CONSTANTINOPLE

AND

ITS ENVIRONS

VOL.

I.

Wil



FISHER'S ILLUSTRATIONS

OF

CONSTANTINOPLE

AND

ITS ENVIRONS.



Fountain & Market place of Tophana

Fisher, Son & C°. London, & Quai de l'Ecole, Paris

1106

CONSTANTINOPLE

AND THE SCENERY OF

THE SEVEN CHURCHES OF ASIA MINOR

ILLUSTRATED.

IN A SERIES OF DRAWINGS FROM NATURE

BY THOMAS ALLOM.

WITH

AN HISTORICAL ACCOUNT OF CONSTANTINOPLE, AND DESCRIPTIONS OF THE PLATES,

BY THE REV. ROBERT WALSH, LL.D.

CHAPLAIN TO THE BRITISH EMBASSY AT THE OTTOMAN PORTE.

FIRST SERIES.

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PREFACE.

NOTHING can form a stronger contrast, in modern times, than Asiatic and European Turkey. The first preserves its character unchanged—men and things still display the permanency of Oriental usages; and they are now as they have been, and will probably continue to be, for an indefinite period.

Not so the second—Constantinople having for centuries exhibited the singular and extraordinary spectacle of a Mahomedan town in a Christian region, and stood still while all about it were advancing in the march of improvement, has at length, as suddenly as unexpectedly, been roused from its slumbering stupidity; the city and its inhabitants are daily undergoing a change as extraordinary as unhoped for; and the present generation will see with astonishment, that revolution of usages and opinions, during a single life, which has not happened in any other country in revolving centuries.

The traveller who visited Constantinople ten years ago, saw the military a mere rabble, without order or discipline, every soldier moving after his own manner, and clad and armed after his own fashion; he now sees them formed into regular regiments, clothed in uniform, exercised in a system of tactics, and as amenable to discipline as a corps of German infantry. He saw the Sultan, the model of an Oriental despot, exhibited periodically to his subjects with gorgeous display; or to the representatives of his brother sovereigns, gloomy and mysterious, in some dark recess of his Seraglio: he now sees him daily, in European costume, in constant and familiar intercourse with all people—abroad, driving four-in-hand in a gay chariot, like a gentleman of Paris or London; and at home, receiving foreigners with the courtesies and usages of polished life. He formerly saw his kiosks with wooden projecting balconies, having dismal windows that excluded light, and jalousies closed up from all spectators; he now sees him in a noble palace, on which the arts have been exhausted to render it as beautiful and commodious as that of a European sovereign. He formerly saw the people listening to nothing, and knowing nothing, but the extravagant fictions of story-tellers; he now sees them reading with avidity the daily newspapers published in the capital, and enlightened by the realities of passing events.

It is thus that the former state of things is hurrying away, and he who visits the capital to witness the singularities that marked it, will be disappointed. It is true, it possesses beauties which no revolution of opinions, or change of events, can alter. Its seven romantic hills, its Golden Horn, its lovely Bosphorus, its exuberant vegetation, its robust and comely people, will still exist, as the permanent characters of nature: but the swelling dome, the crescent-crowned spire, the taper minaret, the shouting muezzin, the vast cemetery, the gigantic cypress, the snow-white turban, the beniche of vivid colours, the feature-covering yasmak, the light caïque, the clumsy arrhuba, the arched bazaar — all the distinctive peculiarities of a Turkish town—will soon merge into the uniformity of European things, and, if the innovation proceed as rapidly as it has hitherto done, leave scarce a trace behind them.

To preserve the evanescent features of this magnificent city, and present it to posterity as it was, must be an object of no small interest: but the most elaborate descriptions will fail to effect it.

It is, therefore, to catch the fleeting pictures while they yet exist, and transmit them in *visible* forms to posterity, that the present work has been undertaken, and, that nothing might be wanting, Asiatic subjects are introduced; thus presenting, not only the Turk of one region as he was, but of another as he is, and will continue to be.

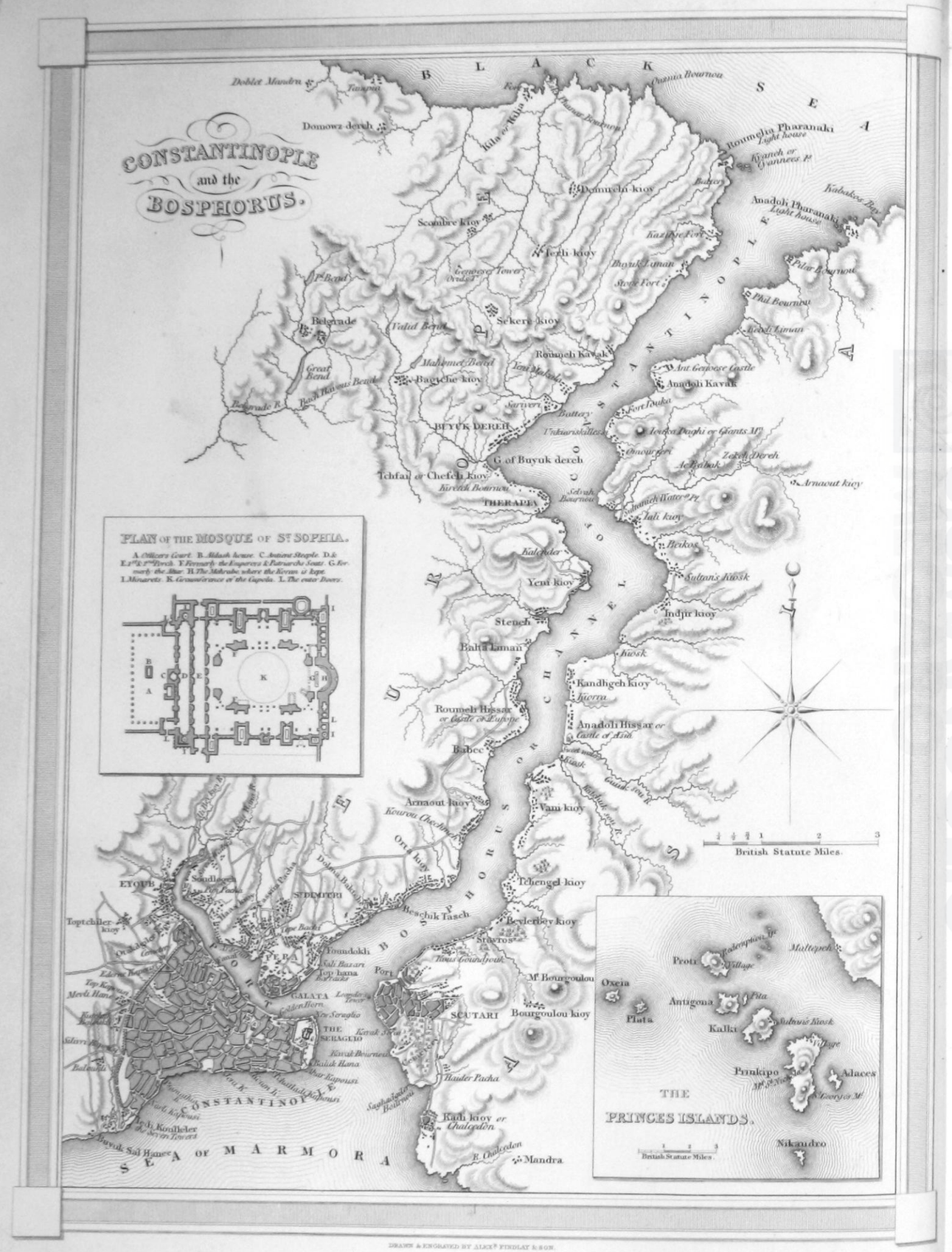
The Views are accompanied with letter-press, describing the usages, customs, and opinions of the people, as ancillary to the pictorial representations; and a Map of the Bosphorus is added, pointing out localities, and directing attention to the spot on which the reality stood or still stands. To complete the whole, an historical sketch of the city from its foundation is annexed, with a chronological series of its Emperors and Sultans to the present day; thus combining a concise history of persons and events, with copious details of its several parts, and vivid and characteristic representations of its objects

ROBERT WALSH.

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HISTORICAL SKETCH

OF

CONSTANTINOPLE.

The first mercantile expedition undertaken by the Greeks, to a distant country, was that to Colchis, the eastern extremity of the Black Sea, to bring back the allegorical golden fleece. This distant and perilous voyage, could not fail, in that rude age, to excite the imagination; so the poets have adorned its historical details with all the fascinations of fiction; the bold mariners who embarked in the ship Argo are dignified with the qualities of heroes, and their adventures swelled into portentous and preternatural events. The Symplegades were placed at the entrance of this dark sea, which closed upon and crushed the daring ships that presumed to penetrate into its mysteries, and so for ever shut out all access to strangers. But the intrepid sailors, whose names are handed down to posterity for their extraordinary physical powers, overcame every difficulty; and Jason, the Columbus of the ancient world, returned in safety with his golden freight. From that time the hitherto impervious sea changed its name. It had been called by the inhospitable appellation of *Axenos*, because it was inaccessible to strangers; it was now named *Euxenos*, as no longer repelling, but, on the contrary, inviting foreigners to its shores.

The dark Euxine, and all its visionary dangers, soon became familiar to the enterprising Greeks, and colonies were every where planted on the narrow waters that led to it. Little, however, was understood of the advantages of selecting a site for these young cities; and one of the first on record still remains, to attest the ignorance of the founders. In the year 685 before the Christian era, Argias led a colony from Megara, which he settled at the mouth of the Bosphorus. The site selected for the town was the shore of a shallow bay that indented the Asiatic coast, and was exposed to every wind. It was first called Procerastes, afterwards Colpusa, and finally Chalcedon.

A few years had brought experience to the Greeks, and a more mature judgment led them to select a better situation. About thirty years after, Byzas led another colony from Megara. He consulted the oracle, as was usual in such cases, where he should erect his new city; and the answer was, of course, wrapt in mystery. He was directed to place it "opposite the city of the blind men." On exploring the mouth of the strait, he discovered, on the European shore, a situation unrivalled perhaps by any other in the world. A peninsula of gradual elevation was washed on one side by the Propontis, and on the other by a magnificent harbour, broad and deep, and sheltered from every

wind, capable of holding in security all the ships of all known nations, and just within and commanding the mouth of the great watery thoroughfare to the newly discovered sea. Here they built their city, and called it Byzantium, after its founder Byzas, who, from his singular judgment and sagacity in maritime affairs, was also denominated the Son of Neptune. The accomplishment of the mysterious oracle was now apparent. The striking contrast between his selection and that of his predecessors on the opposite coast, caused their settlement to be called "the City of the Blind Men," because its founder overlooked, or could not see the beauties and benefits of the site of Byzantium, when he had full liberty to choose. Byzantium was afterwards enlarged and re-edified by Pausanias, a Spartan, and, in process of time, from the singular superiority of its commanding situation and local advantages, became one of the most important of the free and independent republics of the Greeks, and suffered the penalty of its prosperity by becoming an object of envy and cupidity to its contemporaries.

The sovereigns of Bythinia and Macedon were the most persevering in their attacks. A siege by the latter is rendered memorable by a circumstance connected with it. Philip sat down before the city, and attempted to take it by surprise. A dark night was selected for the purpose, when it was hoped the citizens could not be prepared to resist the concealed and sudden attack. The moon, however, appeared to emerge from the black sky with more than common brilliancy, and illumined distinctly every object around the city. The obscure assailants were thus unexpectedly exposed to view, and discovered; and the citizens, now upon their guard, easily repulsed them. Grateful for this seasonable and supposed miraculous interference of the goddess, the Byzantines adopted Diana as their tutelar deity, and depicted her under the form of a crescent. By this emblem she is represented on the coins of the city, still extant, with the legend BYΣANT ΣΩT, implying that she was the "*saviour of Byzantium.*" This emblem of the ancient city was adopted by Constantine, when he transferred hither the seat of empire, and it was retained by the Turks, like many other representations, when they took possession of it. The crescent therefore is still its designation, not as a Mohammedan, but a Byzantine emblem.

After many struggles, with more powerful nations, to maintain its independence, Byzantium attracted the attention of the Romans. In the contests of the different competitors for the empire, the possession or alliance of this city was of much importance, not merely on account of its power and opulence, but because it was the great passage from Europe to Asia. It was garrisoned by a strong force, and no less than five hundred vessels were moored in its capacious harbour. When Severus and Niger engaged in hostilities, this city adhered to the latter, many of whose party fled thither, and found a secure asylum behind fortifications which were deemed impregnable. Siege was laid to it by the victorious Severus, but it repelled all his assaults for three years. Its natural strength was increased by the skill of an engineer named Priscus, who, like another Archimedes, defended this second Syracuse by the exercise of his extraordinary mechanical powers. When it did yield, it fell not by force, but famine. Encompassed by the great Roman armies on every side, its supplies were at length cut off, as the skill of the artist

was incapable of alleviating the sufferings of starvation. By the cruel and atrocious policy of the most enlightened ages of the pagan world, the magistrates and soldiers were put to death without mercy, for their gallant defence, to deter others from similar perseverance; and to destroy for ever its power and importance, its privileges were suppressed, its walls demolished, its means of defence taken away; and in this state it continued, an obscure village, subject to its neighbours the Perenthians, till it was unexpectedly selected to become the great capital of the Roman empire, an event rendered deeply interesting because it was connected with the extinction of paganism, and the acknowledgment of Christianity, as the recognised and accredited religion of the civilized world.

The emperor Dioclesian, impelled by his cruel colleague Galerius, had consented to the extermination of the Christians, now becoming a numerous and increasing community all over the Roman empire: decrees were issued for this purpose, and so persevering and extreme were the efforts made to effect it, that medals were struck and columns erected with inscriptions, implying that "the superstition of Christianity was utterly extirpated, and the worship of the gods restored." But while, to all human probability, it was thus destroyed, the hand of Providence was visibly extended for its preservation; and mankind with astonishment saw the sacred flame revive from its ashes, and burn with a more vivid light than ever, and the head of a mighty empire adopt its tenets from a conviction of their truth, when his predecessor had boasted of its extinction on account of its falsehood. This first Christian emperor was Constantine.

Christian writers assert that he, like St. Paul, was converted by a sensible miracle while journeying along a public way. There were at this time six competitors for the Roman empire. Constantine was advancing towards Rome to oppose one of them—Maxentius: buried in deep thought at the almost inextricable difficulties of his situation, surrounded by enemies, he was suddenly roused by the appearance of a bright and shining light; and looking up, he perceived the representation of a brilliant cross in the sky, with a notification, that it was under that symbol he should conquer. Whether this was some atmospheric phenomenon which his vivid imagination converted into such an object, it is unnecessary to inquire. It is certain that the effects were equally beneficial to mankind. He immediately adopted the emblem as the imperial standard, and under it he marched from victory to victory. His last enemy and rival was Licinius, who commanded in the east, and established himself on the remains of Byzantium, as his strongest position: but from this he was driven by Constantine, who was now acknowledged sole emperor of the East.

