uncultivated, without Trees, very dry, tho marshy in some Places, and interspers'd with low small Hills. The old Marbles, which are in the Church-yards, plainly shew that there has been formerly some famous City: But how should we come at the Name of it, supposing it might be found upon some Inscription? For we did not stop there at all, and the Carriers thought of nothing but how to escape the Robbers.

The 9th of November we pursu'd our Route for seven Hours on the same Plain. We discover'd there several Villages, whose Fields are water'd by a little River, which winds very agreeably. We stopp'd at Mountatalat, in a ferry Kan, instead of proceeding, as we hop'd to have done, to Eskissar, which is a League farther. All the Places which the Turks call Eskissar are remarkable for their Antiquity, as are likewise those the Greeks call Paleocastron, for both these Words signify Old Castle. They told us Eskissar was a tolerable good City, full of antient Marbles; it is to the Left of the great Road to Prusa: Is it not the famous Pesinunte? Our Journey of the 10th of November was twelve Hours, among beautiful Plains, border'd with small Woods. We were pleasantly lodg'd at Boudoue in a Caravansera cover'd with Lead, as was the Dome of the Mosque. The Church-yards abound with Pillars; and one sees nothing but old Marbles about the Town, but without Inscriptions. Our Journey the 11th of November was equal to that of the Day before. We retir'd at Koursounou into a tolerable good Caravansera, on the other side of a small River. 'Tis a Country full of Woods, especially of Oaks. The 12th of November we arriv'd at Aisou, which signifies a white Water. 'Tis a Village five Hours from Prusa, in a well-cultivated Plain, and well peopled: After which we met with nothing but Woods of great and small Oaks, of different Kinds. We had all this day Mount Olympus on the Left: It is a vast Range of Mountains, on the top of which is nothing to be seen but old Snow, in a very great quantity.
A View of Prusa from y'Road to Angora.
Journey to Tocat and Angora.

It is a great while, my Lord, since I talk’d as a Botanist; though I saw some very fine Plants after we left Tocat, intermix’d with most of those we had met with in Armenia, and many others not rare in Europe. As we drew near to Mount Olympus, we saw nothing but Oaks, Pines, Thyme of Crete, Laudanum Cistus, another fine Species of Cistus, which J. Bauhin calls the Cistus of Crete with large Leaves, which grows not only about Montpellier, but also the Abby of Fontfrede, and throughout Roussillon. C. Bauhin justly observes, that Belonius had found it upon Mount Olympus; but Bauhin confounds it with the Laudanum Cistus, which Belonius and Prosper Alpinus have mentioned. The Alder-Tree, Dwarf-Elder, the Male and Female Cornel-Tree, Fox-gloves, with a Flower of a rusdy Colour, Pîfs-a-beds, Succory, Knee-holm, Brambles, are common in the Neighbourhood of Mount Olympus. But what a Number of rare Things are there besides these? I must reserve them for the History of the Plants in the Levant, which I hope to write.

At length we arrived at Prusa, after a Journey of five Hours thro’ Desîles cover’d with Woods, which abut upon this fine Plain to the North of Mount Olympus. We began to see there Plants and Chêneut-Trees as tall as the Fir-Trees upon the Mountain. It’s true, the Lands are in some measure incommoded by the Stones which the Waters carry down; but in proportion as we approach to Prusa, the Fields are cover’d with Mulberry-Trees and Vineyards. Most of the Mulberry-Trees are low, and, as it were, planted in Nurseries. The largest are set one near another, and form small Forests, divided by large Thorn-bushes; among which grows a Species of Apocin, which not only twines along the Hedges, but also creeps up the highest Trees. In our Approach to Prusa, on the side of Angora, we could see but a part of the City thro the Woods of high Trees. The finest part of it, which is the Seraglio-Quarter, does not appear; which is the reason that I have the Honour to send you two different Plans: The first design’d to the North-East, on the Way from Angora; the other on the side of the Baths, to the North-North-West.

Prusa, the Capital of antient Bithynia, is the biggest and most magnificent City in Asia. This extends it self West to East, at the foot of the first small Hills of Mount Olympus, of an admirable Verdure.
These Hills are, as we may say, so many Steps up to that famous Mountain. On the North-side, the City stands upon the Edge of a large fine Plain, full of Mulberry and Fruit-Trees. It seems as if Prusa was made purposely for Turks; for Mount Olympus sends out so many Springs, that every House has its own Fountains. I never saw a City which had so many, except Granada in Spain. The most considerable Spring of Prusa is to the South-West, near a small Mosque. This Spring, which sends out a Stream as big as a Man’s Body, runs in a Channel of Marble, and so spreads it self over the City. They say there are above three hundred Minarets there. The Mosques are very fine; for the most part cover’d with Lead, adorn’d with Domes; as are likewise, the Caravanferas. On the other side the Jews-Street, to the Left-hand as you go to the Baths, is a Royal Mosque, in the Court whereof are the Mausolea of some of the Sultans, in certain Chappels strongly built, and separated from one another. We could meet with no body who was able to give us the Names of these Sultans; Leunclaye may be consulted on this Point, who has written a very handsome Treatise concerning the Tombs of the Sultans.

The new Seraglio is upon a steep Hill in the same Quarter; ’Tis the Work of Mahomet IV., for the old Seraglio was built in the Time of Amurat, or Mourat I. The Caravanferas of this City are fine and commodious. The Bezestein is a great House well built, wherein are many Warehouses and Shops, like those of the Palais at Paris; and there are all the Commodities of the Levant to be found, besides those which are work’d up in this City. They use here, not only the Silk of the Country, which is reckon’d the best in Turkey, but likewise that of Persia, which is not so dear, nor much esteem’d. The Silk of Prusa is worth fourteen or fifteen Piafters the Oque and half. All these Silks are well wrought; for it must be own’d, that the best Workmen of all Turks are at Prusa; and that they imitate mighty well the Tapestries which are sent thither from France or Italy.

The City is also very pleasant, well pav’d, neat, especially in the Bazars Quarter. They drink good Wine there at three Parats the Oque. Bread and Salt are very cheap. Butchers Meat is good. They have excellent Trouts, and good Barbel. The Carp are of a surprizing Beauty and Large-
A View of Prusa from Mount Olympus
Journey to Tocat and Angora.

Largeness, but unfavoury and soft, which way soever they are dress'd. Lett. IX. In coming from Angora to Prusa, we pass'd a fine River by a Bridge, which was pretty well built: This River runs afterwards into the Valley of Oaks, on the South-side. I believe it is the Zoufer, which passes towards Montania. There are in Prusa ten or twelve thousand Families of Turks, which make above forty thousand Souls, reckoning but four Persons to a Family. They reckon four hundred Houses or Families of Jews, five hundred of Armenians, and three hundred Families of Greeks. And yet this City did not seem to us well peopled; and its Circumference is not above three Miles about. The Walls are half ruin'd, and were never good, tho they were fortified by square Towers. We found there neither old Marbles, nor Inscriptions. Indeed we saw but little Signs of Antiquity in the City, because it has been rebuilt many times. Its Situation is not so advantageous as it seems; for it is commanded by some Hills towards the side of Mount Olympus. None but Mussulmans are permitted to dwell in the City. The Suburbs, which are vastly larger, finer, and better peopled, are fill'd with Jews, Armenians, and Greeks. The Plane-Trees there are of a surprizing Beauty, and make the Landskip admirable, intermingled with Houses, whose Terraces have a charming View.

The Tombs of Orcan, his Wife, and Children, are in a Greek Church, cover'd like a Mosque, which is neither large nor beautiful. At the Entrance are two great Pillars of Marble, and at the farther end four small ones, which inclose the Quire the Turks have not meddled with: So that their Bases are not in the place of their Capitals, and the Capitals in the place of their Bases, as Messieurs Spon and Wheeler have written. The Quire, tho cover'd with Marble, was never beautiful: The Stone is of a dirty white, dull, and green in some places. The Sanctuary remains still, with four Steps into it. They shew Strangers, in the Porch of the Mosque, Orcan's pretended Drum, which is three times as big as the common Drums. When it is jogg'd, it makes a great Noife, by means of certain Balls of Wood, or some other Matter, which make it sound, to the great astonishment of the People of the Country. The Chapelet of this Sultan is also in the same place; the Beads of it are of Jet, and as big as a Walnut. There remains still at the Door of the Mosque a piece of Marble, on
on which was read formerly a Greek Inscription, but at present it can’t be understood. Besides the Mosques I have spoken of, there are in Prusa many Colleges of Royal Institution, where the Scholars are maintain’d and taught gratis the Arabick Tongue, and the Knowledge of the Alcoran. They are distinguish’d by the white Sefte of their Turbants, which form a great Knot as big as the Fift, made up like Stars. In a Turkish Chappel near the City they keep an old very large Sword, which they pretend was Roland’s Sword. The Chappel stands upon an Eminence on the South-West side.

There is a Baffa in Prusa; an Aga-Janizary, who commands about two hundred and fifty Janizaries; and a Moula, or great Cadi, who is the most powerful Officer in the City. When we were there, it was the Son of the Mufti of Constantinople who had this Post; and at the same time he had the Reversion of the Charge of Mufti, which is a Thing without Example in Turky. A little time after he follow’d the Fortune of his Father: The Son was not only stripp’d of all his Goods and Honours, but was likewise put to death at the same time when his Father was drawn upon a Hurdle at Adrianople.

The Armenians have but one Church in Prusa: The Greeks have three. The Jews have four Synagogues. We were surpriz’d, as we were walking about the City, to hear them speak as good Spanish there as at Madrid. The Jews, to whom I addressed my self, told me that they always preserv’d their natural Tongue ever since their Fathers retir’d out of Granada into Asia. It’s true, they have chose the City which in all the World most resembles Granada for Situation and Fountains, as I have said before.

The 21st of November we set out at Seven in the Morning, to go to see Mount Olympus, the Ascent of which is easy enough: But after three Hours riding, we saw nothing but Fir-Trees and Snow; so that about Eleven of the clock we were oblig’d to stop near a small Lake, in a very high Place. To go from thence to the top of the Mountain which is one of the biggest in Asia, and like the Alps or Pyrenees, the Snows must be melted, and we must travel a whole Day. The Season did not permit us to see any of the more curious Plants. The Beeches, Yoke-Elms, Afps, Small-Nuts, are common enough here. The Firs don’t
Journey to Tocat and Angora.

Don't differ from ours; for we examin'd nicely their Leaves and Fruits. After all, we were not well satisfied with our herborizing, tho we had observ'd some singular Plants among many others which are common in the Mountains of Europe. 'Twas near this Mountain that our poor Gauls were defeated by Manlius, who, under pretence that they had fallen in with Antiochus, was resolv'd to be reveng'd of them for the Mischief their Fathers had brought upon Italy.

The 23d of November we went to see the new Baths of Capliza, a Mile to the North-North-West of the City, to the Right of the Road to Montania. The Turks call them Jani-Capliza, that is to say, New-Baths. They are two Buildings near one another; the biggest of which is magnificent, and has four great Domes cover'd with Lead, bor'd like a Skimmer, if I may use that Comparison; and all the Holes of these Domes are clos'd with Glafs-Bells, like those the Gardiners use to cover Melons withal. All the Rooms of this Bath are paved with Marble: The first is very large, and, as it were, divided into two by a Gothick Arch. The Middle of this Room is taken up by a fine Fountain with many Pipes of cold Water; and round the Walls is a Bench of two feet high, cover'd with Mats, upon which they undress themselves. To the Right are the Rooms wherein they bathe, enlighten'd by Domes pierc'd in the same manner as the larger ones. In these Apartments they mix the Springs of hot Water with those of the cold. The Reserver, which is of Marble, wherein they bathe, and swim if they please, is in the farthermost Room. They smoke in this House, and drink Coffee and Sherbet: This last is only iced Water, wherein they steep a certain Confection of Grapes or Raisins. This Bath is only for the Men. The Women bathe in the other; but it is not so fine. The Domes are small, and cover'd with that sort of hollow Tiles which at Paris we call Fequieres.