His first care was to build a city near the centre of his vast empire, which should control, at the same time, the Persian power in the east, and the barbarians on the north, who, from the Danube and the Tanais, were continually making inroads on his subjects. It was with this view that Dioclesian had already selected Nicomedia as his residence; but any imitation of that persecutor of Christianity, was revolting to the new and sincere convert to the faith,—so he sought another situation. He at one time had determined on the site of ancient Troy, not only as commanding the entrance of the Hellespont, and so of all the straits which led to the Euxine Sea, but because this

was the country of his Roman ancestors, to whom, like Augustus, he was fond of claiming kindred. He was at length induced to adopt the spot on which he had defeated his last enemy, and he was confirmed in his choice by a vision. While examining the situation, he fell asleep; and the genius who presided over mortal slumbers, appeared to him in a dream. She seemed the form of a venerable matron, far advanced in life, and infirm under the pressure of many years and various injuries. Suddenly she assumed the appearance of a young and blooming virgin; and he was so struck with the beautiful transition, that he felt a pride and pleasure in adorning her person with all the ornaments and ensigns of his own imperial power. On awaking from his dream, he thought himself bound to obey what he considered a celestial warning, and forthwith commenced his project. The site chosen had all the advantages which nature could possibly confer upon any single spot. It was shut in from hostile attack, while it was thrown open to every commercial benefit. Almost within sight, and within an easily accessible distance, were Egypt and Africa, with all the riches of the south and west, on the one hand; on the other were Pontus, Persia, and the indolent and luxurious East. The Mediterranean sent up its wealth by the Hellespont, and the Euxine sent hers down by the Bosphorus. The climate was the most bland and temperate to be found on the surface of the globe; the soil, the most fertile in every production of the earth; and the harbour, the most secure and capacious that ever opened its bosom to the navigation of mankind: winding round its promontories, and swelling to its base, it resembled the cornucopia of Amalthea, filled with fruits of different kinds, and was thence called "The Golden Horn."

His first care was to mark out the boundaries. He advanced on foot with a lance in his hand, heading a solemn procession, ordering its line of march to be carefully noted down as the new limits. The circuit he took so far exceeded expectation, that his attendants ventured to remonstrate with him on the immensity of the circumference. He replied, he would go on till that Being who had ordered his enterprise, and whom he saw walking before him, should think proper to stop. In this perambulation he proceeded round six of the hills on which the modern city is built. Having marked out the area, his next care was to fill it with edifices. On one side of him rose the forests of Mount Hæmus, whose arms ramify to the Euxine and the mouth of the Bosphorus, covered with wood; these gave him an inexhaustible supply of timber, which the current of the strait floated in a few hours into his harbour, and which centuries of use have hardly yet thinned, or at all exhausted. On the other, at no great distance, was Perconessus, an island of marble rising out of the sea, affording that material ready to be conveyed by water also into his harbour, and in such abundance, that it affords at this day, to the present masters of the city, an inexhaustible store, and lends its name to the sea on whose shores it so abounds.

The great materials being thus at hand, artists were wanted to work them up. So much, however, had the arts declined, that none could be found to execute the emperor's designs, and it was necessary to found schools every where, to instruct scholars for the purpose; and, as the pupils became improved and competent, they were despatched in haste to the new city. But though architects might be thus created for the ordinary civil purposes, it was impossible to renovate the genius of sculpture, or form anew a Phidias or a Praxiteles. Orders therefore were sent to collect whatever specimens could be found of the great artists of antiquity; and, like Napoleon in modern times, he stripped all other cities of their treasures, to adorn his own capital. Historians record the details of particular works of art deposited in this great and gorgeous city, as it rose under the plastic hand of its founder, scarcely a trace of which is to be seen at the present day, and the few that remain will be described more minutely hereafter. Suffice it to say, that the baths of Zeuxippus were adorned with various sculptured marble, and sixty bronze statues of the finest workmanship; that the Hippodrome, or race-course, four hundred paces long, was filled with pillars and obelisks; a public college, a circus, two theatres, eight public and one hundred and fifty private baths, five granaries, eight aqueducts and reservoirs for water, four halls for the meeting of the senate and courts of justice, fourteen temples, fourteen palaces, and four thousand three hundred and eighty-eight domes, resembling palaces, in which resided the nobility of the city, seemed to rise, as if by magic, under the hand of the active and energetic emperor.

But the erection that gives this city perhaps its greatest interest, and it is one of the few that has escaped the hand of time or accident, is that which commemorates his conversion to Christianity. He not only placed the Christian standard on the coins of his new city, but proclaimed that the new city itself was dedicated to Christ. Among his columns was one of red porphyry, resting on a base of marble; between both he deposited what was said to be one of the nails which had fastened our Saviour to the cross, and a part of one of the miraculous loaves with which he had fed the five thousand; and he inscribed on the base an epigram in Greek, importing that he had dedicated the city to Christ, and "placed it under his protection, as the Ruler and Governor of the world." Whenever he passed the pillar, he descended from his horse, and caused his attendants to do the same; and in such reverence did he hold it, that he ordered it, and the place in which it stood, to be called "The Sacred." The pillar still stands. The dedication of this first Christian city took place on the 11th of May, A. D. 330.

Constantine left three sons, who succeeded him; and numerous relatives, who all, with one exception, adopted the religious opinions he had embraced. This was Julian, his nephew. He had been early instructed in the doctrines and duties of the new faith, had taken orders, and read the Scriptures publicly to the people; but meeting with the sceptic philosophers of Asia, his faith was shaken, and, when the empire descended to him, he openly abandoned it. With some estimable qualities, was joined a superstitious weakness, which would not suffer him to rest in the philosophic rejection of Christianity. He revived, in its place, all the revolting absurdities of heathenism. In the language of the historian Socrates, "He was greatly afraid of dæmons, and was continually sacrificing to their idols." He therefore not only erased the Christian emblems from his coins, but he replaced them with Serapis, Anubis, and other deities of Egyptian superstition. He was killed on the banks of the Euphrates, in an expedition against the Persians, having, happily for mankind, reigned but one year and eight

months, and established for himself the never-to-be-forgotten name of "Julian the Apostate."

The family of Constantine ended with Julian, and, as the first had endeavoured to establish Christianity as the religion of this new capital of the world, so the last had endeavoured to eradicate it. But his successor Jovian set himself to repair the injury. He was with Julian's army at the time of his defeat and death, and with great courage and conduct extricated it from the difficulties with which it was surrounded. He immediately proclaimed the restoration of Christianity, and, as the most decided and speedy way of circulating his opinions, he had its emblems impressed on his first coinage. He is there represented following on horseback the standard of the cross, as Constantine had done, and so was safely led out of similar danger. He caused new temples to be raised to Christian worship, with tablets or inscriptions importing the cause of their erection, some of which still continue in their primitive state. He reigned only eight months; but even that short period was sufficient to revive a faith so connected with human happiness, and so impressed on the human heart, that little encouragement was required to call it forth every where into action.

From the time of Jovian, Christianity remained the unobstructed religion of Constantinople; but an effort was made in the reign of Theodosius to revive paganism in the old city of Rome. The senate, who had a tendency to the ancient worship, requested that the altar of Victory, which was removed, might be restored; and an attempt was made to recall the Egyptian deities. On this occasion, the emperor issued the memorable decree, that "no one should presume to worship an idol by sacrifice." The globe had been a favourite emblem of his predecessors, surmounted with symbols of their families, some with an eagle, some with a victory, and some with a phœnix; but Theodosius removed them, and placed a cross upon it, intimating the triumph of Christianity over the whole earth; and this seems to have been the origin of the globe and cross, which many Christian monarchs, as well as our own, use at their coronations. From this time, heathen mythology sunk into general contempt, and was expelled from the city of Constantinople, where the inquisitive minds of cultivated men had detected its absurdities: it continued to linger yet a while longer, among the *pagi*, or villages of the country, and its professors were for that reason called *pagani*, or pagans, a name by which they are known at this day. The Christian city had so increased, that it was necessary to enlarge its limits. Theodosius ran a new wall outside the former, from sea to sea, which took within its extent the seventh or last hill. The whole was now enclosed by three walls, including a triangular area, of which old Byzantium was the apex. Two of its walls were washed by the waters of the Propontis and the Golden Horn, and the third separated the city from the country, the whole circuit being twelve miles. These walls, with their twenty-nine gates, opening on the land and sea, and the area they enclose, remain without augmentation or diminution, still unaltered in shape or size, under all the vicissitudes of the city, for fifteen hundred years.

When the city had thus increased in magnitude and opulence, it became the great mark for the ambition of the barbarians that surrounded it. Placed at the extremity of

Europe, it was the bulwark, as it were, against Asiatic aggression, and, filled with the riches of the earth, the great object of cupidity. In the year 668, after it had stood for three centuries unmolested by strangers, the Saracens attempted to take it. They were at that time a great maritime nation, and had made immense naval preparations. They had been converted to Mohammedanism about forty years, and were under an impression that the sins of all those who formed the first expedition against this Christian town would be forgiven; and they set out with a vast fleet. They disembarked on the shores of the Sea of Marmora, and assaulted the city on the land-side along the whole extent of the wall of Theodosius. The height and solidity of it defied them. For six years they persevered in their attacks, till sickness, famine, and the sword nearly annihilated their vast army. Their attempts were renewed at several times afterwards, and defeated by the terror of the *Greek fire*, which was then for the first time discovered and made use of.

The attacks of the Saracens having failed, and the Asiatics having desisted from a hopeless attempt, a new enemy advanced against the devoted city, and from a very different quarter. In the year 865, in the reign of Michael, son of Theophilus, the Sarmatians, Scythians, and the barbarous people now composing the empire of Russia, collected a vast fleet of boats, formed out of the hollowed trunks of single trees, and from hence called by the Greeks *monoxylon*. They descended the great rivers, and, from the mouth of the Borysthenes, fearlessly pushed out into the open sea in those mis-shapen and unmanageable logs which are still seen in the same regions. Their vast swarms of boats, like squadrons of Indian canoes, arrived at the mouth of the Bosphorus, and darkened the waters of the strait with their countless numbers. But the rude navy of these undisciplined barbarians was either sunk by the Greek fleet, or consumed by the Greek fire. For a century they continued, with unsubdued perseverance, in their fierce attacks, fresh swarms always succeeding to those that were destroyed, till at length one great and final attempt was made to obtain the object of their cupidity.

In the year 973, a land-army was added to the fleet, and the command given to Swatislas, a savage of singular habits and ferocity. He slept in the winter in the open air, having a heap of snow for his bed, wrapped in a bear's skin, and with no pillow but his saddle. He quaffed an acid drink, probably the quass of the modern Russians, and he dined on slices of horse-flesh, which he broiled himself on the embers with the point of his sword. He was invited by the emperor Nicephorus to repel an invasion of other barbarians, and he gladly undertook the enterprise. Having proceeded round the coast of the Euxine in his hollow trees, to the mouth of the Danube, he disembarked; and, defeating the barbarians against whom he was allied, he advanced to the Balkan mountains. Here he looked down from the heights on the fertile plains below, and at once conceived the project of making himself master of the city, and obtaining that object of ambition, which the Russians never since seem to have abandoned. To this end, he descended, and first proceeded to Adrianople. The Greeks, finding he had passed this great barrier, became dreadfully alarmed. They sent a formal demand that their ally should now evacuate their territory, as they had no longer an occasion for his

services. He replied, he could not think of returning till he had seen the wonders of their great city. Swatislas, never calculating on a retreat, had neglected to secure the passes open behind him, that the forces he had left at the mouth of the Danube might follow him. These passes the Greeks now seized, and cut off the connexion between the two divisions of his army. Finding himself sorely pressed and in imminent danger, he made a precipitate retreat, and with loss and difficulty reached the sea-shore, where he again attempted to establish himself. But he was compelled to abandon this position also, and, in attempting to escape by sea, became entangled in masses of ice, and unable to reach the shore. Here the greater part of his barbarous hordes miserably perished, but the remnant that escaped brought back with them a precious benefit, which compensated for all their losses. Olga, the mother of Swatislas, had been baptized at Constantinople, some time before, by the Greek name of Helena. The first seed of the Gospel was thus sown, and the invaders, when they entered the country, were prepared to adopt the religion of the people they came amongst. They had been generally baptized there, and those who escaped brought home with them the faith of the Greeks. The Russians, thus become members of the Greek church, adopted its discipline and doctrines,—to which they still adhere.

But an invasion was now meditated from a quarter, whence, of all others, it was least expected, and the Christians of the East were attacked by their fellow Christians of the West. The Crusaders were called to arms by a warning which they deemed the voice of God, and they set out from their own homes to obey it. The sufferings they brought upon themselves by their ignorance and presumption, the ruin they inflicted upon others by their vices and passions, could not repress the ardour of these infatuated fanatics. Three times had new swarms set out from Europe, and the miserable remnants returned utterly defeated, after desolating the country of friend and foe through which they passed. The fourth expedition inflicted misery and destruction on the Christian city of Constantinople. After Peter the Hermit and St. Bernard had excited and sent forth a countless rabble to the shores of Palestine, Fulk, another illiterate preacher, issued from his cell at Neuilly, in France, and became an itinerant missionary of the Cross. He commenced, as usual, by performing miracles, and the fame of his sanctity and superhuman power gave him all the influence he could wish in a barbarous and superstitious age; so he excited a fourth crusade against the Infidels, who had, by their presence, desecrated the holy sepulchre. The former soldiers of the Cross had suffered so much by their insane expeditions by land, that they now resolved to undertake one by sea; and for that purpose despatched deputies to the Venetians and the maritime states of Italy, to supply them with a convoy: their request was granted, and a fleet accordingly prepared.

Constantinople had hitherto escaped these marauders; they had passed its walls without inflicting injury, but an occasion now occurred which gave them a pretext for entering it. The emperor Alexius had deposed, and put out the eyes of his brother Isaak, whom he kept in prison, and his nephew Alexius, the heir to the throne, was a fugitive in the west of Europe. He thought it a good opportunity to avail himself of

foreign assistance, and he applied to the leaders of the crusade to aid his cause. They affected to say, that the recovery of the lime and stone of the holy sepulchre was too important an object to be postponed for one of justice and humanity; but, tempted by large pecuniary offers, and calculating on the pretext of taking possession of the great city, avarice and ambition soon silenced the claims of superstitious piety. Dandolo was then doge of Venice; he was totally blind, yet he embarked with the crusaders. Their immense fleets literally covered the narrow waters of the Adriatic, and they arrived in safety at Chalcedon, under the convoy of the skilful mariners that now conducted them. They mounted to the heights of Scutari, and from thence contemplated, with longing eyes, the wealth and splendour of the magnificent city on the opposite shore, spread out on the seven hills before them.

Constantinople was at this time the emporium of every thing that was grand and beautiful in the arts, science, and literature of the world. The city contained, it is said, two millions of inhabitants, and was adorned with the noblest specimens of statuary and architecture, either the productions of its own artists, or the spoils of Egypt and other lands.

The usurper, Alexius, arrogant in safety, but abject in danger, after a feeble resistance, fled from the city with such treasure as he could hastily collect, and the feeble Isaak was taken from the prison in which he had been immured. It was a singular and affecting sight, to behold the blind and venerable doge of Venice leading to the throne the equally blind and venerable emperor of Constantinople.

It was now that the real character of the crusaders developed itself. They claimed the promised reward for this act of justice and humanity; but it was in vain the young Alexius attempted to raise the sum he proposed to pay: the present state of his empire rendered it impossible; so his Christian guests were glad to avail themselves of his inability, and pay themselves. In the language of the historian, "their rude minds, insensible to the fine arts, were astonished at the magnificent scenery; and the poverty of their native towns, enhanced the splendour and richness of this great metropolis of Christendom;" they longed, therefore, for the pretext and opportunity of its pillage. A rude but vigorous Greek, named Mourzoufle, who saw their design, assisted by his countrymen, deposed the weak monarch and his son, who was now associated with him, and their deaths soon followed. With his iron mace, Mourzoufle stood the defender of Constantinople against the rapacity of the crusaders, and attempted to burn their galleys. He was, however, repulsed; and, after various struggles, the imperial city, the head of the Christian world, was taken by storm, and given up to plunder, by the pious pilgrims of the Cross, and its fierce defender was dragged to the summit of the pillar of Theodosius, and from thence cast down and dashed to pieces.

The scenes of carnage that followed are revolting to humanity. The Roman pontiff himself, who had granted a plenary indulgence to all who engaged in the expedition, was compelled to denounce their brutality. He accused them of "sparing neither age nor sex, nor religious profession, of the allies they came to assist; deeds of darkness were perpetrated in the open day; noble matrons and holy nuns suffered insult in the

Catholic camp." As an instance of individual suffering, an imperial senator, Nicetas, an eye-witness, details what he himself endured. His palace being reduced to ashes, he fled for refuge to an obscure house in the suburbs of the town. Here he concealed himself, guarded by a friendly Venetian in disguise, till an opportunity occurred of saving his own life, and the chastity of his daughter, from the ferocious crusaders who were pillaging the city. On a winter's night, with his wife and tender child, carrying all they possessed on their shoulders, they fled for life; and, in order to disguise their rank and features, smeared their clothes and faces with mud; nor could they rest a moment, from their pursuers, till they reached a distance of forty miles from the capital. On their road, they overtook the venerable Greek patriarch, the head of the Christian church in the East, flying also for his life, mounted on an ass, and almost naked. Nicetas afterwards lived to instruct and inform the world, by his important history of these events.

Meantime the captors glutted, without restraint, every passion. They burst into the church of Santa Sophia, and other sacred edifices, which they defiled in the most wanton manner. They converted sacred chalices into drinking-cups, and trampled under foot the most venerable objects of Christian worship. In the cathedral, the veil of the sanctuary was torn to pieces for the sake of the fringe, and the finest monuments of pious art broken up for their material. It would be too revolting to detail all the particulars of these impious outrages; let one suffice. They placed on the throne of the patriarch a harlot, who sang and danced in the church, to ridicule the hymns and processions of the Oriental Christian worship.

In those excesses it was that this noble city suffered its first dilapidation. The monuments of ancient art, collected from all parts of the world, were defaced and broken to pieces, not simply from a bigoted rage against any superstition different from their own, but from a crusade of ignorance against whatever bore the stamp of literature and science. A contemporary writer details particular specimens of art that were wantonly broken and destroyed; and the present denuded state of the city attests that the deeds of those barbarians were as destructive as those of the equally ignorant Turks. Their utter contempt for learning was displayed in various ways: in riding through the streets, they clothed themselves and their horses in painted robes and flowing head-dresses of linen, and displayed on them pens, ink, and paper, in ridicule of the people who used such worthless things. It was therefore no exaggeration when the Greeks called them Αγραμματοι και αναλφαβετοι Βαρβαροι, "Barbarians who could neither read nor write, who did not even know their alphabet."

The Latins, who had thus seized on the capital, usurped the whole of the Grecian territories, and divided it among themselves. Five sovereigns, of the western invaders, occupied the throne in succession, till it descended to Baldwin. Michael Palæologus was destined to restore the ancient and rightful dynasty. In the year 1261, Alexius, a noble Greek, who was dignified with the name of Cæsar, commanded a body of troops in his service. He crossed the Hellespont into Europe, and advanced cautiously under the walls of the city. There was a body of hardy peasantry, at that time cultivating the lands of Thrace, of very doubtful allegiance. They were called volunteers, for they gave

their services freely to any one who paid them. These bold men were induced to join themselves to the forces of Alexius; and, by stratagem, they entered the town. They gained the co-operation of a Greek, whose house communicated with the wall by a subterranean passage. Through this, Alexius was introduced with some of his volunteers; but he had scarcely passed the golden gate, when the peril of the enterprise struck him, and his heart failed him. He was pushed on, however, by his bolder companions, and at length emerged from the dark passage into the Greek house in the heart of the city. From hence they suddenly issued, and, though few in number, soon filled the streets with terror and dismay, from the suddenness of their attack, and the unknown extent of the danger. But every one was predisposed to join the enterprise. They looked upon the Latin conquest with irrepressible and increasing horror, and the streets were soon filled with shouts for Michael. Baldwin, utterly unapprehensive and unprepared, was suddenly roused from his sleep: he made no attempt to preserve his usurped power. He escaped to Italy, where he lived a private life for thirteen years, an object more of contempt than pity, vainly soliciting aid to recover a kingdom which he had neither right to keep, nor courage to defend.

The Greeks were thus restored to their capital, after their Latin allies had held an unrighteous possession of it for fifty-seven years. As the ravages of their hands were irreparable and permanent records of their oppression, so the memory of them was indelible. It caused that irreconcilable animosity between the eastern and western people of the same faith, which has widened, to an unapproachable distance, the separation of the two churches, so that it is likely nothing within the probability of human events will ever diminish it. To such an extent had it reached, and so deeply did it rankle in the minds of the Greeks, that, two centuries after, when they were about to be overwhelmed by the resistless power of the Turks, they had rather trust to the tender mercies of the followers of Mohammed, than seek a perilous aid from their fellow-christians. To this day the memory of these events is recent in the minds of the people of Constantinople, and it has generated a lasting hostility to the Latin church, which seems only to increase and strengthen with revolving years.

Immediately after the restitution of the city to the Greeks, a new feature was added to it: another western people were received into it, not as allies with arms in their hands, but as something still more useful—merchants, to cultivate the arts of peace, and enrich the Eastern empire by their opulence and activity. These were the Genoese. This enterprising little state had already penetrated to the remotest extremity of the Black Sea, and the commodities brought from thence were particularly valuable to the Greeks. The Oriental church prescribes a vast number of fasts, in the observance of which it is very rigorous. The Genoese had established an extensive fishery at Caffa, in the Crimea; and sturgeon, strelitz, and other fish brought down by the current of the Tanais, and fed in the flat and slimy bottom of the Palus Mæotis, were of the utmost value to the strict disciplinarians of the Eastern church. To vend this necessary commodity, and always to keep a supply for the demands of the Greek capital, they were allowed to establish a commercial mart in its vicinity.

On the northern shore of the Golden Horn rises a promontory, similar to that on which the city is built, and called for that reason by the Greeks *pera*, because it stood on the "other side," or beyond the harbour. The extreme point of this peninsula, and just opposite the ancient Byzantium, was called Galata, for, as some say, it was the "milk market" of the Greeks, and it was assigned to these merchants, as the most convenient site for their imports, having the Bosphorus on one side to receive them, and the harbour on the other to distribute them through the city. In process of time their town increased, and, in consequence of some attempt made by their rivals, the Venetians, they were permitted by the Greek emperor, Cantacuzene, to surround the city with a wall having turrets and battlements. It ran from sea to sea, shutting up this little enterprising community in a secure asylum, and still continues in a very perfect state. They were also allowed to use their own form of government, to elect their podesta, or chief magistrate, and to practise the forms and discipline of their own worship. Thus the mart of a few fishermen assumed the port and bearing of a considerable city. Though their independent estate has been abolished by the absorbing despotism of the Turks, they have left behind them another memorial of their consequence, beside the walls of their city: they introduced the Italian language into the East, and it is that Frank tongue that is now most universally spoken by all classes. The most respectable portion of the present inhabitants are the descendants of those merchants, and they are selected as dragomans, or interpreters, by the several European embassies.

But a new power was now preparing to overrun and astonish the world, not by the sudden and transitory inroad of a barbarous multitude, carrying with it the destruction of an inundation, and, like it, passing on, and remembered only by the ravages it left behind; this was a permanent invasion of a stubborn and persevering race, destined to obliterate the usages of former ancient people, and establish, in their place, its own. On the banks of the Oxus, beyond the waters of the Caspian Sea, there dwelt a nomadic people engaged only in the care of their flocks and herds, and for that reason called *Turks*, from their rude and rustic habits. They had embraced the *Islam*, or true faith of Mohammed, and changed the appellation of Turks, which was a term of reproach, to Moslemûna, or "the resigned."* From their remote obscurity in the centre of Asia, they issued, to carry the desolation of Islamism into the Christian world.

The first of this race who penetrated into the Greek possessions in Asia Minor was Othman. He seized upon the passes of Mount Olympus, and instead of razing, he strengthened all the fortified places behind him. His son Orchan conquered all the Christian cities established there, and finally made himself master of Brusa, the capital of Bythinia, which became the seat of the Turkish empire in Asia. The Seven Churches of the Apocalypse shared the same fate. Those lights of the world, swarming with a Christian people, were reduced to small villages, with a few Moslem inhabitants; even Ephesus, the great emporium of Asia, celebrated for its noble temple, had "its candlestick so

* The word *Islam* is mentioned in the Koran as, "the true faith." It signifies, literally, "resignation." A professor of it is called *Moslem*, and, in the plural number, *Moslemûna*, which is corrupted, by us, into "Mussulman."

removed," that the village of Aysilûk (its modern name) now consists of a few cottages among its ruins, and contains a Christian population of only *three* individuals. Philadelphia was the only city that made an effectual resistance: though remote from the sea, and abandoned by the feeble Greek emperors, it maintained its Christian independence for eighty years, against the Moslem invaders. From the fame of this first conqueror, his race adopted the patronymic as their civil designation, and called themselves, ever after, Osmanli, or "the children of Othman."

The first passage of the Turks into Europe was attended with a romantic adventure. Soliman, the son of Orchan, was engaged in a hunting excursion, and was led by the chase to the shores of the Hellespont. An insatiable curiosity induced him to wish to cross to the other side, and visit, for the first time, this new quarter of the globe. But the terror of the Turkish name had so alarmed the Greeks, that strict orders were issued, under the severest penalties, to remove every conveyance by which they could pass from the opposite shore into Europe. Under these circumstances, Soliman formed a raft of inflated ox-bladders, and, availing himself of a moonlight night, he floated over with some of his companions. When they landed, they seized on a passing peasant, who happened to be acquainted with a subterranean entrance into the town of Sestos. He was induced, by threats and bribes, to point it out, and so a few energetic Turks seized by surprise on this first European city. By this exploit a communication was at once established with their companions in Asia. Fresh succours crossed over and seized on Gallipoli, and thus the Turk first planted his foot in Europe.

Amurath availed himself of all the benefits of his brother's adventurous enterprise. He appointed a singular custom at Gallipoli. The marauding Turks, now established on the European side of the Bosphorus, made slaves of all the Christians they could seize on, and sent them over to Asia by this passage. Amurath claimed for his share a certain portion as toll. Of the young males so obtained, he formed that tremendous militia that were afterwards to terrify and control their own country. He caused them to undergo the rite, and be instructed in the doctrines and discipline, of his own prophet. A Dervish named Hadgee Bectash, of great sanctity and influence, was then called in, to give this corps his benediction. Laying his hand on the head of the foremost, the sleeve of his coat fell over his back, and he blessed them by the name of *yeni cheri*, or "new soldiers." Both circumstances afterwards distinguished them—the sleeve of the dervish was adopted as part of their uniform, and the name of janissary, corrupted from yeni cheri, was the terror of Europe for more than five centuries. With these young and vigorous apostates to Islamism, he subdued all the country to the base of the Balkan mountains, and having obtained possession of Roumeli, the "country of the Romans," as the territory of the modern Greeks was called, he finally established himself at Adrianople, which now became the Turkish capital of Europe.

This prince was succeeded by Bajazet, called, from his impetuosity, and the awful destructiveness of his career, *Ilderim*, or "the thunder-bolt." He extended his conquests into the heart of Europe, penetrated into the centre of Hungary, and threatened to proceed from thence to Rome, to feed his horses with oats on the altar of St. Peter; but first he

resolved to possess himself of the Christian capital of the East. To this end he advanced against Constantinople, and for ten years pressed it with a close siege. Its fate, however, was yet delayed by the sudden appearance of another extraordinary power, which, having subdued the remote parts of the East, and left nothing there unconquered, in the restlessness of ambition turned itself to the west in search of new enemies. This was the power of the Tartars, led on by *Demur beg*, or "the Iron Prince."* To oppose this new enemy, the siege of Constantinople was raised, and its fate suspended while the legions of barbarians encountered one another, and the Thunderbolt was to resist the Man of Iron. The battle was fought on the plain of Angora, where Pompey had defeated Mithridates. After a conflict of two days, the Turks were totally routed. Bajazet fell into the hands of the conqueror, and the treatment he experienced was such as one execrable tyrant might expect, or a still more execrable might inflict. He whose custom it was to celebrate his massacres by pyramids of human heads, erected at the gates of every city he conquered, would not hesitate to treat the rival whom he hated, and had subdued, without pity or remorse. He enclosed his captive in a cage, like a wild beast exposed to public view, and, as he was lame, made him and his cage a footstool to mount his horse. The end of Bajazet corresponded with his life; impatient of control, and stung with desperation, he beat out his brains against the bars of his prison. Tamerlane possessed one redeeming quality, which distinguished him, in some measure, from his fellow-barbarians. He entertained no hostility to Christianity: on the contrary, he allowed a temple, dedicated to its worship, to be erected in Samarcand, his capital. He did not follow up his conquest by renewing the siege of Constantinople; so that this Christian capital, by his interference, was spared for half a century longer.

But the time at length arrived, when the man was born who was permitted by Providence to inflict this destruction. This was Mahomet II., endued with such opposite and contradictory qualities, that he may be esteemed a monster in the human race. He was the second son of Amurath II., by a Christian princess; his father had imbibed so deep an enmity to Christianity, that he brought his son, like Hannibal's, to the altar, and made him vow eternal hostility to its professors. He succeeded to the throne at the age of twenty-one, and his first acts were to strangle all his brothers, to the number of twenty-two, and to cast into the sea all the wives of his father who might be likely to give birth to posthumous offspring. The progress of his reign was in conformity to this commencement. His fixed and never interrupted intention was, to possess himself of Constantinople, and to convert the great capital of the Christian world into the chief seat of Islamism, and there was no effort of force or fraud which he did not use to accomplish it.

He is represented, by historians, as starting from his sleep, excited by dreams of conquering the city, and as passing his days in devising means for its accomplishment. Among others, he caused to be cast, at Adrianople, those enormous pieces of

* He was lame of one leg, and hence called *Demur lenk*, which we have corrupted into Tamerlane.

battering cannon, capable of projecting balls of 800 pounds weight, which have been the wonder and terror of future ages. They still lie at the fortresses which line the Dardanelles; and the English fleet, under Admiral Duckworth, in modern times, experienced their tremendous efficacy.

The Greek empire, at this time, was confined to a limited space. The emperor Athanasius had, some years before, betrayed his weakness by his apprehension. A rude and fierce people from the shores of the Volga, and thence called Bolgarians, had crossed the Balkan mountains, and carried their inroads to the walls of the city. As a protection against their incursions, a wall was commenced at Derkon on the Euxine, and continued across the peninsula to Heraclea, on the Propontis, enclosing an area of about 140 miles in circumference, called "the Delta of Thrace," and beyond which the feeble Byzantine power could hardly be said to extend. The Turks trampled it down, and, to cut off all communication by sea, seized upon and rebuilt the castles of the Bosphorus, and then beleaguered the city with an army of 200,000 men. Where were now the fanatics of the Cross, to uphold it in its utmost need? they were applied to, and they affected to sympathize with their brethren in the East; but not one came to support this great bulwark of that faith, which the Osmanli had every where suppressed, to establish the intolerant creed of the Koran. The sovereign pontiff had predicted the fall of the heretic Eastern church, and withheld his aid till his predictions were accomplished. The whole force, therefore, to defend the walls, a circuit of twelve miles, and oppose the countless numbers that surrounded them, was 8000 men.