The Springs of hot Water run in the Road between the two Baths: Their Heat is so great, that Eggs will become like those that are soft-boil'd in ten or twelve Minutes, and quite hard in less than twenty; so that one can't bear one's Finger in it. The Water, which is sweet, or rather insipid, smells a little copperish: It smokes continually. The Sides of the Canals are of a rusty Colour; and the Vapour of these Waters smells
finells like addled Eggs. These Baths are on a small Hill, which loses it self upon the large Plain of Prusa. Upon the Rising between the Road to Montania and Smyrna, there are two other Baths; one of which is called Cachurtil, because its Waters smelt of Sulphur. 'Twas the Baffa Rutton, Son-in-Law to Solyman II. who caused it to be built.

TWO Miles from Prusa, and one from the New Baths, in the Road from Smyrna to the City Cechirge, are the antient Baths of Capliza, which the Turks calls Eski-Capliza. Doctor Mark Anthony Cerca accompanied us thither, and caused us to observe that there was in this Place a fine Imaret. 'Twas undoubtedly that which was founded by *Mourat I. The Waters of Old Capliza are very hot. And tho this Building be much like that of the New Baths, and by consequence, not old, it is very probable that these are the Royal Hot Waters us'd by the antient Greeks in the flourishing Time of that Empire, which are mention'd by Constantine and ✡ Stephen of Byzantium. Mahomet I. caused them to be repair'd, and put into the Condition in which they now are. Besides this great Bath, there is a smaller one in the same Village, which the Turks frequent likewise; where they cause themselves to be pumped. The Waters of both the Old and New Baths make Oil of Tartar white; but make no Alteration upon blue Paper.

WE were acquainted with two Botanists at Prusa, one an Emir, the other an Armenian, who went for great Doctors. They furnish'd us with the Root of the true Black Hellebore of the Antients, in what quantity we would, to make an Extract. 'Tis the same Species with that of the Anticyres, and the Coasts of the Black-Sea. This Plant, which the Turks call Zoâlème, and which is very common at the foot of Mount Olympus, has for its Root a Stump about the bigness of the Thumb, lying along, three or four inches in length, hard, woody, divided into several Roots, smaller and wreath'd. All these Parts put forth Shoots of two or three inches long, ending in reddish Eyes, or Buds: But the Stump and the Subdivisions are blackish without, and whitish within. The Fibres which accompany them are bushy, eight or ten inches long, from one to two lines thick, little or nothing hairy. The oldest are black without, the others brown; the new ones white: One and t'other are of a brittle Flesh or Substance, without Sharpness or Smell; and a reddish Nerve runs
Journey to Tocat and Angora.

OUT of twenty five Pounds of the Root, we drew two Pounds and a half of an Extract, brown, very bitter, and resinous. It purges taken alone, from twenty Grains to half a Gros. Three Armenians, to whom we gave it, all complained they were much troubled with Nausenas, Griping of the Guts, Heats, a Sharpness in the Stomach, along the Oesophagus, in the Throat and Fundament; of Cramps, Convulsive Motions, join'd with violent shooting Pains in the Head, which also return'd again some Days after. So that we abated one half of our Esteem for this great Remedy. As for the Roots, they must be us'd as those of our Hellebore, boiling them to the quantity of a Gros, or a Gros and a half, in Milk; letting them infuse the whole Night, warming the Milk in the Morning the next Day, and straining it through a Cloth.

The Turks ascribe great Virtues to this Plant; but we could not learn them. M. Anthony Cerri, who has practis'd Physick a great while at Constantinople, Cutaye, and Prusa, told us he never us'd it, because of the Accidents which it brings upon sick People. He inform'd us that they gather'd Gum-Adragant at Caraissar, or Black-Castle, four Days Journey from Prusa. Tho' he be a Man of Parts, he has no Taste for Antiquity. He laugh'd at us when we talk'd of beautiful Greece, and referr'd us to Nice and Cutaye. Nice is but one Day's Journey from Prusa, but on the other side of a Mountain, which is infested with Robbers to such a degree, that there is no passing without a strong Guard. Cutaye is but three Days Journey from Prusa. The Basha who commands there is accused of having an Understanding with the Robbers, and of having considerable Fees of them. The Caravans are five Days going from Cutaye to Prusa: It is their Way from Satalia, or Attalia; an antient City of Caramania. They go from Prusa to Montania in four Hours, and from Montania to Constantinople by Water in one Morning. So that there needs but one Day to go from Prusa to Constantinople. On horseback they are three Days going from Prusa to Scutari. Mount Olympus is called by the Turks Anatolai-Dag: The Greeks formerly call'd it the Mountain of the Calyfers, because a great many had retir'd thither for Solitude.
A Voyage into the Levant.

THE Name of Prusa, and the Situation at the foot of Mount Olympos, leave no room to doubt but this is the City they antiently call'd Προύς, built by Hannibal, according to Pliny, or rather by Prusias, King of Bithynia; who made War with Croesus and Cyrus, according to Strabo, and his Copyer Stephen of Byzantium. It must be older still, if it be true that Ajax stabb'd himself here with his Sword, as is represented on a Medal of Caracalla. 'Tis furprizing that Livy, who has so well describ'd the Neighbourhood of Mount Olympus, where the Gauls were defeated by Manlius, has not mention'd this Place. After Lucullus had beaten Mithridates at Cyziqua, Triarius came to besiege Prusa, and took it. The Medals of this City, stamp'd with the Heads of the Roman Emperors, shew that it was very faithful to them. The Greek Emperors did not enjoy it so quietly. The Mahometans plunder'd and ruin'd it under Alexis Comnenius. The Emperor Andronicus Comnenius, as Nicetas affirms, caus'd it to be sack'd, on occasion of a Revolt there begun. After the taking of Constantinople by the Earl of Flanders, Theodoras Lascaris, Despot of Romania, got possession of Prusa, by the help of the Sultan of Iconium, under pretext of keeping the Places in Asia for his Father-in-Law Alexis Comnenius, firnam'd Andronicus. Prusa was besieged by Ben de Brachex, who had put to flight the Troops of Theodoras Lascaris. The Citizens made a brave Resistance, and the Latins were oblig'd to raise the Siege, and the City remain'd to Lascaris by the Peace made in 1214, with Henry II. Emperor of Constantinople, and Brother of Baldwin.

Prusa was the second Seat of the Ottoman Empire in Asia, for it must be acknowledg'd that Angora was the first place where the Turks fix'd themselves: they made themselves Masters of Prusa by Famine, and the Negligence of the Greek Emperors. The illustrious Othoman, who may be compar'd to the greatest Heroes of Antiquity, block'd up the City by two Forts, which hindred their receiving any Provisions. One was at the old Baths of Capliza, with a strong Garison of chosen Men, under the Command of his Brother Actemur, a great Warrior. The other, which was upon one of the Hills of Mount Olympus, which divided the City, was called the Fort of Balabanfouc: it was commanded by a General Officer of great Reputation. As Prusa was continually more and
and more press'd with the Scarcity of Provisions, Othoman, who was kept in his Bed by the Gout, order'd his Son Orcan to carry on the Siege. Others affirm that he was there in Person. Be that as it will, Berofes, the Governour of the Place, made as honourable a Capitulation as he could, in the Year 1327. Calvisius places the Taking of Prufa in the Year 1326.

AFTER the Defeat of Bajazet, Tamerlane came to Prufa, where he found the Treasures this Emperor had heap'd up, and which he had wrested from the other Princes his Neighbours. They measur'd, as Ducas says, the Precious Stones and Pearls by Bushels. But when Tamerlane went down towards Babylon, Sultan Mahomet, Son of Bajazet, who reign'd afterwards under the Name of Mahomet I. took possession of Prufa, tho he had fix'd the Seat of his State at Tocat. Isa-beg, one of his Brothers, came before the City; but the Inhabitants abandon'd it, and retir'd to the Castle, and there defended themselves with a great deal of Resolution, insomuch that Isa-beg, not being able to take the Place, burn'd and raz'd the City. It was rebuilt some time after by Mahomet, who beat his Brother's Forces. It seems as if this Place was design'd to hold the Ottomans in play. Solyman, who was one of the Sons of Bajazet, seiz'd the Castle of Prufa, by means of a forg'd Letter, which he caus'd to be deliver'd to the Governour, in the Name of his Brother Mahomet, wherein he orders him to deliver the Castle to Solyman; but Mahomet recover'd it again by means of the same Governour, who, thro Remorse of Conscience that he should be so deceiv'd, gave it up to its former Master, when Solyman was oblig'd to go into Europe to defend his Dominions, which another of his Brothers had invaded: and by a very extraordinary Misfortune this Place, which did not expect to change its Master, saw itself again expos'd to the Inults of Caraman, Sultan of Iconium, who had taken and plunder'd it in 1413. He took up the Bones of Bajazet, and burned them, in revenge that this Emperor had caus'd his Father's Head to be cut off. Leunclaye adds, that Caraman burnt Prufa in 1415.

AFTER the Death of Mahomet I. his Son Murat, or Amurat II. who resided at Amasfa, came to Prufa, to cause himself to be declar'd Emperor. We read in the Annals of the Sultans, that there was so great a
Fire at Prusa in 1490, that the twenty-five Regions of it were consumed; and by this we know that it was divided into many Regions or Quarters. Zizime, that illustrious Ottoman Prince, Son of Mahomet II. disputing the Empire with his Brother Bajazet, seiz'd on the City of Prusa, to secure Anatolia; but being beaten twice by Achmet, Bajazet's General, he was forc'd to retire to the great Master of Rhodes. 'Twas the same Zizime, who came into Italy to Pope Innocent IV. and died at Terracina, as he accompanied Charles VIII. in his Voyage to Naples.

I am, My Lord, &c.
LETTER X.

To Monseigneur the Count de Pontchartrain, Secretary of State, &c.

My Lord,

ON the Uncertainty under which we were, whether it was safer from Robbers to travel the great Road to Constantinople, or take the Route to Smyrna; we at last chose to go to Smyrna, in hopes not only of finding more rare Plants than we had met with upon the Black Sea, but likewise of approaching to Syria, whose Borders we intended to see.

We set out therefore the 8th of November from Prufa for Smyrna, and lay at Tartali, a Village three hours and a half from Prufa. We pass'd by Cechirge, where are the antient Baths of Capluza, and from thence over the Bridge of the Loufer or Merapli, a small River which comes over from Mount Olympus, and runs into the Sea near Montania. The Trouts of the Loufer are excellent, and all the Country is fine and well-cultivated. To the Left runs a Chain of Hills, on which stands Phisidar, a considerable Borough, inhabited by Greeks; who for the Pleasure of being alone, without any mixture of Turks, pay a double Capitation, and see but once in a Year a Cadi-Itinerant.

The 9th of December, after a Journey of nine Hours, we began to discover the Lake of Abouillona, which is five and twenty Miles about, and seven or eight Miles wide in some Places, sprinkled with several Isles and some Peninsulas; 'tis properly the great Sink of Mount Olympus. The biggest of the Islands is three Miles in circumference, and is called Abouillona.
bouillona, as well as the Village, which is doubtless the antient City of Apolloniana; for ’tis from this Lake that the River Rhynodacus proceeds, which passes to Lopadi or Loubat. Caragas is also a Village of Greeks, in another Island of the same Lake, but there are some Turks mingled with them. They both pass in Caiques with Sails from one Island to another, to cultivate them. The Carps of this Lake weigh twelve or fifteen Pounds; but we did not find them to be better than those we had eaten at Prusa. This Lake was antiently called Stagnam Artynia. The Rhynodacus was call’d Lycus; and perhaps Lopadi, a small Town a League below, is the City of Metelopolis mention’d by Pliny; but it must not be confounded with the Metelopolis of Strabo. According to this Author, the Lake of Abouillona was called Apolloniatis; and the City which was there, bore the Name of Apollonia. The Medal of Septimius Severus, the Reverfè of which represents a Ship sailing, shews that the Inhabitants gave themselves much to Navigation, and that the City was considerable. That of M. Aurelius, on the Reverse of which is the Rhynodacus with a long Beard, lying along, and leaning upon his Urn, holding a Reed in his Left Hand, and with his Right shoving a Boat, shews that this River was navigable in that time.