The invincible courage of this handful of Christians repulsed the Turks in all their fierce assaults. The fortifications on the land-side were formed of a double wall, with an interval between. In vain did the enormous artillery of Mahomet batter large breaches in the outside; there was still another, to which the defenders retired, and from which they could not be dislodged; and after fruitless attempts to penetrate this last retreat, Mahomet was about to abandon the siege in despair, when he thought of an expedient as incredible as apparently hopeless. The city had been defended on the sea-side by a series of iron chains, drawn across the mouth of the harbour, which effectually excluded the Turkish fleet. He now conceived the idea of conveying his ships by land, from the Bosphorus, across the peninsula; and this he effected. Having prepared every thing, as soon as it was dark his machinery was laid—the ships were hauled up the valley of Dolma-Bactché and across the ridge which separated it from the harbour; and the next morning the astonished Greeks, instead of their own, beheld the Turkish fleet under their walls. A general assault was now commenced on all sides, the good and gallant Palæologus, the last and best of the Greek emperors, was killed in one of the breaches, and the Turks poured in over his body.

The Greeks now rushed in despair to the church of Saint Sophia. They were here assured that an angel would descend from heaven with a sword, and expel their enemies from the city, and they waited for the promised deliverance; but the Turks, armed with axes, battered down the outer gates, and rushed in among the infatuated multitude. The city was given up to plunder, and those who escaped the carnage were sold as slaves. Among them were 60,000 of the first families—females distinguished

for their beauty and accomplishments, and men eminent for their rank and literary attainments. Poets, historians, philosophers, and artists, all were reduced to a common level, and sold as slaves, to hew wood and draw water for the rude and brutal barbarians who bought them. Such was the end of the great Christian empire of the East, which was extinguished by the downfall of Constantinople, after it had flourished, from its first dedication to Christ, 1123 years. It was founded in May 330, and it terminated in May, 1453. The feebleness of its government, the vices of its emperors, and the weak superstition of its people, were natural causes to accelerate its fall, and induce us the less to regret it; while, by the arrangements of a good providence, the lights of literature, the arts and sciences which improve social life, and the gentle courtesies which endear us to our kind, hitherto shut up exclusively in this city, were now diffused over a wider sphere; and the fugitives that escaped, and the slaves that were sold, brought with them those qualities into various countries, and so were instruments which, no doubt, tended to improve and ameliorate society wherever they were scattered.

When Mahomet had thus obtained the full fruition of his wishes, he speedily gave a greater latitude to that selfish cruelty, and disregard for human life, which had always distinguished him. Some acts of this kind are recorded of him, from which the ordinary feelings of our nature revolt as altogether incredible. He was particularly fond of melons, and cultivated them with his own hand. He missed one, and in vain attempted to discover who took it. There was a certain number of youths, educated as pages, within the walls of the seraglio, called *Ichoglans*, and his suspicion fell on them; he ordered fourteen of them to be seized, and their stomachs to be ripped up in his presence, to discover the offender. But his treatment of the woman he loved, has no parallel in the history of human cruelty. He had attached himself to Irené, a Greek, as beautiful and accomplished as she was good and amiable; she softened his rude nature, and controlled his ferocity: and such was the ascendancy she had gained over him, that he desisted from many intended acts of brutal inhumanity, through the gentle influence he suffered her to exercise. His attachment was so strong, that the Janissaries began to murmur. To silence their clamour, he assembled them together, and caused Irené to be brought forth on the steps of the palace; he then unveiled her face. Even those rude and unpitying soldiers could not contain their admiration: the loveliness of her features and the sweetness of their expression at once disarmed their resentment, and they murmured approbation and applause. Mahomet immediately drew his sabre, and severing her head from her body, cast it among them.—He himself died of an attack of cholera in his fifty-third year, having reigned thirty. He it was who changed the name of *Sultan*, by which the sovereigns of his nation had been hitherto distinguished, into that of *Padischah*, which is a prouder title, and which the Turks confer on their own sovereign exclusively at this day; the appellation of the city was also altered to that of *Stambool*, or *Istambol*, by which the Orientals now distinguish it.*

* The origin of this word is a subject of controversy. Some suppose it derived from the Greek εις την πολιν, *eis ten polin*, which they used when going to the capitol. It is, with more probability, a simple corruption of the former name. The barbarians who pronounce *Nicomedia*, *Ismid*, would be likely, in their imperfect imitation of sounds, to call Constantinople, Stambool.

Selim I. began his reign in 1512, and it was distinguished by some remarkable events. He is represented, by the historian Chalcocondyles, as exhibiting in his countenance a singular display of his predominant passions—a cruelty inexorable, an obstinacy invincible, and an ambition unmeasurable. He had the wrinkled forehead of a Tarquin, the fearful eye of a Nero, and the livid complexion of a Scythian; and, to complete the expression of his countenance, his mustaches were rigid, and drawn up to his ears, so that his head resembled that of a tiger. Yet he had many great qualities, which distinguish him among the sultans. He erected the Tersana, or arsenal, on the Golden Horn, and so was the founder of the Turkish navy. He was an historian, a poet, and, contrary to the law of the Prophet, a painter of human figures, and in this way commemorated his own battles. He added Egypt to the Turkish dominions. The fierce militia who governed it had been originally Christian slaves, like his own, and had established a dynasty which had lasted 200 years; but the Mamlukes now fell before the superior energies of their brethren the Janissaries. Another accession was made to his subjects. His hatred to Christianity was extreme, and his persecution of those who professed it relentless; and on this account he encouraged the Jews to supply their place at Constantinople. This people had increased exceedingly in Spain, under the Moors; but, on the returning power of the Spaniards, they were everywhere expelled by the inquisition. They set out from Spain, to the number of 800,000 persons, and received that protection from Turks which Christians would not afford them. They were invited to establish themselves at Constantinople and the villages on the Bosphorus, where 100,000 were located, and others in different parts of the empire. Several points of their belief and practice recommended them to the Mohammedans—their strict theology, their abhorence of swine's flesh, their rite of circumcision, were all points of resemblance between them. They called them Mousaphir, or visitors, and treated them, accordingly, with kindness and hospitality. They are at this day distinguished as a people, still speaking the Spanish language in the Turkish capital, which they brought with them from the country from which they were expelled.

An attempt was made to destroy Selim by a singular poison: Mustapha pasha composed a ball of soap with various aromatic ingredients, but one of so deadly a poison, that, like prussic acid, it was immediately absorbed by the skin, and destroyed the person to whose face it was applied; and this was sent to the sultan's barber, as a precious invention, to be used when shaving his master. It was accompanied by a packet enclosed in a case of lead; a precaution which excited suspicion, and led to discovery. The pasha, barber, and all connected with them, were strangled, and the sultan escaped. He afterwards died of a foul cancer, in the eleventh year of his reign, having justly acquired the name of *Yavuz*, "the Ferocious." He displayed his qualification of poet by writing his own epitaph, which is seen upon his tomb, and describes his "ruling passion, strong in death."

"The earth I conquered while alive;
In death to combat yet I strive.
Here lies my body, seamed with scars;
My spirit thirsts for future wars."

Soliman I. (or as he is by some classed II.) is represented as the greatest prince that ever sat upon the Turkish throne; and he obtained the name of "the Magnificent," for the splendour of his achievements. He commenced his reign in 1520, which lasted forty years; and made three vows, which he hoped to accomplish before his death: to complete the hydraulic works of Constantinople—to erect the finest mosque in the world—and to establish the western capital of Islamism at Vienna. The two first he effected, and nearly succeeded in the last. After conquering all the countries between the Euxine, Caspian, and Red seas, he turned his arms to Europe, in order to accomplish his vows, and penetrated to Vienna, to which he laid siege without success; but he established a strong garrison at Buda, the capital of Hungary, and held possession of it, to renew his attempt. In the mean time, his fleets, united with the piratical states of Barbary, under the banner of Barbarossa, or "Red Beard," ravaged the shores of the Mediterranean; and captive nobles from Spain, the most western country in Europe, were seen in chains among his slaves at Constantinople. Carrying thus his conquering arms from the Caspian to the Atlantic, and from the centre of Europe to the centre of Africa, there was but one little spot which opposed his plan of universal empire: that spot was the island of Malta. The crusaders had left this single remnant behind them, so excellent and noble as to redeem all their other failings. The knights of St. John had retired from Palestine to Rhodes, and from thence to Malta; and there they stood, the last barrier and bulwark of Christianity against the overwhelming torrent of Turkish dominion. These were now to be exterminated, and their island made the stepping-stone to establish the religion of the Prophet in the western world. The siege which Malta sustained on this occasion is the most gallant and interesting to be found in the records of human actions. The knights amounted but to 700 men; they organized a force of 8000, and with this they had to oppose a fleet of 200 sail, carrying an army of 50,000. After incredible acts of heroism and devotedness, they compelled the Turks to withdraw the remnant of their forces; and the first effectual check was given to their hitherto resistless power.

The character of Soliman, as drawn by historians, is more perfect than that of any other sovereign who occupied the throne of the Osmanli. His love of literature, his enlightened mind, his inviolable faith, placed him in strong contrast with his fellow-sultans; yet his private life is stained with more than Oriental barbarity. He had children by two wives, one of whom was the celebrated Roxalana; the elder, Mustapha, was heir to the throne, and a youth of great promise, but Roxalana was determined to prefer her own, and to that end stimulated Soliman to put Mustapha to death. He sent for him to his tent; and as soon as he entered, caused him to be seized by several mutes, who were in waiting with a bow-string to strangle him. The young man made a vigorous resistance, when the father, fearing he might escape, raised his head above the canvass partition of the tent, and with menacing gestures threatened the mutes with his vengeance if they did not despatch him. The unhappy youth caught his father's eye, and passively submitted to his fate. He was strangled, and his body thrown on a carpet, to be exposed in front of the tent. Mustapha had yet another brother, whom it was necessary to dispose of also. He was a mere boy, and, as his mother kept him carefully secluded within the walls of her

apartments, the wily Kislar Aga, who was sent to visit her, was obliged to have recourse to stratagem to separate them. He represented to the mother that Soliman was tortured with remorse for the death of her eldest son, and wished to repair his fault by affection for the younger. He was afraid his health would suffer by confinement, and it was his wish that he and his mother should take air and exercise; and for this purpose a horse, splendidly caparisoned, was sent for the boy, and an arrhuba for herself and her female slaves. The credulous mother was persuaded, and they set out to visit a beautiful kiosk on the shores of the Bosphorus. The boy rode on "in merry mood," with the Kislar Aga, and she followed in the arrhuba. When arrived at a rough part of the road, the carriage, which had been previously prepared, broke down, and the truth instantly flashed upon the wretched mother's mind; she sprung out, and rushed after her son, who had by this time entered the kiosk with his companion. She arrived breathless, and found the door closed; she beat at it with frantic violence, and when at length it was opened, the first object that presented itself, was her only remaining son, lying on the ground, strangled, his limbs yet quivering in his last agonies, and the bowstring of the eunuch yet unloosed from his throat.

The last years of the wretched old man were imbittered by the conduct of the sons, for whose advancement he had suffered those foul murders to be committed. His son Bajazet was a rebel to his father's authority; and Selim, who succeeded him, was the most weak and wicked of the Mohammedan line. His noble mosque, and the tombs that contain the ashes of himself and his wife Roxalana, are shown by the Turks to strangers as the most splendid monuments left by their sultans.

Selim II. succeeded to the throne in 1566, and was entirely devoted to the gratification of his appetites. His father was temperate in wine, and forbade its use under the severest penalties. It is said he attributed the failure of the attack on Malta to the violation of the law of Mohammed in this respect, and he caused caldrons of boiling oil to be kept in the streets, ready to be poured down the throat of any person, Turk, Jew, or Christian, who was found intoxicated. Selim, as if in contempt and mockery of his father, indulged in wine to such excess, that he despatched an expedition to Cyprus, and annexed that island to the empire, for no other reason but because it produced good wine. The loss of the sanguinary battle of Lepanto, in his reign, was another blow following the defeat at Malta, which shook the mighty fabric of the Turkish empire. Selim died after a reign of eight years and five months, a rigid observer of all the Prophet's laws, except sobriety.

The people of the West had now begun to recover from the terror which the first eruption of these terrible barbarians into Europe had excited, and to consider the many commercial advantages to be derived from an intercourse with them. The French and Venetians, in the reign of Selim, had already established this intercourse; and the English were supplied with Oriental produce by the latter, who sent Argosies, or ships of Ragusa, in the gulf of Venice, to England, freighted with the wealth of the East. One of these rich vessels was wrecked on the Goodwin sands, and the Venetians were afraid to send another. But the English having tasted of Asiatic luxuries, could not

dispense with them; and the enterprising Elizabeth, in whose reign the accident happened, sent Raleigh and Drake to explore the West, while Harebone was despatched to open a communication with the East. She wrote a Latin letter, addressed, *Augustissimo invictissmoq. principi Sultan Murad Can*; in which she seems not only to prize highly the incipient reformation in England, but also to recommend herself to the Turk by a principle common to Islamism, "an unconquerable opposition to idolatry." Her letter was well received, and Sir E. Barton was appointed her first resident ambassador. He accompanied Amurath in his Hungarian wars, and died on his return to Constantinople. He was buried in the island of Chalki, and his monument still exists in a Greek convent there. Hence originated an English residence at Constantinople, and the establishment of the Levant Company, a body of merchants who, for 240 years, have caused the name of England to be respected in the East, among the most honoured nations of Europe.

Amurath III. was distinguished by the extraordinary number of his children. He had attached himself to a fair Venetian, sold to him as a slave, and raised her to the dignity of Sultana; but she had no children, and the Janissaries began to express their discontent. They accused her of sorcery, and caused her attendants to be put to the torture, to discover what philtres she had used to entangle the sultan's affection. None were discovered, except a good and amiable disposition. Amurath, however, soon attached himself to so many others, that he filled the seraglio with 200 of his progeny. He died in the year 1595, at the age of 50, leaving 48 children alive.

The first care of his successor, Mahomet III. was the usual resort of Turkish policy. He strangled twenty-four of his brothers—nor was he satisfied with this carnage. He escaped an insurrection of the janissaries, and, suspecting that his favourite Sultana and her son were concerned in it, he caused them to be sewed up in sacks, and drowned in the sea of Marmora. He died in 1603, after a reign of 8 years.

Achmet I. also commenced his reign with a measure of Turkish precaution. He had a brother, and, to render him incapable of reigning, he caused his eyes to be put out. This horrid process is performed in various ways—either by scooping out the eyes; by compressing the forehead till the balls are forced out of their sockets; by rendering the lens opaque with boiling vinegar; or, finally, by heating a metal bason red-hot, the intense glow of which, held to the eye, soon destroys the sensibility of the optic nerve. This latter is said to be the least painful, and has been practised by the more humane. Not satisfied, however, with the operation, and still apprehensive of the janissaries, he caused his blind brother to be strangled. He was, notwithstanding, celebrated for his taste and magnificence; and the mosque, of his erection, and called by his name, is a lasting memorial of these qualities. He died at the early age of twenty-nine, in the year 1617. His reign is remarkable for the first introduction of tobacco into Constantinople, by the Dutch, who then began to trade there, and brought with them this plant from America. It was at first strongly opposed by the mufti as a violation of the koran; but the grand vizir, who became fond of it, ordered it to be served out in rations to the janissaries, and they soon silenced all opposition.