M. VAILLANT affirms that he has seen the City of Apollonia, and places it upon a Hill, at the foot of which runs the Rhynodacus, fifteen Miles from the Sea; but no doubt this learned Man took Lopadi for Apollonia, which must be the Village of Abouillona. Apollo was undoubtedly worship’d in this City; for besides that it bore his Name, this God is represented on a Medal of M. Aurelius, standing before a Tripos, round which a Serpent is twin’d. Apollo is there crown’d by Diana the Huntress. The Medal of Lucius Verus also represents Apollo standing, the Left Arm leaning on a Pillar, and holding a Branch of Laurel in his Right Hand. The same Honour appears upon another Medal of Caracalla, where Apollo is standing among four Pillars of the Frontispiece of his Temple. The same Representation is also upon the Medal of Gordianus Pius. The City of Apollonia continued to be very considerable under the Emperor Alexis Comnenus; his Daughter Ann relates, that it was pillag’d by the Turks as well as Prusa.
Journey to Smyrna and Ephesus.

We leave the Lake of Abouillon all the way on the Left to go to Lopadi, where we lay that Day, after having crossed a large Plain. The River comes out of the Lake about two Miles above the City; but it is deep, and carries Boats, notwithstanding no body has now a long time caus’d it to be clear’d. We pass’d it at Lopadi upon a wooden Bridge, to the Left of which are the Ruins of an antique Stone-Bridge, which appears to have been well built. Lopadi, which the Turks call Ulubat, the Franks Loubat, and the Greeks Lopadion, contains but about two hundred Houses of a very poor Appearance; nevertheless this Place was considerable under the Greek Emperors. Its Walls, which are almost ruined, were defended by Towers, some round, some of five sides, and some triangular; the Circumference is almost square. There are Pieces of antique Marble, Pillars, Capitals, Bass-Reliefs, and Architraves, but all broken and much abus’d. The Caravansera where we lodg’d was very dirty and ill-built, tho there are some old Capitals and Bases of Marble.

The Emperor John Comnenus, who came to the Empire in 1182, built the Castle of Loubat, when he was about to fight the Persians: it is at present almost quite demolish’d. Nicetas affirms that this Emperor built the City of Lopadion, when he went to retake Castancorne upon the Coast of the Black Sea. All this may be easily reconciled, by saying that John Comnenus built the Castle in one of his Journeys, and the Walls of the City in another. For it is certain that this City is antienter than that time, seeing it was plunder’d by the Mahometans under the Emperor Andronicus Comnenus, who reign’d in 1081. The Marble remains which are found, shew that it was older than the Comneni, unless they have been brought by Water from the Ruins of Apollonia. Indeed there is some probability that the Inhabitants of this Place, for the convenience of their Commerce, did gradually remove to the Place where Loubat stands, and that they call’d it Apollonia, after they had forsaken the antient Apollonia, which stands upon the biggest Isle we before spoke of: for Ann Comnena relates, that under Alexis Comnenus, Helian a famous Mahometan General, seizing Cyzigua and Apollonia, the Emperor sent thither Euphorbenus Alexander, to drive him thence. Alexander made himself Master of Apollonia, and Helian was forc’d to retire into the Castle;
Castle; but the Succours appearing, the Christians rais'd the Siege: and as they were about to retreat by the Sea, Helian, who was Master of the Bridge, hain'd them in by the River, and cut them to pieces. Opus, who commanded the Army after the Defeat of Euphorbenus, repair'd this Loss; he not only took Apollonia, but oblig'd Helian to surrender himself, and sent him to Constantinople, where he became a Christian, with two of his most famous Generals. This seems to prove that Lopadi had taken the Name of Apollonia at that time.

Andronicus Comnenus sent an Army to Lopadi, to reduce the Inhabitants to their Duty, who, after the Example of those of Nice and Prusa, had revolted from him. After the taking of Constantinople by the Earl of Flanders, Peter de Brachex put to flight the Troops of Theodorus Lascaris, who had Lopadi by the Peace, made with Henry, Successor of Baldwin, Earl of Flanders, and first Latin Emperor of the East.

After the great Othoman had defeated the Governor of Prusa, and the neighbouring Princes, who had form'd themselves into a League to stop the Progress of his Conquests, the pursu'd the Prince of Teck, to the very Bridge of Lopadi, and sent the Governor of the Place word, That if he did not send him his Enemy with his Throat cut, he would pass the Bridge, and destroy all with Fire and Sword. The Governor answer'd, That he would satisfy him, provided he would swear that neither he, nor any of his Successors should ever pass that Bridge. Indeed, since that time the Ottomans always pass that River by Boat. Othoman caus'd the Prince of Teck to be hew'd to pieces in sight of the Citadel, and took possession of the Place. Lopadi is as famous in the Turkish History for the Defeat of Mustapha, as the Rhynadacus is in the Roman History for that of Mithridates.

The General, who was just beaten at Cyziqua, being inform'd that Lucullus besieged a Castle in Bithynia, march'd thither with his Horse and the remainder of his Foot, designing to surprize him. But Lucullus having Intelligence of his March, surpriz'd him, notwithstanding the Snow and Rigour of the Season. He beat him at the River Rhynadacus, and made so great a Slaughter among his Troops, that the Women of Apollonia came out of the City to plunder the Dead, and steal their Baggage.
Journey to Smyrna and Ephesus.

Journey to Smyrna and Ephesus.

gage. Appian, who agrees to this Victory, forgot the chief Circumstances, which Plutarch has related:

As to the Battel which Amurat won over his Uncle Mustapha, Authors relate it differently. Ducas and Leunclave pretend that Amurat destroy'd the Bridge at Lopadi, to hinder his Uncle from coming to him. We saw the Remains of it; and ever since that time they have had a Bridge of Wood, over which they pass to the City. Mustapha finding himself abandon'd by his Allies, thought only of passing into Europe. Calcondylas affirms that Amurat caus'd a Bridge to be made over the River. Leunclade may be read concerning the other Particulars of the Action; for he pretends there was a bloody Combat, and that Mustapha was the Aggressor.

M. SPON had no reason to take the Lake of Lopadi for the Lake Ascanius, no more than to affirm that the River of Lopadi throws it self into the Granicus. The Lake Ascanius is the Lake of Nice, which the Greeks call Nixaca, and the Turks Ismich. M. Tavernier says, That this Lake is called Chabangioul, because of the City Chabangii, which stands upon the Borders of it, five or six Miles from Nice. Strabo places the Lake Ascanius near this City. As for the Granicus, it is far enough off from Lopadi, as we shall see; and we observ'd the Mouth of the Rhynicus by an Island which the Antients call'd Besibicos.

We staid at Lopadi the next Day, the 10th of December, because five Jewish Merchants of Prusa, who had the same Carrier with us, had made their Bargain to rest the Sabbath-Day: So we quitted the great Caravan, and were but six Persons with Fuses; namely, us three, two Carriers, and the Jews, who all together had but one very indifferent Carabine with a Lock, very foul, and which we could not charge for want of a Gun-stick. The good People were so much afraid of the Turks, that they hid themselves as soon as they saw any of them at a distance. When they could not hide themselves, they put off their Turbant with the white Sesse. We took white Turbants at Angora, that we might not be taken for Franks by the Robbers, who use such without Mercy. We met five arm'd with Lances between Prusa and Lopadi; but they pass'd away very quietly.
A Voyage into the Levant.

The next Day, the 11th of December, we continued our Route in Michalicia, which is part of the Mysia of the Antients, and travell'd till Two of the clock in a great Plain, well cultivated, with some small Hills on it, cover'd with Woods: But in our way we saw only Squetici, a poor Village, to our Right. We had on our Left a Well with Buckets, for the Conveniency of Travellers. Afterwards we pass'd a small River, which throws it self into the Granicus, and quickly found ourselves upon the Banks of this River. The Granicus, whole Name we shall never forget so long as Alexander shall be remember'd, runs from South-East to North, and afterwards towards the North-West, before it falls into the Sea. Its Banks are very high on the West-side: so that the Forces of Darius had a considerable Advantage, had they known how to use it. This River, so famous for the first Battel the greatest Captain of Antiquity gain'd upon its Banks, is at present call'd Soufoughirli, which is the Name of the Village by which it passes. We pass'd the Granicus upon a wooden Bridge, which did not seem to us very safe. The Caravanferas of Soufoughirli are vile Stables with Benches, which are but two feet high, and but just broad enough to lie down cross-ways; ill pav'd, full of Filth, with very bad Chimneys, five or six feet from one another. There are however some Pillars, and antient Marbles in the Village, but without Inscriptions. The Agnus Castus and Yellow Daffodil are common upon the Banks of the Granicus. M. Wheeler took this Daffodil for that with the fistulous Leaves: But I don't understand how he could suppose that Alexander met the Army of Darius upon the Granicus on this side of Mount Taurus, near the Euphrates.

The 12th of December we set out at half an Hour past Four in the Morning, and arriv'd after twelve Hours Journey at Mandragoia, a sorry Village; which we should not have call'd our Eyes on, had there not been some old Marbles. The Pillars of the Caravanfera, where we lodg'd, as old as they are, are but rough form'd, and, according to appearance, will remain a great while in the same Condition.

These Remains of Antiquity have caus'd M. Spon to conjecture that Mandragoia may be the City of Mandrapolis, which Pliny speaks of. To go from Soufoughirli to Mandragoia we crost'd a Mountain, which M. Wheeler took for Mount Timmus: And we could not discover any
Journey to Smyrna and Ephesus.

of the Ruins of that antient Citadel, which it's pretended Alexander caused to be built after the Battel of the Granicus, because we set our before Day. Mount Timnus is not very high, but very wide; and its Sides are cover'd with small Oaks, Spanish Junipers, and Adrachnes. The Iron-Gate is a very bad forfaken Caravanfera in one of its Valleys, upon a Brook, which runs towards the Levant: We happily pass'd all these De-files at a time when the Robbers could not keep the Field.

The 13th of December, after a Route of ten Hours, through Defiles fill'd with Oaks, Pines, and Phillyrea, which they often burn to encrease the Pasturage, we lay at Courougoulgi, and found about half way from Mandragoia the Village of Tchoumklekechi. There are nothing but Storks Nefts upon the Caravanferas of this Route. These Nefts are like great Baskets, hollow'd in form of a Basin, made up of Branches of Trees laid confusedly together. The Storks come there every Year to hatch their Young; and the People of the Country, far from driving them away, have so great a Veneration for them, that they don't dare touch their Nefts. A Stranger would be ill us'd if he should venture to shoot at them.

As to the Brook which runs a little way from Mandragoia, and which M. Spoon took for the Granicus, 'tis the Fourtissar, which falls from Mount Timnus, and which may be the Caius of the Antients. We are this day, the first time, of the Fruit of the Adrachne: This Fruit is very thin upon Bunches, which are branch'd and purpurine, almost oval, half an inch long, chagrin'd with flat Seeds, whereas those of the Arbut-Tree have pointed Seeds. That of the Adrachne ends in a small blackish Nib, half a line long: The Flesh of it is reddish, inclining to an orange, yellowish within, more or less agreeable to the Taste, according to the Condition of the Fruit. They seem to me rougher than those of the Arbut-Tree: Nevertheless they are of the same Make, divided into five Chambers, each fill'd with a fleshly Placenta, charg'd with Seeds one line long, brown, pointed at the Ends, a little crooked, and, as it were, triangular in their length: The Flesh of these Kernels is whitish.

The Origany, which M. Wheeler observ'd upon Mount Sypilus, is very common in all these Parts; as are likewife the Sage of Candia, mention'd by Clusius; the Thyme of Crete, spoken of by the Antients; the
Turpentine, the Echinophora of Columnna, the After Tomentosus Verbasce Folio, the Valeriana Tuberosa Imp. and many other fine Plants.

The 14th of December we travelled but about six Hours, and pass'd over a Mountain not so high and rugged, extended, and divided by many little Dale's, full of great and small Oaks, mix'd with some Pines of Tararà, Phillyreas, Adraiche, Turpentine-Trees. We arriv'd at Baskelambai, a pretty handsome Borough, where we ate good Winter-Melons, as long as those of Vera in Spain; but their Flesh is white, not vinous, tho otherwise very plesant. We pass'd two Rivers before we came to Baskelambai; this Place is situate on a well-cultivated Plain, and they drive a great Trade in Cotton.

The 15th of December we continu'd our Journey in the Plain of Baskelambai, where runs a small River. We afterwards ascended a flat Mountain, and enter'd upon the great Plain of Balamont, where they cultivate a great deal of Cotton. Balamont was our Inn, after a Journey of eight hours. 'Tis a handsome Place, upon a Brook which runs to the South-West. There are several broken Pillars in this Plain; and the two Caravanferas of Balamont, which are separated only by a large Court, are full of Pillars of Marble and Granate, which support its Beams. They have even heap'd together Pieces of Pillars mingled with Capitals and Bases, which make but a very ill Performance. We observ'd in the Village a Capital so well made, that I could not forbear having it engrav'd. The Hills, which are to the right and left, have between them very fine Plains low'd with Cotton. Acksar, or the antient Thyatira, which is one of the seven Churches in the Apocalypse, is to the left of the Road from Balamont. Kiragan is a great Mountain, an Hour and a half from Baskelambai, where there is another Acksar. The Turks much use the Names of Acksar or Karasissar, that is to say, White Castle or Black Castle; of Eksissar or Semissar, Old Castle or New Castle, according as they fancy.

The 16th of December we travel'd from Three in the Morning till Noon, in a pretty flat Country terminated by this great Plain of Magnesia, bounded on the South by Mount Sypilus; and this Mountain, tho very wide from the East to the West, seem'd not by far so high as Mount Olympus: the highest Top of Sypilus is to the South-East of Magnesia, and this City is not much more than half so big as Prusa. These two Cities are
Capitals found at Balamont.
A View of Magnesia from Mount Sypili.
are like one another only in Situation; for there are neither good Churches nor Caravanseras in Magnesia, and they trade only in Cotton. Most of the Inhabitants are Mahometans. The Jews, who are more numerous than the Greeks or Armenians, have but three Synagogues. The Citadel is so much neglected, that it runs to ruin; as does the Seraglio, whose Ornaments are nothing but some old Cypress-Trees. The Verdure is much finer in the Neighbourhood of Prusa, and Mount Syphilus is not to be compared to Mount Olympus; and also the River of Hermus, which seem'd to us to be much bigger than the Granicus, is a great Ornament to the whole Country. This River receives two others into it, whereof one comes from the North, and the other from the East. It runs half a league distant from Magnesia under a Bridge of Wood, supported by Piles of Stone. After having travers'd the Plain from the North-North-East towards the South, it makes a great Elbow before it comes to the Bridge; and running to the South, throws itself into the Sea between Smyrna and Phoece, as Strabo has well observ'd; while all our Geographers make it empty itself into the bottom of the Gulph of Smyrna, on this side the Plain of Menimen. This River forms at its mouth great Banks of Sand, for which reason, the Vessels which come into the Bay of Smyrna are obliged to keep along the Coast, and to pass in view of the old Castle upon the Shore.

We pass'd the Morass between Hermus and Magnesia, over a fine Causey of about a quarter of a league long, in which they have used a great many antique Marbles and Jaspers; there are some in the Walls of the City, but we found no Inscriptions. The Plain of Magnesia, tho' of a surprizing beauty, is almost cover'd over with Tamarisks, and is not well cultivated, except on the East-side: its Fruitfulness is express'd by a Medal in the King's Cabinet; on one side is the Head of Domitia, Wife of Domitian; on the other, a River lying down, holding a Bow in his Right-Hand, and the Horn of Plenty in his Left. Patin has given us one of the like figure: Strabo also observes, that Hermus is one of those Rivers which fatten the Earth with their Mud.

They burn nothing in this City but the Wood of Adracine, with which they are supply'd from Mount Syphilus. The Jewish Merchants of our Caravan obliged us to lie by the 17th of December; and to make up for
for the Loss of Time, provided us with good Wine among their Bre-
thren there, at eight Parats for a thousand Drachmns, as they speak; these
thousand Drachmns weigh two Oques, that is, five Pounds. It was very
cold, and the North Wind blew very hard, but it did not freeze.

WE amused ourselves this day with herborizing upon Mount Sypilus,
which is very steep on the North-side; and among the Plats of Laurel-
Roses and Adrachne, we found upon the Precipices several rare Plants
which we had seen in Candia, especially the Jacea.

THE Goddess Sypilene took her Name from this Mountain; or rather
Cybele, the Mother of the Gods, was named Sypilene, because she was
worship'd in a particular manner upon Mount Sypilus: therefore 'tis not
strange that we see so many Medals of Magnesia, on the Reverse of
which this Goddess is represented, sometimes on the Frontispiece of a
Temple with four Pillars, and sometimes in a Chariot. They also in
Affairs of Importance were used to swear by the Goddess of Mount Sy-
pilus; as appears by that valuable Marble at Oxford, on which is cut the
League of Smyrna and Magnesia, upon the Meander, in favour of King Se-
leucus Callinicus.

FROM the top of Mount Sypilus the Plain shows admirable, and one
fees with abundance of pleasure the Course of the River. Sometimes we
thought on the great Armies of Agesilaus and Tissaphernes, sometimes those
of Scipio and Antiochus, who disputed the Empire of Asia upon these large
Plains. Pausanias affirms, that Agesilaus beat the Army of the Persians
by the side of the Hermus; and Diodorus Siculus relates, that the famous
General of the Lacedemonians, descending from Mount Sypilus, went and
ravaged all the Neighbourhood of Sardis. Xenophon says, the Battel was
fought by the side of the Paitolus, which throws itself into the Hermus.

AS to the Battel of Scipio and Antiochus, it was fought between Mag-
nesia and the River Hermus, which Titus Livy and Appian call the River of
Phrygia. This great Action, which gave the Asiaticks so high an opinion of
the Roman Valour, was perform'd in the Road from Magnesia to Thyatira,
the Ruins whereof are at Ackissar or White Castle. Scipio had caused his
Troops to advance on this side; but having intelligence that Antiochus
was encamp'd advantageously about Magnesia, he pass'd the River with
his Army, and forced the Enemy to come out of their Trenches, and
give
give him Battel. There were, says Florus, in this King's Army Elephants of a prodigious Bignefs, who shin'd with Gold, Silver, Ivory, and Purple, with which they were cover'd. This Battel, which was the first the Romans won in Asia, secure'd them the Country till the Wars of Mithridates.

AFTER the Taking of Constantinople by the Earl of Flanders, John Ducas Vatatze, Son-in-law and Successor of Theodorus Lascaris, fix'd the Seat of his Empire at Magnesia, and reign'd there three and thirty Years. The Turks made themselves Masters of it under Bajazet; but Tamerlane, who took him Prisoner in the famous Battel of Angora, after having plunder'd Prufa, and the Places thereabout, came to Magnesia, and caus'd all the Riches of the Cities of Lydia to be carried thither.

THE Sicilian War being at an end between the Count de Valois, and Frederick King of Sicily, Son of Peter of Arragon, the Catalans, who had serv'd under Frederick, enter'd themselves among the Troops of Andronicus, Emperor of Constantinople, who was at war with the Turks. Roger de Flor, Vice-Admiral of Sicily, came into Asia, at the head of the Catalans, and beat the Mahometans in 1304, and 1305: but the Disorders and Violences committed by the Catalans against the Greeks, having oblig'd those of Magnesia, supported by Ataliotes their Governour, to rise against the Garifon of the Catalans, and cut their Throats; Roger, who had left his Treasures there, came and besieged the Place, which defended it self so well, that he was forc'd to retreat.

AMURAT II. chose Magnesia, wherein to spend the Remainder of his Days in quiet, after he had plac'd his Son Mahomet II. upon the Ottoman Throne; nevertheless the Wars which the King of Hungary, and John Hunniades, rais'd against him in Europe, forc'd him to quit his Retirement, for his Son was too young to bear the Burden. Amurat pass'd the Canal of the Black Sea at Neocastron, came to Adrianople, and march'd against the Christian Princes: the King of Hungary was kill'd, and Hunniades put to flight.

AFTER this signal Victory, the Vifiers, by their Instances, prevail'd with the Sultan to take upon him the Administration, and Mahomet retir'd to Magnesia. The Turks made a small Province of the Country about this Place, whereof Magnesia was the Capital, and where Corcos Son of Baja-
A Voyage into the Levant.

II. reign'd. The great Solyman II. also resided at Magnesia, till the Death of his Father. Sultan Selim made himself Master of it, and drove out another Coret, an Ottoman Prince. There is no Baila at Magnesia, but one Mouffelin and one Sardar are there in Command. The Greeks there are very poor, and have but one Church.

THE 18th of December we again ascended Mount Sipilus, to go to Smyrna. The way is rough, and the Mountain is very steep. Plutarch likewise says it was call'd the Thunder Mountain, because it thundred there more frequently than in other Places thereabout; and it is probably for this reason, that at Magnesia they have 'stamp'd Medals of M. Anælius, Philip the elder, Herennia and Etruscilla, whose Reverse represents Jupiter arm'd with Thunder-bolts. After eight Hours Journey, we arriv'd at Smyrna. There is nothing commoner in this Route, than the Adrachne; with it they heat Ovens, and cover the tops of Garden-Walls and Vineyards, to secure them from the Rains.

SMYRNA is the finest Port at which one can enter into the Levant, built at the bottom of a Bay, capable of holding the biggest Navy in the World. Of the seven Churches in the Apocalypse, 'tis the only one which remains in any Reputation: It owes this Advantage to St. Polycarp, to whom St. John, who had rais'd it into a Bishoprick, writ by Command of our Lord, Be thou faithful unto Death, and I will give thee a Crown of Life. The other Cities St. John counseled by our Lord's Command, are either miserable Villages, or utterly ruin'd. The illustrious City of Sardis, so renowned for the Wars of the Persians and Greeks; Pergamus, the Capital of a fine Kingdom; Ephesus, which gloried in being the Metropolis of all Asia; these three famous Cities are small Boroughs built with Clay and old Marbles. Thyatira, Philadelphia, Laodicea, are not known but by some remaining Inscriptions, wherein we find their Names mention'd.

SMYRNA is one of the largest and richest Cities of the Levant. The Goodness of Port, so necessary for Trade, has preserv'd it, and caus'd it to be rebuilt several times, after it had been destroy'd by Earth-quakes. 'Tis as it were the Rendezvous of Merchants from the four Parts of the World, and the Magazine of the Merchandize they produce. They reckon fifteen thousand Turks in this City, ten thousand Greeks, eighteen hundred
A View of Smyrna

The Citadel
The Ruins of the Theatre
The Church of St. Polycarp near the circus
Journey to Smyrna and Ephesus.

hundred Jews, two hundred Armenians, as many Franks. The Turks have nineteen Mosques, the Greeks two Churches, the Jews eight Synagogues; the Armenians one Church, and the Latins three Convents of Religious. The Latin Bishop has but an hundred Roman Crowns Income; the Greek Bishop has one thousand five hundred Piaflers. Tho the Armenian Bishop subsists barely on the Alms of those of his Nation, he is better provided for than all the Christian Prelates. They gather these Alms on Festivals and Sundays, and they say it amounts to six or seven Purles a year.

The Situation of Smyrna is admirable. The City extends itself all along the Shore, at the foot of a Hill which commands the Port. The Streets are there better enlightened, better pav’d, and the Houses better built than in other Cities upon the Continent. The Franks Street, which is the finest in Smyrna, runs all along the Port. It may be said it is one of the richest Magazines in the World: the City is plac’d in the Center of the Trade of the Levant, eight days Journey from Constantinople by Land, and four hundred Miles by Water; five and twenty days Journey from Aleppo, by the Caravans; six days Journey from Cogna, seven from Cutaya, and six from Sattalia.