Amurath IV. ascended the throne in 1624. He took Babylon, and caused 30,000 of its inhabitants to be massacred in cold blood, under his own eyes. In addition to the usual cruelty, and disregard of human life, which distinguished other sultans, he adopted a practice peculiarly his own. It was his custom to issue from the palace at night with drawn scimitar in his hand, and not return till he had committed some murder. Another of his favourite amusements was to place himself in a window with a bow and arrows, and pin to the opposite wall any casual passenger. Historians represent him as so fond of shedding human blood, that it seemed to be the aliment on which he lived. His caprice was equal to his cruelty; he found, or made, cause for displeasure in every thing, as a pretext to justify him. He sent thirty poor pilgrims to the galleys, because he did not like their dress. It was his delight to render those unhappy, whom he hesitated to deprive of life. Whenever an ill-assorted marriage was likely to cause this, he adopted it. He broke suitable arrangements, and compelled young girls to marry decrepit old men, and youths of eighteen to unite themselves with women of eighty. He indulged freely in the use of wine, but disliked tobacco, and was so determined that no one else should enjoy it, that he instantly stabbed with his yategan the man on whom he detected the smell of it. One instance only of mercy is recorded in the course of his life. A certain Tiraki was an inveterate smoker, and, to indulge it, he dug a hole in the ground. Here the sultan stumbled upon him, and proceeded at once to despatch him; but the smoker bade him observe, that his edict was issued for the surface of the earth, and was not meant to extend below it. For the first time, he spared the life of an offender. He died in 1640. Unfortunately for his subjects, he reigned fourteen years.

Mahomet IV. was placed on the throne at the age of nine years, but the talent of his vizir compensated for his own want of experience. His reign was distinguished by several remarkable events. The great island of Crete, or Candia, had hitherto resisted Turkish rule. It was determined to reduce it, and, after an obstinate resistance of twenty-four years, it was at length taken by treachery. The Turks lost 200,000 men; and such were the ravages committed, that this fine island remained a desert. A second siege of Vienna followed. Tekeli, the noted Hungarian rebel, had raised the standard of revolt against his sovereign: to aid his plans, the renegade Christian called in the assistance of the greatest enemy of his faith; and Mahomet advanced with an immense army, now certain of realizing the plans of Soliman the Magnificent, and declaring himself Sultan of all Christendom. But his projects were arrested in the moment of their accomplishment, and from a quarter least expected. John Sobiesky advanced from his deserts with his gallant Poles, and signally defeated the Turks in two engagements. They were driven from their strong hold in Pest, the capital of Hungary, of which they had held obstinate possession for 157 years, and retired behind the Danube. Since that time, instead of being the assailants, pushing on their advances into Europe, they merely struggle to keep their position in a European soil. To console himself for his losses, the Sultan, whose disposition seemed susceptible of other enjoyments besides those of war, became attached to rural occupations. The Turks have always been distinguished by their fondness for flowers, and he engaged in the pursuit of cultivating them with more

pleasure than any of his predecessors. To encourage it, his vizir, Cara Mustapha, collected, in every pashalik of the empire, whatever was rare and curious in the vegetable world; the seeds, bulbs, and roots of which were conveyed to Constantinople. Hence, as some erroneously say, originated* that love of flowers which at this day distinguishes the Turks; and Europe is supplied with its most beautiful specimens of floriculture by a rude people, whose coarse and brutal indulgences in other respects, seem incompatible with so elegant an enjoyment. He shortly after caused his favourite vizir to be strangled, on the suspicion of intending to master Vienna, in order to establish a dynasty for himself in Europe. His own death soon followed, by the hands of the discontented Janissaries, after a reign of thirty-nine years.

Achmet II. was more distinguished by the talents of his grand vizir, Kiuprili, than by any act of his own. The father of this man was an instance of the singular and unexpected fortune for which some are remarkable in Turkey. He was a Frenchman, born in a village called Kuperly, in Champaigne, from whence he took his name. He committed a murder, and was obliged to fly, but the boat in which he escaped was taken by Algerine pirates. Under this circumstance, whoever assumes the turban is no longer a slave. He did not hesitate to abjure his faith, and enrolled himself among the Janissaires at Constantinople, where he obtained paramount influence in that turbulent corps. His son was raised to the rank of grand vizir—governed the great Turkish empire—and set up and deposed sovereigns at his pleasure. His destruction was resolved on by the Kisler Aga, who feigned a plot in which he was concerned against the sultan, —while in the act of revealing it, a mute raised the curtain of the tent. Accustomed to listen rather by sight than sound, he at once learned the subject of the conversation by the motion of the lips, and revealed it to Kiuprili. The Kislar Aga was strangled, his secretary hanged in his robes of office with his silver pen-case suspended from his girdle, and Kiuprili remained in the ascendant. As if to mark his hatred of the religion for which his father had apostatized, he caused two patriarchs of the Greek church to be strangled in prison. He was killed in battle in Servia—the Turks were everywhere defeated—and his master soon after died of grief in 1695.

The reign of Mustapha II. was marked by calamities which have never since ceased to afflict the Turkish empire. Besides the ordinary inflictions of war, every other seems to have been laid, by the hand of Providence, on this ruthless nation: Constantinople and Pera were utterly destroyed by fire—a bolt of thunder fell on the imperial mosque, and left it in ruins—the caravan of pilgrims proceeding to Mecca was attacked by Arabs, and 25,000 of them put to the sword—the turbulent Janissaries, availing themselves of every pretext for discontent, were again in a state of insurrection, and compelled the sultan to fly for his life to Adrianople, along with the mufti. Here he was obliged to surrender the unfortunate head of the church, who was treated with every indignity,

* The fondness of the Turks for flowers was remarked by Busbequius, in his embassy to Soliman the Magnificent, a century before—*Turcæ flores valde excolunt.* Busb. p. 47. He notices the *tulip* as a flower new to him, and peculiar to the Turks.

and then thrown into the river, where he perished. The new mufti, with his son, were seized, tortured, and executed; and the sultan himself was soon after deposed in 1703, and his brother Achmet set on his throne This military revolt was the most serious that had afflicted the empire since its foundation, and was a prominent feature of that principle of total disorganization, which seemed inherent in the political and moral state of this people.

Achmet III. was called to succeed his brother, and his first act was to avenge himself on the conspirators, who had placed him on the throne in a truly Turkish manner. He disarmed their suspicions by rewards and promises, and, having separated them into various situations of trust and profit, caused every man of them to be strangled in detail.

Notwithstanding the state of insecurity of every thing in Turkey, it nevertheless became in his reign the asylum of the Christian monarchs of Europe. Charles XII. of Sweden, and Stanislaus the king of Poland, whom he had set up, both fled thither for protection: yet, violent and outrageous as was the conduct of "Macedonia's madman," whom the Turks for folly and obstinacy called "Ironhead," both kings were treated with kindness and hospitality. They were followed by their great enemy, the czar Peter, whose usual sagacity seemed to have deserted him. He was shut up behind the Pruth by the Turks, and they had now the opportunity of holding three Christian monarchs in their hands, and dictating what terms they pleased: but avarice, that ruling passion of the Osmanli, saved Peter and his army—Catherine, his wife, who had accompanied him, brought in the night all her personal jewels, and as much money as she could collect, to the czar, who immediately sent them to the grand vizir: he was not able to resist the offer, and the Russian monarch and his army were allowed to depart in peace.

Another circumstance distinguished the reign of Achmet III., even still more important than his being the arbiter of the fate of three Christian kings. The art of printing had now been invented for more than two hundred and fifty years, and every other state in Europe had adopted the important discovery. The Turks alone rejected it, and assigned, as a reason, that it was an impious innovation. They allowed no book but the Koran; they affirmed that it contained every thing necessary for man to know, and any other knowledge was worse than useless. Such was their veneration for this book, that it was strictly forbidden to sit, or lay any weight, upon a copy of it; and if a Frank was detected in the act of doing so, even unwittingly and by accident, he was immediately put to death. This veneration they extend to paper of any kind, because it is the material of which the sacred book is composed, and that on which the name of Allah is written; and hence they strictly prohibit its being desecrated by any common use, and carefully lay up any fragment of it which they accidentally find. The process of printing they consider as compressing and defiling a sacred book, and the mufti denounced it. It was not, then, till the year 1727, that this innovation was tolerated, and a press established at Constantinople. Even then it was done in such a way as was attended with no advantage to an ignorant people. It was still prohibited to print the Koran, and, as that was almost the only book read in the empire, little was added to

Turkish knowledge. Achmet was soon after deposed, and the patron of printing deemed unfit to reign.

He was succeeded in 1730 by his nephew Mahomet, the fifth of the name who had ascended the throne of Turkey, but usually called Mahmoud I. It was in his reign the celebrated usurper, Thamas Kouli Khan, seized on the crown of Persia, and war was kindled with the Turks. These nations comprise the two great sects into which the followers of the Prophet are divided. The Persians hold in abhorrence Abubekir and Omar, whom the Turks revere; and they adhere to the doctrines of Ali, whom the Turks abhor. The latter call themselves *Sunni*, or "the orthodox," and have no fellowship or communion with the *Rafazir* or *Shütes*, "infidels" or "heretics." They affirm, that Allah may have mercy on Jews and Christians, but he will have none on the Persians, whom he hates sixty and ten times as much as the most inveterate infidels. The enmity, therefore, between the discordant sects of the faithful is even greater than between the faithful and the infidel. It was the enlightened policy of Thamas Kouli Khan to put an end to this bloody dissention, and reconcile the different shades of opinion among the professors of the same religion. It was stipulated as an article in the peace which followed, that their respective priests should labour assiduously to this end; but, like all such attempts, it was unavailing, and the enmity is at this day more inveterate than ever. Mahmoud died in 1754, and was regretted as the least sanguinary of the Ottoman race.

But the time was now approaching when the dynasty of the Mohammedans in Europe seemed hastening to its close. The Russians, ever since the capture of Asoph, on the Mœotis, by Peter the Great, had never ceased advancing on Constantinople. The Turkish territories on the north of the Euxine were intersected by vast rivers which fell into that sea; and the policy of the Russians was, to advance from river to river, and, at the end of every war, to make the last the boundary of their territory, and secure for themselves all that lay behind it. In this way Catherine pushed her frontier to the Dnieper, and built a naval arsenal at Cherson, thereby establishing a naval supremacy on the Black Sea; and, that her object might not be ambiguous, she caused to be inscribed on the western gate, "This is the road to Constantinople." Meantime, the Turkish government seemed to contain within itself the elements of rapid decay. While all Europe was advancing in the arts and sciences which improve life and strengthen kingdoms, the Turks alone stood still and refused to move—their ignorance inveterate, their obstinacy intractable, their cities falling to ruins, their population daily decreasing, their internal dissensions growing more sanguinary, and, above all, the insolence of the Janissaries without control—interdicting every improvement, paralyzing every effort, utterly inefficient as soldiers, and formidable only to their own government. The first step, therefore, was to establish some force to restrain these men, that the people might be at liberty to follow other states in the march of amelioration: and this was now undertaken by the reigning sovereign.

Selim III. was the most amiable and enlightened man that had yet filled the throne of the Osmanli. He succeeded his uncle, Abdal Hamet Khan, whose sons were infants

at the time of their father's death in 1789. His anxious wish was to correct the prejudices, and enlighten the ignorance of his subjects, by gradually introducing European usages among them. His first improvements were military: a corps was formed, adopting the European discipline, and called the *nizam dgeddit*, or "new regulation." Against this innovation the Janissaries revolted: they spurned with indignation all customs but their own; they thought their institutions the perfection of human nature, and that any change must be a degradation. They therefore deposed Selim in 1807, and called to the throne his cousin, Mustapha IV., the son of Abdul Hamet Khan, who had now arrived at adult years. Selim, however, by his many good and amiable qualities, had secured the affections of a large body of his subjects, who, though they did not accede to his military plans, were strongly attached to his person: and among these was Mustapha Bairactar.

This man was a rough soldier, of large stature, and immense bodily strength, fierce in disposition, and coarse in manners, but susceptible of the most affectionate attachment. He was called Bairactar because he had been originally a standard-bearer, and, though now raised to the command of a large army, with the usual pride of a Turk, still retained the original name of the humble rank from which he had raised himself. When he heard that the master he loved was deposed and a prisoner, he hastened with his army to the seraglio, and demanded admission at the great gate of the Babi Hummayoun.

Mustapha, who was of a light and frivolous, though cruel character, was in the habit of amusing himself daily on the Bosphorus; and when he heard of this insurrection in favour of his deposed cousin, he hastened to land at the sea-gate of the seraglio. He here motioned to his attendant eunuch, who ran to obey his orders. Selim was found in his private apartment, engaged in the performance of the *namaz*, at the hour of prayer, which he never omitted. In this position he was seized by the eunuch, who attempted to strangle him. He started up, however, and made a vigorous resistance; but his murderer, twining round his legs, seized him in such a way as gave him exquisite pain: he fainted, and in this senseless state was strangled. Meantime, the Bairactar thundered at the great gate, and threatened to batter it down, if the deposed sultan was not produced. He was answered, that his wish should be immediately complied with. The gate was thrown open, and the lifeless Selim cast before him: the rough soldier threw himself upon the body of his gentle master, and wept bitterly.

Another revolution immediately ensued—the cruel and frivolous Mustapha was deposed, and the soldiers searched for his brother Mahmoud, who was known to be in the seraglio, but was no where to be found. It was at length discovered, that a slave attached to his person had immediately seized him when the disturbance began, and hurried him to an oven, where she shut him in, and kept him concealed. From thence he was taken, and placed on the throne. His first act of Turkish policy, immutable in ferocity and disregard of human life, was to cause his brother Mustapha to be strangled; and his next, to cast into the sea all the females of his brother's harem, lest any of their children, even then unborn, should cause a disputed succession.

The present sultan, Mahmoud II., was born in the year 1788; he was the second

son of Abdul Hamet Khan, and is now the only survivor of fifteen male children. He was placed on the throne on the 28th of July, 1808, and from the moment of his elevation showed symptoms of that energetic and resolute character which has since distinguished him. The Russians had advanced from the Pruth to the Danube, and, in the disorganized state of the Turkish army, there was no force to oppose them. The young sultan erected the standard of the Prophet at Daud Pasha, just without the walls of Constantinople; he raised a large army, and the Russians were compelled to retire without crossing the Balkan mountains, as all Europe expected; but they left behind them, in the bosom of the Turkish empire, a more formidable force than their own arms—and this was, the discontented Greeks.

The Greeks, retaining that excitability and impatience of control which ever distinguished that nation, and which centuries of slavery and oppression could not subdue, were ever ready instruments in the hands of the Russians, to embarrass and annoy their enemies. The identity of their religion, the Russians having early become members of the Greek church, gave them a powerful influence, and in 1790 a deputation of Greeks waited upon the Empress Catherine, to request her interference. One of her sons was baptized Constantine, the favourite name of the Greek emperors, brought up by a Greek nurse, and intended for the throne of Constantinople. Several attempts at revolt were unsuccessful. Their allies always sacrificed the unfortunate Greeks to their own plans of ambition: every insurrection was followed by confiscation and massacre, and at length it was proposed, in the divan, to cut off the whole race, and extirpate the name of Greek. From this they were preserved by the avarice of the Turks, for, were this measure executed, there would be no one to pay the capitation tax; and this appeal to their cupidity alone saved a whole nation.

The Greeks, however, were now become an opulent and intelligent people; availing themselves of all the lights and advantages which the Turks neglected, they had accompanied the rest of Europe in the march of improvement, and determined to rely no longer on Russian faith—but to attempt their own emancipation. A mysterious society, called *Hetairia*, was ramified wherever a Greek community was established, who prepared for another insurrection. In the year 1815 a secret meeting was held at Constantinople, and it was resolved on. Six years after, the standard of revolution was raised by Ypselantes, in Moldavia. It was responded to by a general rising in other places, and, after a sanguinary conflict against the whole power of the vast Turkish empire, their independence was finally established, a new nation was recognized in Europe, and modern Greece for ever severed from their barbarian masters.

The utter impotence of the Turkish power was so clearly established by this event, that it was obvious nothing but a change of its institutions could save it from total dissolution. Mahmoud therefore was determined to effect this change, or perish in the attempt. His preliminary step was the extirpation of the Janissaries. This desperate militia now turned up their kettles in the Etmeidan, and 40,000 men rushed round them. The sultan caused the standard of the Prophet to be displayed in the Mosque of Achmet, and all the well-affected flocked to it. He required a *fetva* from the Sheik

Islam, to authorise him to kill the Janissaries if they resisted: it was granted by the chief of the Faith, and he sent his adherent, *Kara Gehenna*, or "the black infernal," to execute it. The Janissaries were surrounded with artillery, and he at once opened a discharge with grape-shot on the dense crowd. He battered down their *kislas*, or barracks, over their heads, and never ceased till this fierce and formidable body of men were left a monument in the midst of Constantinople, a mound of mangled flesh and smoking ashes slaked in blood. To perpetuate the utter destruction of this corps, and ensure its extinction, a firman was issued, obliterating its very name, and declaring it penal for any man ever to pronounce it.

Just before the destruction of the Janissaries at Constantinople, that of the Mamelukes had been effected in Egypt. These descendants of Christian slaves, equally formidable to the Porte, had been doomed to like destruction by the predecessor of Mahmoud. They were invited to a feast on board the Capitan Pasha's ship, when the most formidable of their chiefs were seized and strangled. The remnant were induced, by solemn promises of protection to enter the fortress of Cairo, when every man of them was sacrificed in cold blood, without pity or remorse. Thus these two corps, originally formed and recruited from a Christian population, became, in the hands of the Osmanli, for many centuries, the most powerful and unrelenting opponents of the people professing the faith of their ancestors, and at length became so formidable to their employers as to render their own destruction necessary. Not a remnant of these extraordinary renegades, now exists in the world, and the very names of Mameluke and Janissary are condemned to everlasting oblivion.

The energetic and terrible sultan, having thus silenced opposition, and created unanimity to his plans, by putting to death every man that presumed to differ from him in opinion, proceeded rapidly with his reforms. A new order of things was every where established. The soldiers, who were a mere uncontrollable rabble, every one dressed according to his own fancy, and doing whatever seemed good in his eyes, were now clad in regular uniform, subject to discipline, and exercised in European tactics. Civil usages which stamped the Turks with barbarism, were abolished. Ambassadors, who represented infidel kings, were no longer dragged by the neck into the presence of the sovereign of the faithful like criminals, or sent to his prison like malefactors; but, above all, knowledge was no longer proscribed as an impious acquisition, and ignorance cherished as a venerable quality. Lancasterian schools were opened; literary works on various subjects were written by Turks, and published at the press at Constantinople, now revived for that purpose; and, finally, an innovation was introduced, supposed to be altogether hopeless and extraordinary, among a people so stubborn and prejudiced: to spread the lights of European knowledge with more rapidity, and present them daily to the eyes of every man, four newspapers were established in the capital, in Turkish, Greek, Armenian, and French, for the different people that compose the population; and thus 700,000 persons, the calculated number of inhabitants on both peninsulas, instead of being kept in utter darkness of every thing around them, are now constantly apprised of all that passes, not only in their own, but in every other country. The arts,

the sciences, the improvements in social life, the incidents and events which happen in the world, are subjects to which the attention of the Turk is now turned, and the fictions of his "story-tellers" are superseded by the realities of life. Every day the distinctions which marked this great capital, as an Asiatic city on an European soil, are beginning to disappear, and it is probable that, in a few years, such an amalgamation of its inhabitants with those of other European cities will take place, that the strong characteristics which lately distinguished it will only be found in our pictorial representations.

EMPERORS AND SULTANS OF CONSTANTINOPLE,

FROM THE DEDICATION OF THE CITY TO THE PRESENT DAY.

Those individuals only of each dynasty are noticed who reigned at Constantinople.

GREEK DYNASTY.

Family of Constantine.

Flavius Valerius Aurelius Constantinus I. was born in Britain, A.D. 272; crowned at Rome, 306; transferred the seat of empire to Constantinople, and dedicated the city to Christ, 330; died 337, after a reign of thirty years and nine months. The place of his birth is doubtful; by some said to be Dacia; by others, Britain, of which his father was governor, where he married Helena, a British lady. Among other evidence is the panegyric of Eumenes, "Oh, Britain! blessed of all lands, who first beheld Cæsar Constantinus," &c. Constantine was esteemed an eloquent preacher, and one of his sermons has come down to us. He left behind him three sons, who succeeded him.

Flavius Julius Constantinus II. Junior, succeeded his father: he was born at Arles, 312; crowned, 337; and was killed in 340 in battle, and his body cast into the river Alsa.

Flavius Julius Constantius was born in Pannonia, 318; crowned, 326; and died of apoplexy, 361.

Flavius Julius Constans I. was born 330; crowned, 333; and died, 350. The manner of his death is disputed: he either was killed in battle, or put an end to his own life, to escape his enemies.

Flavius Claudius Julianus, nephew of Constantine the Great, was born at Constantinople in 332; crowned, 361; and died, 363. He was killed in battle in Persia, by an arrow from a Persian horseman. He endeavoured to extinguish Christianity, and obtained the name of the *Apostate*. In him the family of Constantine terminated.

Family of Jovian.

Flavius Jovianus was born in Pannonia in 324; crowned, 363; and died, 364. He was suffocated by the fumes of charcoal. He revived Christianity, but lived only seven months and twenty-one days after he came to the throne.

Family of Valentinianus.

Flavius Valerius Valentinianus I. was born in Pannonia in 321; crowned, 364; and died, 375, of apoplexy.

Flavius Gratianus was born in Belgium in 359; crowned, 367; and killed in battle, 385. The empire was now divided into Eastern and Western; Valentinianus II. was nominated to the latter, and Valens to the former.

Flavius Valens was born in Pannonia in 328; crowned, 376; and burnt to death in a cottage in Thrace by the Goths, 378.

Family of Theodosius.

Flavius Theodosius I. was born at Seville in Spain in 335; crowned, 379; and died, 395,

of a dropsy. He obtained the name of *the Great* for his achievements. Among others, he restored peace in Britain, when disturbed by the Picts. To encourage the arts, he erected a splendid column at Constantinople, to rival that of Trajan at Rome. It was cast down by an earthquake, and no longer exists.

Flavius Arcadius was born in 379; crowned, 395; and died, 408. He followed his father's example in erecting a splendid column: both have been prostrated by earthquakes. His brother Honorius succeeded to the Western empire.

Flavius Theodosius II. junior, was born in 401; and died, 450. He was nominated to the empire the year after his birth. He re-established public schools at Constantinople, with a view to revive literature, and published the Theodosian code of laws. In his reign the Romans abandoned Britain, never to return.

Marcianus was born in Thrace, of obscure parents, in 387; crowned, 450; and died, 456. He erected a pillar at Constantinople, which still stands. In early life, he found the body of a man, and buried it; but he was accused of the murder, and would have been executed, had not the real murderer appeared, and saved him.

Family of Leo.

Flavius Leo I., (Macela,) was a native of Thrace, called to the empire in 457, and died in 474, after a reign of seventeen years and six months. He was the first Christian potentate of the East crowned by an ecclesiastic. After him, the ceremony was generally performed by the patriarch. He obtained the name of *the Great*.

Flavius Leo II. minor, was born 457; and died 474, aged 17, having reigned but ten months. He was the grandson of Leo I.

Flavius Zeno, (Tarasicodista,) was born in Isauria, in 426, succeeded Leo II. as sole emperor, and died in 491, having reigned seventeen years. Some affirm he was buried alive by his wife. The term Tarasicodista was an Isaurian name, which he changed for Zeno. Under him, the Western Empire was entirely destroyed, and Odoacer, king of the Heruli, was proclaimed king of Italy. For fifty years after, till the time of Justinian, the reigns of the emperors are obscure and indistinct.

Family of Anastatius.

Flavius Anastatius, I. (Dicorus,) was born at Dyrrachium, in 430, and was killed by lightning in his palace in 518, having reigned twenty-seven years and eleven months. He was distinguished for running a wall from the Euxine to the Propontis, and including a triangular space, called the "Delta of Thrace."

Family of Justinus Thrax.

Flavius Anicius Justinus I. was born in 450, in Illyria, called to the throne on the death of Anastatius, and died in 527, after a reign of eight years and seven months.

Flavius Anicius Justinianus I. was born in Dacia, in 482, and died in 565, after a long reign of thirty-seven years and seven months, which was devoted to useful objects. Besides the erection of the church of St. Sophia, he introduced the culture of silk into Europe, and caused to be drawn up the codes, pandects, institutes, and, a few years after, the digest of laws, forming a system of civil jurisprudence, which is an everlasting monument of his reign. Under him, Proclus, a second Archimedes, set fire to the Gothic fleet by means of a concave mirror of brass.

Flavius Anicius Justinus II. junior, (Curopalata,) was born in Thrace, crowned on the death of his uncle Justinian, and died in 578, after a reign of twelve years and ten months. He had been superintendent of the palace, and hence the title Curopalata.

Family of Tiberius.

Flavius Anicius Tiberius, I. called the New Constantine, was born in Thrace, and died in 582, after a reign of three years and ten months.

Flavius Mauricius Tiberius II. was born in Cappadocia, in 539, and was killed in 602, having reigned twenty years and three months. In his reign Augustine and his monks proceeded to preach Christianity in Britain, and the Saxon heptarchy commenced.

Family of Phocas.

Flavius Phocas was crowned in 602; he died in 610, after a reign of eight years. He

murdered his predecessor Mauricius, and decapitated him and his five children: he was himself assassinated by his successor Heraclius. He is represented as a monster among the emperors: his person small and deformed; his hair and eyebrows red and shaggy; and his cheeks disfigured with scars; his temper was savage; his pleasures brutal; and he was grossly ignorant, not only of letters, but his own profession—war. From the time of Justinian, the pleadings of the courts had been in Latin, but from the reign of Phocas, they were held in Greek, and the writings formed a barbarous mixture of Greek and Latin characters.

Family of Heraclius.

Flavius Heraclius, son of the præfect of Africa, sailed to Constantinople, and having put Phocas to death, was crowned in 610. He died in 641, of dropsy, after a reign of thirty years and five months. He was distinguished for his conquests over the Persians, and for his pilgrimage to Jerusalem to restore the true cross; the ceremony resulting from it is still called "the Elevation of the Cross." In his reign Mohammed fled from Medina to Mecca, and the era of the Hegira commenced.

Flavius Heraclius II. or Constantinus III. was born in 612; and died by poison in 641; having reigned but one hundred and three days. He was associated in the empire with his brother Heracleonas.

Flavius Heraclius Constans II. was born in 630; and was smothered in a bath in 668; after a reign of twenty-seven years.

Flavius Constantinus IV., (Pogonatus,) died in 685; after a reign of seventeen years. He was called Pogonatus, or "the Bearded," because when he went against the tyrant of Sicily to avenge his brother's death, he would not suffer his beard to be cut till he had effected his purpose. In his reign the city was besieged by the Saracens, and their fleet destroyed by the Greek fire.

Flavius Justinianus II., (Rhinometus,) was born about the year 670, and was killed in 711; he reigned first ten years. He was called Rhinometus because he was seized by his enemy Leontius, who cut off his nose. After a reign of seven years he was deposed, and then restored, and reigned six more. With him and his young son was extinguished the race of Heraclius, after enjoying the sovereignty for one hundred years.

Filepicus Bardanes, was blinded, and deposed one year and six months after his coronation.

Anastatius II., (Artemius,) was crowned in 713; resigned; and was put to death by Leo Isaurus, when he attempted again to recover the crown.

Theodosius III. was crowned in 715; resigned. His sanctity in retirement was such, that he was reputed to work miracles.

Family of Leo Isaurus.

Flavius Leo III., called Conon, died of a dropsy in 741; after a reign of twenty-four years and eleven months. He was called the Isaurian, from the country whence his family came to Constantinople. He began the first reformation in the Greek church, by causing all images to be pulled down, and excluded from places of worship as idolatrous.

Flavius Constantinus V., (Copronimus,) was born, 719; and died, 775; after a reign of thirty-five years and eleven months. He was in derision called Copronimus, because he defiled the font at his baptism. During his long reign he followed up the reformation of his father, and was seconded by the people, who formed themselves into associations, called Iconoclasts or "image breakers," and destroyed every such idolatrous representation. He also suppressed monasteries. The writers of the Latin church represented Copronimus as "chained with demons in the infernal abyss;" while the Greeks venerated his tomb, and prayed before it as that of a heaven-directed saint. In his reign, historians first dated from the birth of Christ.

Flavius Leo IV., (Chazarus,) was born at Constantinople in 750; and died of a fever in 780, after a reign of five years. He followed up the reformation, and the Latin writers affirm that he sacrilegiously took a crown with precious stones, from the church of Santa Sophia,

and when he placed it on his head, his face burst out into carbuncles, similar to those in the crown, as a punishment for his impiety, and this caused the fever of which he died.

Flavius Leo Constantinus VI. was born at Constantinople in 771; and died in 797; after his eyes had been put out, he reigned seven years. In concert with his mother, Irene, he restored the worship of images, for which he is highly praised by Latin writers.

Flavius Nicephorus I. was born in Seleucia; he was drawn into an ambush by the Bulgarians, and killed in battle in 811; having reigned nine years and nine months.

Flavius Stauricius was presented with the diadem by his father Nicephorus in 803. He was grievously wounded in battle, and, after lingering in hopeless pain, he became a monk, and retired to a monastery, where he died in 812.

Michael I., (Rhangabe Curopalata,) married the daughter of Nicephorus; was proclaimed emperor in 811, on the death of his father-in-law; but was deposed, and died in a monastery, after a reign of one year and ten months.

Family of Leo the Armenian.

Flavius Leo V., (Armenus,) was born in Armenia, and crowned in 813; and was assassinated while celebrating divine service in his palace in 820; after a reign of seven years and five months.

Family of Michael Balbus.

Flavius Michael II. (the Stammerer,) was born in Phrygia, crowned in 820; and died in 829, of a dysentery, having reigned eight years and nine months. He was named Balbus from a hesitation in his voice. He revived the reformation by expelling images from churches.