There is no Baffa in Smyrna, but only one Sadar, who commands two thousand Janizaries; lodg’d in and about the City. Justice is administered there by a Cadi. The French in 1702 had about thirty Merchants there well settled, without reckoning many other Frenchmen, who drive a less considerable Trade. The English were as numerous, and their Trade flourishing.

At the time when we were at Smyrna, the Dutch were not above eighteen or twenty Merchants, well settled, and much esteem’d. There were but two Genoese, who traded under the Protection of France. There was a Consul from Venice, tho there was not one Merchant of that Nation. It was Signior Lupazzolo, a venerable old Man, of one hundred and eighteen Years of Age, who boasted he was in the third Century of his Life, for he was born about the End of 1500, and we look’d upon him as the Head or the oldest of all Mankind. He was of a middling Stature, and square; he died a little after. They said he had had near sixty Children of five Wives he had married, without reckoning
koning his Mistresses and Slaves, for the good Man was of an amorous Disposition. It is very certain that his eldest Son died before him at the Age of eighty five, and the youngest of his Daughters was but six Years old at that time.

THE Caravans of Persia are continually arriving at Smyrna from All Saints to May and June. They bring thither sometimes near two thousand Bales of Silk a Year, without reckoning the Drugs and Cloths. Our French bring from thence Cochineel, Indigo, Sarpaparilla, Brasil, Campechy, Verdigreafe, Almonds, Tartar-Powder, Cinnamon, Cloves, Ginger, Nutmegs. Cloths of Languedoc, Serges of Beauvais, Serge de Nimes, Pinchinats, the Satins of Florence, Paper, fine Tin, good Steel and Enamels of Nevers, go off very well there. Before our Trade was settled thither, the Merchants of other Nations call’d us Mercanti di Barretti, because we then, as now, furnish’d them with almost all their woollen Bonnets and Caps. We also carried thither Earthen Ware, but the greatest Quantity comes thither from Ancona. The French Foines are much in esteem there, especially those of Dauphine, which are us’d for Furs. A Fur for a Veste is sold from fifty to eighty Crowns: they mix those of the deepest Colours with the Samour, which is the Sable or Foine of Muscovy. They use more of these Foine-Skins, which are brought from Sicily, than of those which come from France; but they are cheaper, because those from France are upon the foot with the Foines of Armenia and Georgia.

Besides the Silks of Persia, and the Thred made of the Goats Hair at Angora and Beibazar, which are the richest Commodities of the Levant, our Merchants bring from Smyrna Cotton spun, or Caragack, Cotton rough in Bags, fine Woollens, Bastard-Woollens, and those of Melelin, Nut-Galls, Wax, Scammony, Rhubarb, Opium, Aloes, Tutty, Galbanum, Gum-Arabick, Gum-Adragant, Gum-Ammoniack, Semen-contra, Frankincense, Zedoaria, large and ordinary Carpets.

The whole Trade is carried on by the Interposition of Jews, one can buy or sell nothing but what must pass thro their Hands. We may call them Chifons, and miserable, but ’tis they put all into motion. We must do them justice, and own they have better Capacities than other Merchants; besides, they live at Smyrna well enough, and make a very

* handsome
Journey to Smyrna and Ephesus.  

handsome Appearance, which is very extraordinary among a People who study nothing but how to save. Foreign Merchants live together very genteelly, and don’t fail in any Visits of Ceremony or Decency. The Turks are seldom seen in the Franks Street, which is the whole Length of the City. When we are in this Street, we seem to be in Christendom; they speak nothing but Italian, French, English or Dutch there. Every body takes off his Hat, when he pays his respects to another. There one sees Capuchins, Jesuits, Recolets. The Speech of Provence shines there above all others, because there are more from Provence than any other Parts. They sing publickly in the Churches; they sing Psalms, preach, and perform Divine Service there without any trouble; but then they have not sufficient Regard to the Mahometans, for the Taverns are open all Hours, Day and Night. There they play, make Good-Cheer, dance after the French, the Greek, and the Turkish Manner. This Quarter would be very fine, if there was a Key at the Port; but the Sea beats up to the very Sides of the Houses, and the Boats enter, as I may say, into the very Warehouse.

M. R O T E R, our Consul, maintains the Honour of our Nation there very worthily; he dwells in a small Palace, where Men of Fashion are receiv’d very agreeably: he is withal very well made, wife, of good Parts, generous, and applies him self very much to every thing which regards the Honour or Interest of the French. As he had the Complaisance to lodge us in his House, we were there when the English and Dutch Merchants came to wish him a merry Christmas. His Buffet was well furnish’d; for besides the Wines of the Country, there was plenty of French, Italian, and Spanish Wines; there was no want of Liquors, or the different Fruits, according to the Season; thus they spent the Feast, to which our chief Merchants were invited for the Honour of our Nation. After the ordinary Compliments were over, they gave every body to drink; and you must pledge, or seem to do so by putting the Glass to the Mouth. The Consul was oblig’d to drink above a hundred times of all sorts of Wine. When the English and Dutch were retir’d, came the Greeks and Armenians in their turn. Our Merchants go likewise to make their Compliments to the English and Dutch Consuls, by whom they are receiv’d much in the same manner, that is to say, with Bottle and Flags; but by good Luck not on the same Day, for they reckon accor-
A Voyage into the Levant.

ing to the Old Stile. The Consuls don't visit one another upon these occasions, but satisfy themselves with sending their mutual Compliments by their Interpreters.

After we had rested ourselves some days at M. Royer's, where we found every thing we could wish for, to make amends for what we had undergone in such long Journeys; that is to say, abundance of Good-

Cheer, charming Conversation, all the Gazettes, and a Library: we went to take a walk by the side of the Castle which stands on the shore, with the Chancellor of the Nation, and some of his Friends well arm'd, as were likewise their Servants. This Precaution is necessary when there are any Barbary Vessels near Smyrna; for the Soldiers and Seamen, who ramble about upon the shore, seize on Persons as soon as they perceive they have discharged their Fuzees at any sort of Game.

The Castle, of which I have the honour to send you a Plan, is a square Fort, whose Sides are about a hundred paces long, flank'd with four mean Bastions, and defended by a square Tower which stands in the middle: the Inclosure of it is low, with Battlements; the Cannon, which are without Carriages, are as big as at the Castles of the Dardanelles.

This Place is surrounded with Marshes, which are passable, and full of Snipes. After having pass'd a small Forest of Olives, we found at the foot of one of the Hills which face the Road where the Ships ride, some hot Baths almost abandon'd. Perhaps these are the same Strabo speaks of, in his Description of the Places which lie in the way between Clazomene and Smyrna: this Author assures us, that he there found a Temple of Apollo, and hot Water. Of the antient Building of these Baths, which were very fine if we may judge by the Ruins, there remains nothing at present but one little Cellar, in which is the Reservoir into which two Pipes empty themselves, one of hot Water, the other of cold. These Baths are to the South-East of Smyrna, but the Water seem'd not so hot as that at Milo. As for the Temple of Apollo, it can't be far off, and the English Consul's Chaplain assured me he had discover'd the Ruins of it. He is a pretty Gentleman, and a good Antiquary; I communicated to him the Inscriptions I had copy'd at Angora. We were at my Return from Ephesus to have had some Conversations upon our Discoveries, but during my absence he went to Constantinople to my Lord Paget; and then
Bay of Smyrna

Cape Calaberno or Cara Borvon

Metelin

Spalmadori

Port Dafien

Port of Ilio

The Road

Smyrna

Castle of Vourta

Isles of Vourta
Journey to Smyrna and Ephesus.

into England; so that I learnt nothing more of the Temple of Apollo: I hope Mr. Sherrard, who is at present Consul of that Nation, will inform us of all the Antiquities of Smyrna, and the Places adjacent; for he is a very learned Man, and full of Zeal for the Perfection of the Sciences: he has given me some light into the Situation of Clazomene, and its Islands.

CLAZOMENE, which they take to be the Village of Vourla, was an illustrious City in the flourishing time of Greece, and had great part in the Peloponnesian War. The Persians thought it so necessary for their Designs, that they not only seiz’d on it, but likewise took care to reserve it to themselves in that famous Peace of Antalcidas. Augustus is call’d the Founder of this City, upon a Medal in the Elector of Brandenburgh’s Cabinet: but this Emperor was only the Restorer of that Place. Clazomene formerly kept Smyrna and all the Country about the Bay in so much awe, that Tzachas, a famous Mahometan Corfair, was obliged to get possession of it, when he fix’d himself at Smyrna under Alexis Comnenus.

ONE can’t better set out the Situation of Clazomene, than by the Islands which are at the Entrance of the Bay of Smyrna, after doubling the Cape of Carabouron. Strabo reckons eight in number: Pliny speaks but of four: they are near the shore, on this side the Castle. The Turks know them by the name of the Isles of Vourla.

PAUSANIAS says that Clazomene was firm Land, and that the Ionians fortify’d it, to put a stop to the Conquests of the Persians; however, they were so terrify’d with their Progress, after the taking of Sardis, that they pass’d into one of the Isles over against the City, thinking themselves much safer there, because the Persians had yet no Fleet. Afterwards Alexander the Great made it a Peninsula, by a Jetree of two hundred and fifty paces long, on which they went from the Island to the Continent. To avoid the great and dangerous Tour of Carabouron, this great Prince open’d a Plain cross Mount Mimas, which led to Erythrea; a famous City and Sea-Port over against Scio; so that disembarking at Erythrea, they pass’d by this new Road to Clazomene, in the same manner as now disembarking at Seagi they go to Smyrna by Land, without entering the Bay. Perhaps Seagi is a Corruption of Teus, for the Greeks for the most part pronounce the T like S; of Teus they make Senus, and so Seagi.
'Tis a Country of good Wine: we had a Medal of Augustus, with a Legend of this City, and a Reverse representing Bacchus standing, clothed like a Woman, holding a Pitcher in his Right-hand, and a Thyrsus in his Left: by Flattery they have set round the Head of Augustus, that he was the Founder of this City.

The Antients call that Chain of Mountains Mineas, which occupy the Peninsula which they named Myonnes, or the Isle of Field-Mice, wherewith all the Coast of Asia is infested. The two principal Summits of this Mountain are call'd the Brothers, because they seem equal, and stand one by the other like Twins. The Country Folk call them Pouflos, that is Breasts, according to the Fancies of the antient Greeks, who thought the Points of Mountains resembled Breasts. M. Morel, who surpassed the greatest Antiquaries of his Time, by the wonderful Correctness of his Designs, thought Clazomene was the antient City of Gryniam, which gave the Name of Grynium to Apollo. Cybele, the Mother of the Gods, was much worship'd at Clazomene, and bore the Name of the City, as one may see upon the Medals of Valerian. They also there worship'd Diana with white Eye-brows, as we learn from some Medals of Gallienus. It would be very pleasant to go and rake among the Ruins of Vourla.

Some days after, we went to the old Castle of Smyrna, situate on a Hill which commands the City. The Turks have quite demolish'd one of the finest marble Theatres in Asia, which stood upon the Brow of this Mountain, on the side which looks to the Road where the Ships lie. They have used all these Marbles in building a fine Bezestehin and a great Caravanfera. The antient Castle, built by John Ducas, is upon the top of this Hill; its Circumference is irregular, and favours of the Times of the later Greek Emperors, under whom they used the finest Marbles in the building of the Walls of Cities. One sees before the Gate of this Castle, a famous Tree, which the Greeks pretend to be a Shoot of St. Polycarp's Staff. As far as I can judge of it, at the beginning of January, by a Branch I cut off from it, which began to lose its Leaves, it is the Micocoulier which we observ'd in our Route of Tocat. To the right, and by the side of the Gate, is mortiz'd into the Wall the Butt of the pretended Amazon Smyrna, about three feet high; but it does not seem to have
The Castle upon the Point at Smyrna——

An Amazon's Head at Smyrna.
have been ever very handom, and the Turks have used it ill, by striking their Fuzees against it to break the Nose off. It is certain, this Bust has none of the Attributes of an Amazon: whereas on the Medals which are stamp'd with the Legend of this City, the Amazon who founded it is distinguish'd by an Ax with a double Edge, and a Shield. In the first Times the Figure of this Heroine was as the Symbol of the City, as appears by the Reverse of the Medals which were stamp'd in token of the Alliances made between the Smyrneans and their Neighbours.