Flavius Theophilus, called Augustus by his father, was born in 820, crowned in 829, and died in 842; having reigned twelve years and three months. He vigorously continued the reformation of the church, and is thus described, *Is impietatis paternæ æmulus cultores imaginum persecutus est.*

Flavius Michael III., (Ebriosus,) was born in 836; crowned in 842; and was assassinated in 867. He acquired the name of Ebriosus, or the Drunken, from his constant intemperance. He suffered his mother, Theodora, to introduce images into churches. The sister of the king of Bulgaria having embraced Christianity, he and all his subjects, by her persuasion, became converts in this reign. Clocks were then first brought from Venice to Constantinople.

Family of Basilius Macedo.

Flavius Basilius I., (Cephalos,) was born in Macedonia, crowned in 866, and died in 886. He was called Cephalos from the size of his head. He was a zealous promoter of image worship. In his reign, Alfred king of England died.

Flavius Leo VI., the Philosopher, was crowned by his father at the age of five years in 870; and died in 911. He devoted a long reign of twenty-five years, after his father's death, to literary pursuits, and composed works which have come down to us: amongst others, a "Treatise on Tactics."

Flavius Constantinus VII., (Porphyrogenitus) the son of Leo VI. by his fourth wife, was born in 905; crowned in 913; and died in the year 959, of poison, administered by his own son. He was called Porphyrogenitus, or born in the purple, because an apartment in the palace was lined with that colour, in which his birth took place. It was a title generally given to those whose fathers were on the throne when they were born, a rare distinction in the Lower Empire. He was the first to whom the distinction was applied. His birth was accompanied by the appearance of a comet. He was distinguished for his devotion to literature, and left behind him "the Geography of the Empire," and other works. In his reign Arabic numerals were first used for the clumsy prolixity of alphabetic letters.

Romanus I., (Lecapenus,) was born in Armenia, crowned in 919; and died in 946. His reign was remarkable by the siege of Constantinople by the Bulgarians.

Romanus II. junior, was born in 937; and crowned in 959. He died of poison in 963; after a reign of four years.

Basilius II., (Bulgarotoctonos,) was born in 955;

crowned in 960; and died in 1025. He obtained the name "Bulgarian-killer," from the cruelty he exercised over them. He took 15,000 prisoners, and ordered the eyes to be scooped out from the heads of every ninety-nine out of one hundred.

Nicephorus II. (Phocas,) was born at Constantinople, and crowned, 963, on the death of Romanus. He was assassinated by Zemisces, and other conspirators, in 969.

Flavius Constantinus VIII. son of Lecapenus, was associated with his brother, and in 1026, became sole emperor at the age of sixty-nine, and died in 1028. It was in his reign the practice of duelling was introduced: one, fought in 1026, is the first on record in the annals of the empire.

Johannes Zemisces was a domestic in the palace while Nicephorus Phocas enjoyed the crown. After his assassination, he assumed himself the purple, but was poisoned in 975, after a reign of six years.

Constantinus IX., brother of Basilius II., was born in 961, and reigned singly, after the death of Basilius, three years. He died in 1028, having enjoyed the title of Augustus sixty-six years. The reign of the two brothers, with the intervening usurpations, is the longest and most obscure in Byzantine history.

Romanus III., (Argyrus,) succeeded to the empire in 1028, and was put to death by his wife Zoe in 1034. She had administered slow poison, but, impatient of its operation, caused him to be suffocated in a bath by an eunuch, who held his head under water.

Michael IV., (Paphlagonicus,) was born in Paphlagonia, crowned in 1034, and afterwards retired to a monastery in 1041. He married Zoe after the assassination of her former husband, and his death was hastened by never-ceasing remorse. The first schism commenced in this reign between the Greek and Latin churches.

Michael V., (Calaphates,) was crowned in 1041, and was put to death the same year, after a reign of four months. He was called Calaphates because his trade had been careening boats.

Zoe & Theodora, (the Matrons,) were crowned in 1042. They were taken at an advanced age, one from a prison, and the other from a monastery. Zoe, at the age of sixty, took a third husband, and died in 1050.

Flavius Constantinus X., (Monomachus,) was crowned in 1042. He was called Monomachus from his bravery in single combat. He died in 1055, having survived his atrocious wife Zoe two years. In his reign the Turks first entered the territories of the Greek empire in Asia.

Theodora was crowned sole empress in 1055, at the age of seventy-six, and reigned one year and ten months. She took an associate, and thus for twenty years two feeble sisters, and one an abandoned profligate, nominated whom they pleased to the empire.

Michael VI., (Stratioticus,) was crowned in 1056, and resigned the year after. He obtained the name of Stratioticus from his supposed skill in war. His aged and feeble associate died just before, the last of the Basilian dynasty.

Family of the Comneni.

Isaak I., (Comnenus,) was crowned in 1057, and resigned in 1059. The name of Comnenus is one of the most distinguished of the Lower Empire.

Family of Ducas.

Flavius Constantinus XI., (by some IX.) (Ducas,) was crowned in 1060, and died a natural death in 1066. During his reign Jerusalem was taken by the Turks and Saracens, William the Conqueror entered England, and the Norman dynasty began.

Eudocia was crowned in 1067, on the death of her husband, and reigned alone but one year. She was expelled from the palace, and lingered in obscurity till the time of Anna Comnena, who saw her alive in 1096.

Romanus IV., (Diogenes,) was crowned in 1068, and was killed in 1071. He had married Eudocia, and was nominated to the crown in prejudice of her sons. He was

taken prisoner by the Turks, who scooped out his eyes; of which he died, covered with worms, and in extreme misery.

Michael VII., (Parapinace,) crowned in 1071, and resigned in 1078, and retired to a monastery. He was called Parapinace because he had suffered the bushel of corn to be reduced to the size of a quart. He associated his two brothers with him in the empire, under the names of Andronicus I. and Constantine XII.

Nicephorus III., (Botoniates,) was crowned 1078: he resigned in 1081, and entered a monastery. In his reign, Doomsday Book began to be compiled in England, to ascertain the tenure of estates.

Restoration of the Family of Comnenus.

Alexius I., (Comnenus,) was crowned in 1081, and died in 1118. He lived to the age of seventy-one, and reigned thirty-seven. His daughter, Anna Comnena, illustrated this era by her writings. The history of her father's eventful reign is yet extant. In England, William Rufus and Henry I. were his contemporaries, and the first crusade commenced.

Johannes II., (Comnenus,) Kalojohannes, began his reign in 1118, and died in 1143, of the wound of a poisoned arrow, accidentally inflicted by himself. He obtained the name of Kalojohannes for his personal beauty. His contemporary in England was Stephen.

Manuel I., (Comnenus,) was crowned in 1143, and died in 1180. In his reign the canon law was drawn up, and the second crusade commenced.

Alexius II., (Comnenus,) was crowned in 1180, and died in 1183. He was murdered by his successor Andronicus.

Andronicus I., (Comnenus,) was crowned in 1183, and died in 1185. He was cruelly put to death, also, by his successor, who caused his eyes to be put out, and his hands cut off, and then led him through the city, seated on a camel, when he was torn in pieces by the multitude.

Isaak II., (Angelus,) was crowned in 1185, and in 1195 his eyes were put out. In his reign the third crusade commenced. His contemporary in England was Richard I.

Alexius III. (Angelus) was crowned in 1195, and died in 1204. The deposition of his brother Isaak was the pretext to the Crusaders for the sack of Constantinople.

Isaak III., Alexius IV., Alexius V., (Ducas Mourzoufle,) 1203. In six months, five emperors were crowned at Constantinople; three were murdered, and two fled Mourzoufle (so called from his dark eye-brows) was cast from the monument of Theodosius. The Crusaders took and sacked the city, and the empire was partitioned: Lascaris obtained Nicœa and Bythinia; Alexius, Trebisond; and Michael, Epirus.

Frank Family.

Baldwin I., (Robert,) crowned in 1204. He was drawn into an ambush by the Greeks and Bulgarians, by whom some say he was cut to pieces. He never afterwards appeared. Aristotle's works were now first brought from Constantinople. Ghengis Khan reigned in Tartary, and Magna Charta was extorted from king John in England.

Henry was called to the throne on the supposed death of his brother in 1206, and reigned 10 years.

Baldwin II. was crowned in 1228; deposed in 1261. He fled to Italy. The Latin dynasty was extinguished, and the Greek restored. The Inquisition was established in the Latin church. Henry III. reigned in England.

Family of the Palæologi.

Michael VIII. (Palæologus) crowned in 1262; died in 1283. He was regent during the minority of John Lascaris, whom he put to death. He endeavoured to effect an union between the Greek and Latin churches without success. The Mamelukes now seized on Egypt. Edward I. reigned in England.

Andronicus II., (Palæologus,) was crowned in 1283, and abdicated in 1328. He retired to a monastery, where he lived to the age of seventy-four. The Turks seized on Bythinia, and Othman established his capital at Brusa. From him they are since called

Ottomans, or Osmanli. Edward II. reigned in England.

Andronicus III., (Palæologus,) crowned in 1328, having deposed his grandfather, with whom he had been associated. He died of an irregular life in 1341. Edward III. reigned in England.

Johannes III., (Cantacuzene,) was crowned in 1342, and abdicated in 1355. He retired, with his wife, to a monastery, where he lived till 1411. He there composed the "History of his own Time," which is still extant. In his reign the Turks first entered Europe.

Johannes IV., (Palæologus,) was crowned on his father Andronicus's death, in 1341, and died in 1391. In his reign Amurath took Adrianople, and established a capital in Europe. Richard II. reigned in England.

Manuel II., (Palæologus,) was crowned sole emperor in 1391, and died in 1425. In his reign, Bajazet laid siege to Constantinople, which was raised by Tamerlane. Henry IV. and Henry V. reigned in England.

Johannes V., (Palæologus,) crowned sole emperor in 1425, and died of the gout in 1448. In his reign the art of printing was first discovered in Europe. Henry VI. was his contemporary of England.

Constantinus XIII., by some XI., (Palæologus,) was crowned in 1448, and killed in 1453. Mohammed took the city of Constantinople, and put an end to the Greek empire. Constantine had two brothers—Demetrius, who basely submitted to slavery, and permitted his daughter to be received into the conqueror's harem; and Thonas, who made vigorous efforts to rescue Greece from the Ottoman power. He finally retired to Italy. His children proceeded to England, where he died: and the ashes of the last of the family of the Greek dynasty repose among the free in Britain, where their monument is still to be seen in Llanulph Church in Cornwall. It is remarkable, that the first Christian emperor of the East was born, and the descendants of the last, repose in England.

TURKISH DYNASTY.

Mahomed II. (Fatih.) He was proclaimed sultan in 1451, and took possession of Constantinople on the memorable 29th of May, 1453. He died of a colic in 1481. The title of Fatih, or "the Opener," was given to him on the occasion, as opening a way into the Christian capital. He prepared an epitaph to be placed on his tomb, containing the names of all the kings, countries, and cities he had conquered. His contemporary in England was Edward IV.

Bajazet II. He was proclaimed in 1481, and ceased to reign in 1512. His son Selim had appointed for him a place of retreat such as he wished, but in the meantime had corrupted his physician, who poisoned him at Tzurallo. His contemporaries in England were Edward V., Richard III., Henry VII., and Henry VIII.

Selim I. (Yaouz) began his reign in 1512, and died of a fever in 1520. His contemporary in England was Henry VIII.

Soliman I. (by some II.) (Kanuni) began his reign in 1520; and terminated it in 1566. he is generally called in Europe the "Magnificent," but by Turks, Kanuni, or the "Institutor," as he drew up a list of institutes by which the kingdom was afterwards to be governed, instead of those traditions which had before been their unwritten law. His contemporaries in England were, Henry VIII., Edward VI., Mary, and Elizabeth.

Selim II. succeeded his father Soliman in 1566; he died in 1574. Contrary to the usual temperament of a Turkish sovereign, he was fond of peace, and sighed for repose, particularly after the loss of the terrible battle of Lepanto, in which Cervantes lost an arm. His contemporary in England was Elizabeth.

Amurath III. succeeded his father Selim in 1574; and died in 1595; a victim to melancholy and a morbid imagination. The discharge of a cannon broke the windows of

his kiosk, as he reclined on his divan. Supposing that this portended his death, he died in a fever under that impression His contemporary in England was Elizabeth, who wrote him a Latin letter.

Mohammed III. succeeded to the throne on the death of his father Mohammed in 1595; he died in 1603. He drowned all the odalisks, or female slaves, of the seraglio, suspected of pregnancy, and put to death nineteen of his brothers on the first day of his elevation. He, from policy, was advised by his mother to affect a dissipated life, and contracted a habit which he could not afterwards get rid of. He died prematurely of excess. His only contemporary in England was Elizabeth.

Achmet I. came to the throne in 1603; and died in 1607. He escaped the fate usually attendant on a younger brother in Turkey, by the premature death of his elder. His life was attempted by a Dervish, who hurled a large stone on him from the roof of a house, which bruised his shoulder. He supposed that dogs communicated the plague, and he ordered them all to be killed; but the mufti saved them, by affirming that every dog had a soul. His contemporary in England was James I.

Osman, or Othman II. succeeded his father Achmet in 1617; he was strangled by the janissaries in 1621, at the early age of nineteen years. A meteoric phenomenon, which assumed the appearance of a huge cymeter, was seen in the sky in his reign for a month, which the Turks were persuaded portended to them the conquest of the world. Charles I. was his contemporary in England.

Mustapha I. was dragged from prison, and set on the throne by the janissaries in 1621, on the death of his nephew Osman. In 1623 he was compelled to resign by the turbulent janissaries, and re-entered the prison from which they had taken him. James I. reigned in England.

Amurath IV. began his reign in 1624; and ended it in 1640; having hastened his death by an intemperate use of wine and ardent spirits, so as to break down a strong constitution at the age of thirty-one. He had conceived the extraordinary projects of extinguishing the Ottoman race, by putting his brother Ibrahim to death; but his own death anticipated his intention. He annexed Bagdad to the empire. In his reign, Cyril Lascaris, the Greek patriarch, published, at the patriarchal press, a confession of eighteen articles, declaring the faith of the Greeks on these points, similar to that of the reformed church in Europe. The contemporary reign in England was that of Charles I.

Ibrahim, succeeded his brother in 1640, and was strangled by the janissaries in 1668. He was a miserable-looking man, had a pale visage, scanty beard, seamed with the small-pox, mean appearance, spare person, hypochondriac, and subject to the falling sickness. His contemporary in England was Charles I.

Mohammed IV. the son of Ibrahim, ascended the throne in 1648, at the age of seven years. He was deposed in 1687, and shut up in the seraglio, where he lingered in solitude four years. In the year 1666, in this reign, Sabathi Levi, or Sevi, appeared in Palestine as the expected Messiah, and was invited to Constantinople by the sultan, who promised to restore Jerusalem. Multitudes of people, both Turks and Jews, believed on him. Among other miracles, he professed to be invulnerable; but when he was set up as a mark to be shot at, his courage failed, and he confessed the imposture. Contemporary governments in England, "the Commonwealth," Charles II.

Soliman II. (III.) brother to the former, succeeded in 1687; and died in 1691, of a dropsy. He was austere and indisposed to accept the throne. He passed his whole time in studying the koran. In his reign Lewin Warner, the Dutch ambassador at the Port, caused the Bible to be translated at Constantinople into the Turkish language. The MS. remained from that time shut up in the University of Leyden, till it was dis-

covered, and lately published by the British and Foreign Bible Society. Some copies were circulated among the Turks of Constantinople in the year 1824, which caused a firman to be issued for their suppression. English sovereigns, Charles II., James II.