There is nothing in the Castle which is worth seeing; the Turks have built an ordinary Mosque there. Upon the North Gate there are two Eagles, very ill design'd, and an Inscription so high, that we could not read it. The Place where the Castle now stands, was taken up, in the flourishing time of Greece, by a Citadel under the protection of Jupiter Acreus; or who presided over lofty Places. Pausanias assures us, that the top of the Mountain of Smyrna, call'd Coryphaeus, gave the Name of Coryphaeus to Jupiter, who had a Temple there. M. de Camps has a fine Medaillon, whereon this God Acreus is represented sitting, as he is likewise on another Medal of Vespasian, where the same God sits, holding a Victory in his Right-hand, and a Spear in the other.

Many other Medals of Smyrna help us to know the Rank it held among the Cities of Asia. The Citizens boast, says Tacitus, to be the first in all Asia, who rais'd a Temple to Rome under the Name of Rome the Goddess, in the very time while Carthage stood, and that there were powerful Kings in Asia, who as yet knew nothing of the Roman Valour. Smyrna was made Neocore under Tiberius with a great deal of distinction; and the most famous Cities of Asia having ask'd permission of that Emperor to dedicate a Temple to him, Smyrna was prefer'd to them. It became Neocore of the Caesars, whereas Ephesus was only so of Diana; and at that time the Emperors were much more fear'd, and consequently more honour'd than the Goddesses. Smyrna was declared Neocore the second time under Adrian, as the Oxford Marbles shew. Again it had the same Honour, and took the title of First City of Asia under Caracalla, which it retain'd under Julia Masa, Alexander Severus, Julia Mamaea, Gordianus Pius, Otacilla, Gallienus, and Saloninus.
GOING out of the Castle, we went to see the Remains of the Circus, which are on the left. We pass'd before a Chappel half ruin'd, where they shew us the Fragments of the Tomb of St. Polycarp, who was the first Bishop of Smyrna; who not only had the happiness to be a Disciple of St. John, but was made a Bishop by the Apostles themselves. After having go vern'd his Church a long time, he was burnt alive at the Age of Ninety Five or Six, under Aurelius or Antoninus Pius. The Acts of his Life say this holy Tragedy was acted in the Amphitheatre of Smyrna; so that it is more probable it was done in the Theatre which we have been speaking of, than in the Circus we are going into.

THIS Circus is so much destroy'd, that no more of it remains, as I may say, but the Mould; they have carry'd away all the Marbles, but the Pit retains its ancient Figure. It is a kind of Dale of four hundred sixty-five feet long, and one hundred and twenty wide; the Top is terminated in a Semicircle, and the Bottom opens in a Square. This Place is made very pleasant by the Mole-Ear, for the Waters don't stand there. We must not judge of the true Bigness of the Circus or Stadium by the Measures we have given; we know that this sort of Places were ordinarily but one hundred and twenty five paces long, and that they were call'd Diauli, when they were twice as long. From this Hill we discover all the Champain of Smyrna, which is perfectly fine; the Wines whereof were much esteem'd in the Times of Strabo and Athenaeus.

NOTHING can give a finer Idea of the Magnificence of the ancient Smyrna, than the Description Strabo has given us of it. When the Lydians, says that Author, had destroy'd Smyrna, all that part, for about four hundred Years, was inhabited only in small Villages; but Antigonus rebuilt it, and afterwards Lykimachus. 'Tis at present the finest City in Asia. One part is built upon the Mountain, but the greatest part stands in the Plain upon the Port; over against the Temple and Gymnasium of Cybele. The Streets are the most beautiful that can be, running at right Angles, and paved with fine Stones. There are large and fine Porticos, a publick Library, and a square Portico, where stands the Statue of Homer; for the Inhabitants of Smyrna are very fond of having Homer to have been born there, and they have stamp'd a Copper Medaillon, which they call Homercion. The River Meles
Journey to Smyrna and Ephesus.

Meles runs along by its Walls. Among the other Conveniences of the City, there is a Port which may be shut up at pleasure.

Such was Smyrna in the time of Augustus; and it seems as if they had not then built either the Theatre or the Circus, for Strabo would not have forgot them. So that M. Spon very well conjectures, that the Theatre was built under Claudius, for one finds the Name of that Emperor upon a Pedestal. Strabo informs us, that the Lydians had destroy'd a City more antient than that which he described; and 'tis of this that Herodotus speaks, when he says that Giges King of Lydia declared War with the Smyrneans, and that Halles, his Grandson, took it. It was afterwards ill used by the Ionians, surpriz'd by the Colophonians; afterwards restored to its own Citizens, but dismember'd from Aetolia. M. Spon writes, that this antient Smyrna was between the Castle on the shore and the present City; there remain still some of its Ruins upon the Water-side.

The Romans, to preserve to themselves the finest Port in Asia, always treated the Smyrneans very kindly; and they, not to expose themselves to the Roman Arms, carry'd it very fair with them, and were very faithful to them. They put themselves under their protection during the War with Antiochus; only Cassius, the Roman Proconsul, was ever unfortunate near this City. He was not only over come by Aristoniceus, but taken and put to death; his Head was present to his Enemy, and his Body bury'd at Smyrna. Perpenna soon avenged the Romans, and took Aristoniceus captive. In the Wars of Cæsar and Pompey, Smyrna declared for the latter, and furnish'd him with Ships. After the death of Cæsar, Smyrna, which inclined to the side of the Conspirators, refus'd entrance to Dolabella, and receiv'd the Consul Trebonius, one of the principal Authors of the Dictator's death; but Dolabella imposed upon him so well, that entering the City by night, he seiz'd him, and martyr'd him in two days. Dolabella however could not keep the Place; Cassius and Brutus came thither to take their measures.

All that was past was forgot when Augustus was become peaceable Possessor of the Empire. Tiberius honour'd Smyrna with his good Will, and regulated the Rights and Privileges of the City. M. Aurelius rebuilt it after a great Earthquake. The Greek Emperors, who posses'd
it after the Romans, lost it under Alexis Comnenus. Tzachas, a famous Mahometan Corsair, seeing the Affairs of the Empire very much embarass'd, seiz'd Clazomene, Smyrna, and Phoece. The Emperor sent thither his Brother-in-law John Ducas, with an Army by Land, and Caspax with a Fleet. Smyrna surrender'd without striking a Blow: that Government was given to Caspax, who returning to the City, after he had been to accompany Ducas, was stabb'd with a Sword by one Sarrafin: this Wretch had robb'd one of the Citizens of a large Sum of Money, and seeing his Condemnation unavoidable, vented his Fury upon the Governour.

THE Mahometans, in the time of Michael Paleologus, who drove the Latins from Constantinople, seiz'd on almost all Anatolia. Atin, one of their chief Generals, took Smyrna, under Andronicus the elder. Homur his Son succeeded him; and as he was taken up in ravaging the Coasts of the Propontis, the Knights of Rhodes took possession of the Country about Smyrna, and built the Fort St. Peter. Homur return'd to Smyrna, and viewing the Fort, which was not yet finisht, receiv'd a Wound with an Arrow, of which he died. During the Life of Homur, who was call'd the Prince of Smyrna, the Latins burnt his Fleet, and took the City. The Patriarch of Constantinople, who had been made by the Election of the Pope, judging it proper to say Mass in the principal Church, was there surpriz'd by Homur's Troops, who having put the Latins to flight, beheaded him in his Pontifical Habit, and massacred the Nobility who were about him. Some Genoese Historians refer an Expedition the Genoese made upon these Coasts, under the Doge Vignosi, to the Year 1346, wherein they added to their former Domains, Scio, Smyrna, and Phoece. It seems as if they did not keep Smyrna long, because Morbassian besieg'd it by Order of Orca II. Emperor of the Turks, who had married one of the Daughters of the Emperor Cantacuzenus.

AFTER the Battel of Angora, Tamerlane besieg'd Smyrna, and encamp'd very near to Fort St. Peter, which the Knights of Rhodes had built, and whither the greatest part of the Christians of Ephesus had retir'd. Ducas, who has given an account of this Siege, relates two Circumstances of it which are very singular. 1. That Tamerlane caus'd the Entrance of the Port to be fill'd up, by ordering every Soldier to cast in a Stone. 2. That he had built there a Tower, after a new Order of Architecture, compos'd
Journey to Smyrna and Ephesus.

compos'd in part of Stone, and in part of dead Mens Skulls, rang'd in order like inlaid Work, sometimes full-fac'd, and sometimes sideways. After the Retreat of the Tartars, Smyrna remain'd in the power of Cineites, Son of Carasupasi Commandant of Ephesus, who had been Governor of Smyrna under Bajazet. Nevertheles, Musulman, one of the Sons of Bajazet, jealous of the Greatnes of Cineites, pass'd into Asia in the Year 1404, with design to humble him. Cineites made a strong League with Caraman, Sultan of Iconium, and Carmian another Mahometan Prince, but they made Peace without coming to an Engagement. Cineites had not such good Success with Mahomet I. another Son of Bajazet. Mahomet came to besiege Smyrna, which they had well fortified, and flor'd with Ammunition. Cineites retir'd to Ephesus, and the Great Master of Rhodes endeavour'd with all possible Expedition to repair Fort St. Peter, which Tamerlane had raz'd; the City surrender'd after ten Days Siege. Mahomet caus'd the Walls to be demolish'd, and beat down a Tower the Great Master of Rhodes had caus'd to be built at the Entrance of the Port. Since that time the Turks have remain'd peaceable Masters of Smyrna, and have rebuilt the Tower, or to speak more properly, have built a kind of a Castle on the Left of the Entrance into the Galley-Port, which is the antient Port of the City.

WE walk'd out at the other end of Smyrna, at the end of the Franks Street, toward the Gardens which are water'd by the River Meles. 'Tis the noblest Stream in the World, in the Republick of Letters. The greatest Poet was born upon its Banks, and as the Name of his Father was unknown, he bore the Name of this River. A fair Adventurer nam'd Critheis, driven from the City of Cuma, by the Shame of finding herself with Child, and being destitute of Lodging, came to lie in here. Her Child afterwards loft his Sight, and was therefore called Homer, that is to say, Blind. It is not necessary to say his Mother married Phanius, a Schoolmaster and Musician of the City. An ingenious Woman never wanted a Husband. Smyrna, illustrious for the Birth of so great a Poet, did not only erect a Statue and Temple to him, but likewise stamp'd Medals with his Name. Amastris and Nice, its Allies, did the like, one with the Head of M. Aurelius, and another with the Head of Commodus. As for the River Meles, tho it hardly turns two Mills, I leave you to guess.
whether it was forgot upon these Medals. It is become a very poor one since the time of Pausanias, who calls it the fine River. This Stream, at the Head of which Homer employed himself in a Cavern, is represented upon a Medal of Sabin, under the Figure of an old Man, leaning with his Left Hand upon an Urn, holding a Horn of Plenty in his Right. It is also represented upon a Medal of Nero, with the simple Legend of the City, as likewise upon those of Titus and Domitian.

A MILE or thereabouts on the other side the Meles, in the Road to Magnesia, to the Left in the middle of a Field, they still shew the Ruins of a Building they call the Temple of Janus, and which M. Spon suppos'd to be that of Homer; but since the Departure of that Traveller, they have utterly demolish'd it, and that Quarter is fill'd with fine ancient Marbles. Some Paces thence runs an admirable Spring, which turns constantly seven Mill-stones in one Mill. What pity it was that Homer's Mother did not come to be deliver'd near so fine a Fountain. One sees there the Fragments of a great Marble Edifice, call'd the Baths of Diana; these Fragments are very magnificent, but there are no Inscriptions.

If we go from the Baths of Diana into the Fields of Meneme, besides that they are very fruitful in Melons, Wines, and all sorts of Fruits, we find the Earth there full of a natural fix'd Salt, which they use instead of Saltweed to make Soap.

THE 25th of January we went from Smyrna for Ephesus, about nine in the Morning. At going out of the City, we enter'd upon a Military Way, which is still pav'd with large Pieces of Stone, cut almost like Lozenges. Three Hours from Smyrna we pass a pretty handsome Stream, which runs into the Sea; but we met another near four Hours from thence, which may pass for a little River. The Country is flat, uncultivated, cover'd in some Places with small Wood like Underwood, mix'd with Pines. We drank good Coffee on the Road, in a Meadow where a Turk had a Stall, or small moveable wooden House. We arriv'd about half an hour after four at Tcherpicui, a poor Village in a great uncultivated Plain, where we saw the Remains of a great old Wall of Stone, which has been an Aqueduct, according to the People of the Country, to carry Water to Smyrna.
1. The Castle of Ephesus or of Celsus inhabited by Turks.
2. The Ruins of an older Castle with a Gate of Bas-reliefs.
3. The Church of St. John converted into a Mosque.
4. The Town of Celsaleuc inhabited by Turks.
5. A ruined Aqueduct.
6. The Ruins of St. Temple of Diana.
7. The Remains of St. Gate where is
8. Inscription to Memoire.
9. A Morask at the head of which stood Diana's Temple.
11. Ruins & Columns at the Mouth of the Caister.
12. The Lake.
14. A Ferry where they pass River to go from Scalanova to Smyrna.
15. The Bridge & Road from Ephesus to Smyrna.
16. The Road from Ephesus to Scalanova.
Journey to Smyrna and Ephesus.

FROM the Plain of Teherpicui to Ephesus is a continued Range of Mountains, whose Woods and Desiles are full of Robbers in the fine Season. We met with nothing but Stags and Wild-Boars; but we were agreeably surpriz'd to see the Hills naturally cover'd with fine Olives, which without Culture bring excellent Fruit, which is all lost, for want of People to gather it. As we drew nigh to Ephesus on the Right, the Mountians are frightful, steep, and perpendicular, and make but a hideous Sight. We pass the Cayfere, half a League on this side Ephesus. This River, which is very swift, runs under a Bridge built with antique Marbles, and turns some Mills. We enter afterwards upon the Plain of Ephesus, that is to say, into a great Baton shut up on all sides, except towards the Sea, with Mountains; the Cayfere winds in this Plain, but it does not make so many Turnings as M. Spon represents by much; and those of the Meander, which are much more twisted, don't come near those of the Seine below Paris; I am surpriz'd that our Poets have never describ'd them. The Cayfere has been represented on Medals; there are some with the Heads of the Empeors Commodus, Septimius Severus, Valerian, Gallienus.

WE in vain sought for another River, which the Antients speak of, which water'd the Country about Ephesus; without doubt it throws itself into the Cayfere above the Bridge. In reality they told us at Ephesus, that the Cayfere receives a considerable River beyond the Mountains which lie to the North-East, which agrees very well with the Medal of Septimius Severus, on which the Cayfere is represented under the Form of a Man, as being a River which discharges itself into the Sea; and the Kenchrios, which is the River we are speaking of, under the Figure of a Woman, to signify that it runs into another. Besides these Figures, a Diana with several Breasts is represented on one side upon the same Reverse, and on the other a Horn of Plenty. All this signifies the Fruitfulness which these Rivers procure to the Lands of Ephesus. The Seine and the Marne, which bring so great Riches to Paris, would, in my opinion, well deserve a Medal.

'TIS a melancholy thing to see Ephesus, a City formerly so famous, that Stephanus Byzantinus calls it Epiphanestate, at present reduced to a miserable Village, inhabited by thirty or forty Greek Families, which certainly, as M. Spon observes, are not capable of understanding the Epistle.
St. Paul writ to them. The Threatning of our Lord is fulfill'd upon it, I will remove thy Candlestick out of its place, except thou repent. These poor Greeks are among old Marbles, and near a fine Aqueduct built of the same Stones. The Citadel, where the Turks are retired, stands upon a little Hill, which stretching from North to South, commands the whole Plain; this is perhaps the Mount Pion of Pliny. The Inclosure of this Citadel, which is fortify'd with many Towers, has nothing magnificent; but some paces thence, on the South side, one sees the Remains of another Citadel more antient, much finer, and whose Works were cover'd with the finest Marbles of antient Ephesus.

There remains still a Gate of a very good Taste, built of the same Fragments. I don't know for what reason it is call'd the Gate of the Persecution. It is remarkable for three Bas-Reliefs upon the Mould; that on the left was the finest of all, but it is most abused. It is about five feet long, and two and a half high, and represents a Bacchanal of Children, who roll upon Vine-Branches. That in the middle is one foot higher than the other, and twice as long. The last is almost as high, but not above four feet long. The Gate of the Persecution turns from the South to the South-South-East; this Gate was defended by Works which were pretty irregular, which were enlarg'd as there was occasion, as may be seen by the Ruins; for as they tumble down, one sees other Marble Works which had been cover'd over.

To the South, and at the foot of the Hill whereon the Castle is built, stands the Church of St. John, converted into a Mosque. I don't know whether it be the same which Justinian caused to be built there; but it is certain, that from this great Evangelist comes the name of Aiasalone, under which Ephesus is known by the Greeks and Turks. The Greeks call St. John Aios Scolagos, instead of Agios Theologos, the Holy Divine, because they pronounce the Theta as a Sigma: from Aios Scolagos they have made Aiasalone. The Outside of this Church has nothing extraordinary. They say there are fine Pillars within: but besides that the finest Pieces of the Ruins of Ephesus were carry'd to Constantinople for the Royal Mosques, the Turk who keeps the Key was absent when we were there. 'Tis believed, that after the death of Jesus Christ, St. John chose Ephesus for the Place of his Residence, and that the Holy Virgin retir'd thither also.

*
St. John, after the death of Domitian, came to take the Care of the Church of Ephesus, and found that St. Timothy, its first Bishop, had been martyr'd there.

The Aqueduct, which still remains to this day, tho' half ruin'd, is to the East; it was the Work of the Greek Emperors, as also the ruin'd Citadel. The Pillars which support the Arches are built of very fine Pieces of Marble, intermingled with Pieces of Architecture; and there are Inscriptions which speak of the first Caesars. These Pillars are square, higher or lower according as the Level of the Water required, but the Moulds of the Arch are all of Brick. This Aqueduct serv'd to bring Water to the Citadel and to the City, from the Spring of Halitee which Pausanius speaks of. It was spread over the City by Brick Pipes or Gutters, made in small square shape, and fasten'd upon some one of the Pillars. This City extended itself principally to the South, and all this part is full of Ruins; but Ephesus has been demolish'd so many times, that one can know nothing.

As for the Inscriptions, we copy'd some; for besides that we could read but a few, the others are so high, that it is impossible to explain them: we can get neither Ladders nor Trestels among the Greeks.

The next day we travers'd the Plain to go and view the Ruins of the famous Temple of Diana, which pass'd for one of the Wonders of the World. This great Edifice was situate at the foot of a Mountain, and at the head of a Morass. Pliny thinks they chose that marshy place, as least expos'd to Earthquakes; but at the same time they enter'd into a vast Expence, for they must make Drains to carry off the Water which came down the Hill, and throw it into the Morass and the Cayfre. These Drains or Vaults are what they now unreasonably take for a Labyrinth; by looking into them, one may be fully convinced, that they never were of any other use but to carry off the Water. My Opinion is confirm'd by Philo Byzantinus, who agrees that they were obliged to make very deep Ditches and Passages, wherein they used such a quantity of Stone, that they almost empty'd all the Quarries in the Country. For the securing the Foundation of these Conduits or Sewers, which were to bear a Building of so prodigious a weight, Pliny says they laid Beds of Charcoal well ramm'd, and upon that other Beds of Wool. This wonderful Temple,
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had caus'd to be made in the Trunk of an Elm, where probably
the Image of the Goddefs was placed. 'Twas not doubtlefs of this Tem-
ple of the Amazons that Pindar speaks, when he says they caus'd a Tem-
ple to be built at Ephesus, at the time that they made war with Theseus.
Paufanias maintains, that it was the Work of Crafsus, and Ephesus the Son
of Cayfcre, and that it was famous before Nileus Son of Codrus his passing
into Asia. This being fo, the Temple must be older than the City; for
Strabo thinks that Androclus, Son of Codrus, built it; and Paufanias speaks
of the fame Androclus, who drove the Carians thence.

THE Temple which that Fool Herofratus burnt on Alexander's Birth-
day, was not the fame with that which was in being in Pliny's time; for
Alexander would have caus'd it to be rebuilt when he went to Ephesus.
This great Prince propos'd to the Ephesians, that he would freely be at
the expence, provided they would put his Name upon the Front of it;
but they answer'd with a great deal of Politenefs, That it was not fit that
one God should build Temples to other Deities. Strabo, who relates this Pas-
fage, affirms that Chersiphron was indeed the firft Architect of the Tem-
ple of Diana, but that another Architect enlarg'd it. After it was burnt
by Herofratus, the Ephesians not only fold the Pillars which had been
ufed in the former Temple, but likewife all the Jewels of the Ladies of the

†
Journey to Smyrna and Ephesus.

City were turn'd into Money, and this Money employ'd in building an Edifice much finer than that which had been burnt. Cheiromocrates was the Architect; 'twas he that built the City of Alexandria, and who would have made Mount Athos into a Statue of Alexander. In this Temple were to be seen Performances of the most famous Sculptors of Greece. The Altar was almost wholly the Work of Praxiteles. Strabo speaks of it, as having seen it in Augustus's time; and its Privilege of Asylum reach'd to one hundred and twenty-five feet about it. Mithridates enlarged it to a Bow-shot. M. Anthony doubled this distance, and took in part of the City; but Tiberius, to prevent the Abuses committed on account of these sort of Privileges, abolish'd them at Ephesus. They don't express the Asylum upon the Medals of this City, till after the Emperor Philip the Elder had been there, and then only upon that of Otacilla; the Reverse represented Diana of Ephesus with her Attributes, the Sun on one side, and the Moon on the other. We have a Medal of Philip the Younger with the same Representation, but the Legend is different. That which was stamp'd with the Head of Etruscilla, represents Diana with her Attributes and Stags; the Legend is the same with that upon the Medal of Otacilla. As for the coming of Philip to Ephesus, it is mark'd upon a Medal of that Emperor, the Reverse whereof is charg'd with a Ship which is carry'd along with Oars and Sails.

In the time of Herodotus, the City of Ephesus was at a distance from the Temple of Diana; but this Author says nothing of the Statue of Gold which was set up there, according to Xenophon. Strabo affirms that the Ephesians, in acknowledgment, had made in their Temple a Statue of Gold to Artemidorus. Syncellus, who says this Temple was burn'd, probably speaks of a burning which did no more damage than what might be repair'd without altering the whole; and so the Temple Pliny describes, was the same which Strabo saw. The same Temple was rifled and burnt by the Scythians in the Year 263. The Goths plunder'd it under the Emperor Gallienus. We have several Medals, on the Reverse of which the Temple is represented with a Frontispiece sometimes of two Pillars, of four, of six, and even of eight, with the Heads of the Emperors Domitian, Adrian, Antoninus Pius, M. Aurelius, Lucius Verus, Septimius Severus, Caracalla, Macrinus, Heliogabalus, Alexander Severus, Maximinus.

Besides,
besides the Bas-Reliefs and the Statues, this Temple must have been adorn'd with wonderful Paintings; for Apelles and Parrhasius, the two most famous Painters of Antiquity, were of Ephesus. About the Ruins of this Temple, are to be seen the Fragments of divers Houses built of Brick, in which perhaps dwelt the Priests of Diana, who often came from far to be honour'd with this Dignity. To them was committed the Care of the Virgin Priestesses, but not till they were made Eunuchs. There are few Cities, of which there remain so many Medals. Some inform us, that it was three times Neocore of the Cæsars, and once of Diana. Others, that it was built on occasion of a Wild-Boar. Some prove that the Citizens call'd themselves the first People of Asia. Most of these Pieces represent Diana, or a Huntress, either with several Breasts, or set out with her Attributes.

One sees now no more fine Ruins at Ephesus, those which remain are very scarce. The Fragments of some Castles built with Marble, shew nothing worthy of the ancient City. I have caus'd to be grav'd a Port which is to the left of the Road of Scalanova. The Mould of the Arch, which is good, is not proportion'd to the Shafts which support it, for it makes more than a Semicircle; the Frizes are cut very handsomely, and upon the Remainder of this Building we read within and without the part of an Inscription which I here give you: it is in Roman Characters, but we don't comprehend what they can mean.

Accenso
rensi et Asiae.

The Daffodils with yellow Flowers, a strait Stalk, and without Indentings, shine among several other rare Plants.

The Castle, which they call the Prison of St. Paul, is not ancient, and was never fine. The Grotto of the Seven Sleepers might deserve to be view'd, if one could be assured of the Truth of the Story. As we go out of the Ruins of the Temple, we enter upon an ugly Morals, full of Rushes and Reeds, which empties itself into the Cayfere. On the other side that River is a very muddy Lake; perhaps it seem'd so to us, because of the great Rains which had fallen: this must be the Lake of
The Ruins of an ancient Building of Marble at Ephesus.

The Gate of the Persecution at Ephesus.
Selinusia, mention’d by Strabo. As we go to the Port, we see upon the Banks of the River a great many antient Ruins and old Marbles. This was properly that part of Ephesus which Lysimachus built, and where the Arsenals were, which Strabo speaks of. They pass the Cayfere some paces beyond, in a Ferry-boat with a Rope, to go from Scalanova to Smyrna, without coming over the Bridge. ’Tis the antient way from Ephesus to Smyrna, for it is the shortest, and Strabo says they went in a direct Line from one City to the other; it is at present the most hazardous way.

NOTWITHSTANDING the Plain of Ephesus be fine, the Situation of Smyrna has something in it more grand; and the Hill, which is at the bottom of the Gulph, is like an Amphitheatre design’d to shew a fine City, whereas Ephesus lies in a hollow. Moreover, tho this City has been the Seat of the Roman Consul, and the Rendezvous of Strangers who went into Asia, its Port was never comparable to that of Smyrna. This of Ephesus, on account of which they have struck so many Medals, is nothing but an open Road expos’d to Dangers; at present ’tis not much frequented. Formerly the Vessels ran up into the very River, but the Mouth of it has been since fill’d up with Sand.

NOTHING is more tiresome, than to search in the antient Books for the Founders of Ephesus. What is it to us to know how it was call’d in the time of the Trojan War? or whether it took its Name from Ephesus, Son of Cayfere, and the Amazon Ephefe? ’Tis hardly of any more consequence, to know whether it be the Work of the Amazons, or of Androclus, or of one of the Sons of Codrus King of Athens: this can only serve to clear up a Passage in Synecellus, where he says, that it was Andronicus, instead of Androclus, who built Ephesus. Who will trouble himself to know whether there was one Quarter in Ephesus call’d Smyrna? this sort of Learning is of no use to us. But it is pleasant to remember, that during the Wars of the Athenians and Lacedemonians, Ephesus was so politick as to keep a good Understanding with the strongest side: That on Alexander’s Birth-day, the Soothsayers of this City began all to cry out, that the Destroyer of Asia was come into the World: That Alexander the Great, on whom the Prophecy fell, came to Ephesus after the Battel of Granicus, and there establish’d a Democracy: That the Place was taken
by Lysimachus, one of his Successors: That, in fine, Antigonus in his turn had possession of it, and there seiz'd the Treasures of Polysperchon.

Can one be ignorant that Hannibal had an Interview with Antiochus at Ephesus, to concert Measures against the Romans? That the Proconsul Manlius spent the Winter there, after the Defeat of the Galatians? All these Events renew the great Ideas we have of the antient History. Nothing is more terrible than the Massacre of the Romans in this City, by the order of Mithridates. Lucullus made great Feasts at Ephesus. Pompey and Cicero did not fail to see this famous City. Cicero made no step in Greece, without finding new Subjects of Admiration. Scipio, the Father-in-Law of Pompey, had less respect for Ephesus, for he seiz'd the Treasures of the Temple; but nothing is so comfortable to Christians, as to follow St. Paul to Ephesus. Augustus honour'd this Place with one of his Visits, and they built there Temples to Julius Caesar and the City of Rome. Ephesus was rebuilt by the Care of Tiberius. On the other side, the Persians plunder'd it in the third Century, and the Scythians did not spare it some time after. There is a great deal of probability that the famous Temple of Diana was destroy'd under Constantine, in consequence of the Edict by which that Emperor commanded to demolish all the Temples of the Heathens.

Ephesus was a Place too considerable not to be expos'd in its turn to the Ravages of the Mahometans. Anna Comnena relates, that the Infidels having render'd themselves masters of Ephesus under the Reign of her Father Alexis, he sent thither John Ducas his Father-in-Law, who defeated Tangriperme and Marace the Mahometan Generals. The Battel was fought in the Plain below the Citadel; by which it appears that the finest part of the City was destroy'd for that time. The Christians had the advantage; they took two thousand Prisoners, and the Government of the Place was given to Petzeas. The Citadel of which Comnena speaks, was probably the antient abandon'd Marble Castle. Theodorus Lascaris made himself master of Ephesus in 1206. The Mahometans return'd thither under Andronicus Paleologus, who began to reign in 1283. Mantachias, one of their Princes, conquer'd all Caria; and Homur, Son of Atn Prince
Journey to Smyrna and Ephesus.

Prince of Smyrna, succeeded him. Tamerlane, after the Battle of Angora, commanded all the lesser Princes of Anatolia to come and join him at Ephesus, and employ'd a whole Month in plundering the City and its Neighbourhood. Ducas says that all was drain'd away, Gold, Silver and Jewels; they took even their very Clothes. After the Departure of the Conqueror, Cineites a great Turkish Captain, Son of Carafupafi, who had been Governour of Smyrna under Bajazet, declar'd War against the Children of Atin, who had sett'd at Ephesus. He immediately ravag'd the Country, at the head of five hundred Men: afterward he came before the Citadel with a greater Number of other Troops, and easily gain'd it; but some time after, another Son of Atin, who was called Homur, (the Name of his Brother who was just dead) join'd himself to Mantachias Prince of Caria, who accompanied him to Ephesus with an Army of six thousand Men. Carasupafi, Father of Cineites, commanded in the City where this fame Cineites, who was at Smyrna, had left but three thousand Men. Notwithstanding the vigorous Defence made by the Ephesians, the Besiegers set fire to the City, and in two days time, all that had escaped the Fury of the Tartars, was reduc'd to Ashes. Carasupafi being retir'd to the Citadel, bore the Siege till Autumn; but his Son not being able to succour him, he surren'd to Mantachias, who return'd the Country of Ephesus to Homur, and shut up Carasupafi and his principal Officers in the Castle of Mamalus, on the Borders of Caria. Then Cineites went from Smyrna with a Galley, and gave his Father notice of his Arrival at Mamalus. The Prisoners made the Guards drink so much till they were drunk; and then taking the advantage of this Device, they let themselves down by Ropes, and escap'd to Smyrna. At the beginning of the Winter they undertook the Siege of Ephesus. Homur in his turn retir'd to the Citadel. The City was deliver'd to the Soldiers; they committed there all manner of Wickedness and Cruelty. In the midst of so many Misfortunes, Cineites reconcil'd himself with Homur, and gave him his Daughter in Marriage. Ephesus afterwards fell into the hands of Mahomet I. who having overcome not only all his Brothers, but also all the Mahometan Princes who embarass'd him, remain'd peaceable Possessor of the Empire.
A Voyage into the Levant.

pire. From that time Ephesus has remain'd to the Turks; but its Trade has been carried to Smyrna and Scalanaova.

WE departed from Ephesus the 27th of January to go to this last Place, which the Turks call Cousada, and the Greeks Scalanaova, an Italian Name, which the Franks gave it perhaps after the Destruction of Ephesus. What is observable in the Change of the Name is, that it answers to the antient Name of this City, which is the Neapolis of the Milesians. Notwithstanding a very great Rain, we arriv'd in three Hours. When we are near the Ruins of the Temple of Ephesus, we must go directly to the South, then to the South-East, to gain the Sea. Thence we take to the Left at the foot of some Hills, where stands the Prison of St. Paul, leaving to the Right the Moras, which empties itself into the Cayfie. This way is very narrow in many Places, by means of the River which winds, and comes beating against the foot of the Mountains; after which it runs directly into the Sea. One can hardly discern the Way because of the great Quantity of Tamarisk and Agnus Caflus. The Road of Ephesus is terminated in this Place, which is to the South-West, by a Cape which must be left on the Right, and upon which one must go to take the way to Scalanaova. At length we come to the Shore, from whence we discover'd the Cape of Scalanaova, which advances much farther into the Sea. Two Miles on this side this City we pass thro. the Breach of a great Wall, which, as they pretend, serv'd for an Aqueduct to carry the Water to Ephesus; but there are no Arches. One sees however the Continuation of the Wall, which approaches to the City, round the Compafl of the Hills. The Avenues to Scalanaova are made very pleasant by the Vineyards. They drive there a considerable Trade in Red and White Wines, and dried Raifins; they likewise prepare there a great many Goats Skins, or what we call Spanifb Leather.

SCALANOVA is a very handfome City, well built, well pav'd, and cover'd with hollow Tiles like the Roofs in our Cities in Provence. Its Circumference is almost square, and fuch as the Christians built it. There live only Turks and Jews. The Greeks and Armenians inhabit the Suburbs only. You see a great many old Marbles in this City.

THE
Journey to Smyrna and Ephesus.

THE Church of St. George of the Greeks is in the Suburbs, upon the Brow of a Hill which encompasses the Port; over-against it is Shelf on which they have built a square Castle, where they keep a Garifon of twenty Soldiers. The Port of Scalanova is a Station for the Navy, and looks towards the West and North-West. There are about a thousand Families of Turks in this City, six hundred Families of Greeks, ten Families of Jews, and sixty of Armenians. The Greeks have there the Church of St. George, the Jews a Synagogue, the Armenians have no Church there. The Mosques there are small. They maintain in and about the City not above one hundred Janizaries. Their Trade is not considerable, because they are prohibited loading any Goods for Smyrna; so that they only load Corn and Kidney-Beans. There is in this Place a Cadi, a Disdar, and a Sardar. They reckon it but one Day's Journey to Tyre, as much to Guzetlijar, or Fine Castle, which is the famous Magnesia, upon the Meander, one Day's Journey and a half from the Ruins of Miletum.

THE 25th of March, in returning from Samos, we went from Scalanova to Ephesus. The next Day we departed to return to Smyrna, and we lay that Day at Tourbale, which is six Hours from Smyrna. Tourbale is a poor Village, in which we see several old Marbles, which please Strangers, for otherwise the Turks who inhabit it are not very civil. One sees also in the Caravan-ferry Pillars of Granat or white Marble. Three Miles from Tourbale, at the foot of the Mountain, near a Burying-place, are the Fragments of an antient City, but we met with nothing whence we might learn its Name. All this Part is full of Lepontopetalon, and Anemones of a bright shining Fire-Colour. We found nothing to eat at Tourbale but Dora Bread, which is very heavy without being very unpleasant. The 27th we arriv'd at Smyrna, where we staid waiting an Opportunity to embark.

MAUNDY-THURSDAT, the 13th of April 1702, we set sail with the Wind at South-East, in the Ship call'd the Golden Sun, commanded by Captain Laurent Guerin of la Cioutad, carrying six Pieces of Iron Cannon, and eight Patereroses: It was laden with Silk, Cotton, Goat's Hair, and Wax for Leghorn. The Vessel was of about 6000 Quintals. After
forty Days Sail, in which time we had endured great Storms and contrary Winds, which oblig'd us to take in Refreshments at Malta, we arrived at Leghorn the 23d of May, and went into the Lazaret. The 27th we came out of the Lazaret, and embark'd on a Felucca, which brought us to Marseilles the 3d of June, being the Vigil of Pentecost, where we return'd Thanks to God, that he had preserv'd us thro' the Course of our Journey.

I am, My LORD, &c.

FINIS.
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