ACHMET II. the younger brother of Mohammed, succeeded to the throne in 1691; he died in 1695. His mind was mean and powerless, and his person bloated: he had large staring eyes, and a very long nose. Contemporaries in England, William and Mary.

MUSTAPHA II. brother to Achmet, succeeded him in 1695; he abdicated the throne in 1703. His contemporaries in England were William III. and Anne.

ACHMET III. the brother of Mustapha, succeeded in 1703; after a reign of twenty-seven years of prosperity, he too was compelled by the turbulent janissaries, to abdicate the throne in 1730; the third whom the caprice of the people had dethroned in fifty years. His contemporaries in England were Anne, George I., and George II.

MAHMOOD I., or MOHAMMED V., the nephew of Achmet, succeeded in 1730; he died in 1754, after a mild reign of twenty-four years. He was condescending and humble, and much regretted. It is a precept of Islamism, that every man should be prepared for his destiny, and able to support it by some useful employment. Many sultans were mechanics, and so was Mahmood; he was a cunning worker in ivory, which he wrought with a dexterity far exceeding that of a Turk. His contemporary in England was George II.

OTHMAN III. the brother of Mahmood, succeeded him in 1754; he died in 1757. His reign was distinguished by the persevering and sanguinary efforts of the Russians to effect their great object of advancing to Constantinople, by urging the Greeks to insurrection. His contemporary in England was George II.

MUSTAPHA III. (Gazi,) nephew of Othman, and son of Achmet III., began his reign in 1757; and died in 1776. His uncle had administered poison to himself and two brothers; they perished, but he survived, and ever after retained the traces of it. The approximation of Turks to European habits and improvements, began with him. He ordered Boerhaave and Machiavel to be translated into Turkish, and commanded his son to be inoculated; and he founded a library and an academy. He made vigorous efforts against the Russians, and was thus called Gazi, "The Victorious." George III. reigned in England.

ABDUL HAMED, the last of the sons of Achmet III. succeeded in 1776; he died in 1789. His reign, like his predecessors, was marked by the advance of the Russians to their great object. Sovereign in England, George III.

SELIM III. the only son of Mustapha, succeeded in 1789, to the exclusion of the children of Abdul Hamed. He was deposed by the janissaries in 1807, and afterwards strangled for attempting to alter their discipline, and establish a nizam dgettide, or new corps. He was an amiable and enlightened prince. Contemporary in England George III.

MUSTAPHA IV. was the eldest son of Abdul Hamed, and succeeded in 1807; after a brief reign of one year, he too was deposed in 1808, and afterwards strangled. Sovereign in England George III.

MAHMOOD II. or MOHAMMED VI. succeeded his brother in 1808. He extirpated the turbulent janissaries, remodelled the empire, and, amid more perils, perhaps, than ever sovereign encountered, he still reigns. He is the thirtieth monarch of the Ottoman dynasty, and the twenty-fourth on the throne of Constantinople, and has seen four fill the throne of England—George III., George IV., William IV., Victoria.

END OF HISTORICAL SKETCH.

CONSTANTINOPLE

AND

ITS ENVIRONS.

CONSTANTINOPLE, FROM THE GOLDEN HORN.

THE situations of Oriental cities, in general, possess advantages, in point of view, of which those in the west are deprived: London, Paris, Vienna, and St. Petersburg present only flat levels; and it is necessary to climb some impending height, to obtain a bird's-eye view, so as to take in any portion except the first line of houses, and the tops of a few of the more lofty edifices which rise behind them. But in the East, every city has its Acropolis: some lofty eminence is chosen to build on, the summit of which is crowned with a fortress, and the sloping sides covered with streets and houses. In this way ancient towns are described by writers, who compare them to amphitheatres, with their streets, like the seats, rising one above the other. Constantinople participates in this advantage in an eminent degree.

The approach to this magnificent city, from the Sea of Marmora, is more beautiful, perhaps, than that of any other city in the world. Before the spectator lies a romantic archipelago of islands covered with pine, arbutus, and oak woods, from whence emerges, on every summit, some monastery of the Greek church. These lovely islets seem to float upon a sea generally calm and unruffled, and are beautifully reflected from a surface singularly pure and lucid. Beside them is the coast of Asia Minor, from which rises, at a distance, the vast contour of Mount Olympus, not, as the poet describes it, with "cloudy tops," but usually unveiled and distinct; its flanks clothed with forests, and its summits crowned with eternal snows, glittering in sunlight, imparting to the heated atmosphere below an imagined feeling of refreshing coolness. In some states of the air, the effect of refraction is so deceptive, that the mountain seems almost to impend over the spectator.

From hence the coast sweeps round to the mouth of the Bosphorus, in a recess of which lies the town of Chalcedon. Beside it stretches, for more than three miles, the great cemetery of the Moslems, the most extensive, perhaps, in the world; and rising

from the plain, and ascending the side of a hill, is the fine city of Scutari, associated with early historical recollections. It is of considerable extent, covering the inclined plain of the hill on which it is built, till the ascent is terminated by the lofty mountain of Bourgerloo, a detached portion of the great Bythinian chain. From thence a splendid view is commanded, including the romantic windings of the Bosphorus, almost for the whole extent of the strait, from the Euxine to the Propontis.

Below the promontory of Scutari, the Bosphorus rushes out with its rapid current, and, no longer confined within its narrow shores, expands itself into the open sea. The limpid torrent, like that of some great river tumbling down from its source, now wheels and boils, and creates such commotion that boats are oftentimes dangerously entangled.

On the European shore, and opposite to Scutari, two promontories project into the Bosphorus. The first is the peninsula of Pera, its lower part terminated by the ancient city of Galata, where the enterprising Genoese established one of their commercial marts under the Greek emperors, and where their language still attests their origin. The walls, with their ramparts and towers, are still entire; and the gates are nightly shut by the Turks with the same vigilant precaution as they were by their former masters. This is the crowded mart, where merchants of all nations have their stores and counting-houses, and which the active and busy genius of the Genoese still seems to animate.

The town of Pera occupies the elevated ridge of a high promontory between the harbour and the Bosphorus. On the spine of this eminence the European natives have established their residence. The merchants, whose stores and offices are below, have their dwelling-houses on this lofty and healthful elevation, to which they are seen climbing in groups every evening, when the business of the day is over. Their habitations form a strong contrast to those of the Turks. They are lofty, solid, and convenient, and from their height command a magnificent view of the circumjacent seas, with all their bays and islands. Here also the ambassadors of the different powers of Europe have their palaces, among which the British, before its destruction by fire, was the most beautiful and conspicuous.

Below the promontory of Pera, the noble harbour of "The Golden Horn" opens to the view, its entrance formed by the points of Galata and that of the seraglio. Here it is that ships of all nations are seen floating side by side, and indicating, by the peculiarity of their structure, the people to which they belong. But the most remarkable and characteristic are those which are sent from the different parts of the vast Turkish empire, in Europe, Asia, and Africa.

The enormous vessels that compose the Turkish fleet are the most conspicuous objects. Some of them rise out of the water with a length and breadth so imposing, as to excite wonder how a nation, so ignorant of maritime affairs, and limited in their commercial intercourse, could have built such stupendous specimens of naval architecture. Many of them carry 140 brass cannon, of a calibre so enormous on the lower deck, as to throw balls of 100lbs. weight. They are navigated by crews of 2000 men,

and seem capable of opening a cannonade that could instantly sink the largest opponent. The brightness of their guns of burnished brass, the freshness of their cordage, the snowy whiteness of their sails, the gaiety and richness of their painting, always fresh and bright, give an impression that the nation to which they belong must have brought the art of ship-building to the highest perfection. On the bow of each is a colossal lion, highly carved and naturally coloured, which presents the emblem of the Turkish empire in its most formidable attitude. The first impression made by these great engines of naval warfare, is the vast superiority they possess, and the hopelessness of any opposition to them. Yet they are utterly powerless in the unskilful hands that guide them. The Turks, like their predecessors the Persians, are impotent by sea; and as the ancient Greeks with ease destroyed the fleets of the one, so did the modern Greeks those of the other with their tiny ships. Their small craft, like fishing-boats, with decayed timbers, ragged sails, and rotten cordage, which are now sometimes seen in the harbour lying peaceably beside the Turkish men-of-war, were more than a match for those gorgeous but unmanageable masses; and their rusty iron guns, whose explosion sounded like the shot of a pistol in comparison, silenced the immense batteries of ordnance that seemed capable of blowing a Greek island out of the water.

The galleys of Africa next attract attention; these are always summoned, and ready to join the naval armaments of their sovereign, like the military vassals of some feudal lord. Their habits of ferocity, though restrained, still continue; when attached to the Turkish fleet, they carry ruin and desolation wherever they sail. These allies destroyed, in Greece, whatever the less merciless Turks had spared, and would have utterly exterminated the remnant of that people, had not Christian Europe interfered.

Beside these pirate galleys of the Mediterranean, are to be seen moored the lofty merchantmen of the Euxine. The singular structure of these vessels is peculiar to the eastern coasts of the Black Sea, and has been preserved from the earliest times. These immense and unwieldy ships rise to a considerable height out of the water, both at the bow and the stern, and seem altogether incapable of resisting a gale of wind. They have seldom more than one mast and one immense mainsail, and seem to move with so infirm a balance, that they totter along through the water as if about to upset every moment. Approaching Constantinople, they are overtaken, late in the year, by the violent north-easter of the Melktem, or the misty weather that then prevails; and unable to make the narrow entrance of the Bosphorus, or bear up from a lee-shore, less skilful or less fortunate than the Argonauts, they are either dashed on the Cyanean rocks, or driven on the sands. Against this misfortune they adopt many superstitious precautions. Every vessel has a wreath of blue beads suspended from the prow, as a protection against the glance of an evil eye, which is supposed to expend itself on this amulet.

But the vessel which gives the "Golden Horn" its most distinctive character and striking feature, is the "light caïque." It is impossible to conceive forms more elegant; from their levity and fragility, they have been compared to an egg-shell divided longitudinally, and drawn out at each end to a point. They project to a considerable elongation at the stem and stern, and, gracefully ascending from below, seem to touch the water

only at a point. They are made of thin beech-plank, not grosser than the birch-bark of an Indian canoe, and finished with considerable care and neatness. The gunwale and sides are tastily carved with beads and various devices of Turkish sculpture, and the pure and polished wood is not defiled by paint. The exceeding levity of the materials of which the caïques are composed, the slight resistance they meet with in the water from the small surface in contact with it, and the great strength and dexterity of the caïque-gees or boatmen who propel them, give them wonderful rapidity. The oars are not, like ours, confined in rullocks, emitting a harsh sound by their attrition, and impeding the stroke by their concussion; they are paddles of shaven beech, exactly poised by a protuberance on the handle to counteract the length of the blade, and bound to the gunwale by a single pin, with a thong of sheep-skin leather. This is constantly kept oiled, so that the stem slips freely and noiselessly through the loop, and the blade cuts the water with the whole collected strength of the rower. Each caïque-gee pulls a pair of oars, and their skiffs glide along the surface with the speed, silence, and flexibility of a flight of swallows. The only objection to their structure is the difficulty of getting into them. If the passenger step on the stem or stern, his footing has no stability, as the boat has no hold of the water beneath the point of pressure: if he step on the gunwale, it turns over at once, as there is no keel to offer resistance. It requires therefore considerable caution to enter a caïque; and when this is effected, the passenger sits on the bottom, either at length or from side to side. Sometimes these unstable skiffs carry a sail, at the imminent hazard of upsetting. As they have neither keel, ballast, or rudder, the passenger must move hastily to the windward side, and watch to counterpoise the pressure of the sail. Caïques are the only ferry-boats to cross from shore to shore, and various wooden platforms, called iskelli, project from the beach for their accommodation. On each of these stands a venerable Turk with a long beard, and generally a badge, which denotes him to be a *hadgee*, or "pilgrim," who has made a perilous journey to the tomb of the Prophet. He keeps order with his baton; and when you are safely deposited in the bottom of the boat, he gives you the pilgrim's benediction—*Allah smaladik*, "I commend you to God." From the constant and crowded intercourse between 700,000 people, inhabiting the peninsulas on both sides of the water, and each skiff taking no more than one or two passengers, the water is covered all day long with these caïques in constant motion. The passengers are clad in snow-white turbans, tall calpacs, and flowing pelisses, of scarlet or other dazzling colours, so that this ever-moving scene is a perpetual change of elegant forms and brilliant hues.

Mixing with them, and penetrating through the crowd, are daily seen the larger caïques, destined to convey the sultan, or some high dignitary, from the seraglio or the porte, to some palace or kiosk on the Bosphorus. These long galleys are propelled by sixteen or twenty pair of oars. They are ornamented by a long projecting prow, with various sculpture, curling over or about, and covered with the richest gilding. At the stem is a silken canopy, and within it the stately and solitary personage to whom it belongs. Below the canopy sits the Reis, the important person who guides it, with its valuable freight. This man is often chosen for his humour, with which the sultan is

fond of amusing himself on his passage, like an European monarch, of old, with his fool; and he sometimes prefers him, for his talent in this way, to the first post in the empire. The Reis who most distinguished himself was the Delhi Abdallah. He had a loud voice, shouting out his words—a rude humour, very coarse—and a faculty of inventing new and extraordinary oaths and curses. After it was supposed that he had exhausted all the forms of imprecation, the sultan laid a wager one day that he could not invent a new one. To the great gratification of his master, he did so; and he was so pleased with his ingenuity, that he raised him at once from the state of a boatman on the Bosphorus to that of Capitan Pasha; and he who had never been on board a larger vessel than a caïque, now commanded the vast Turkish fleet. His first occupation was that of bostandgee, or gardener, at the seraglio. Such are the incongruous pursuits and rapid elevations of public men in Turkey.

Mixed with these light and elegant forms, are large, deep, and clumsy barges, rowed with long heavy sweeps, and filled with people of all nations crowded together. These are used for conveying persons to their residences in the villages along the shores of the Bosphorus. In a country where there are neither roads nor carriages, these boats are the only conveyance for the lower order of people. They are seen every evening slowly emerging from the harbour, filled with Turks, Jews, Armenians, Arabs, Greeks, and Franks, in all their variety of costumes, covered over with a cloud of tobacco-smoke from their several chibouques, and making the harbour resound with the loud and discordant jargon of the several tongues.

Within these few years a new feature has been added to the moving picture of the harbour. When steam-boats were adopted by all the nations of Europe, the tardy Turks alone rejected them. The currents of the Bosphorus constantly running down from the Black Sea with the velocity of four or five miles an hour, renders it extremely difficult for ships to ascend, unless assisted by a strong wind, and even with this aid they hardly stemmed the rapid stream. It was not uncommon to see lines of twenty or thirty men, with long cords passed over their shoulders, slowly dragging up pondrous merchantmen with a vast labour, which a single steamer would at once render unnecessary. It was among the first reforms of the sultan to introduce any European inventions which could assist human labour; and he not only encouraged the introduction of these boats, but he erected an arsenal in the harbour for building them by his own subjects. This spacious and novel ship-yard is under the superintendence of the laborious and patient Armenians, who are the great mechanics of the Turkish empire. Here they not only build the boats, but cast the machinery, which the stupid Moslems could not comprehend, till they saw their own sultan embark in the wonderful self-moving machine, that issued from their own arsenal, and swiftly climbed the rapids of the Bosphorus against both wind and tide.

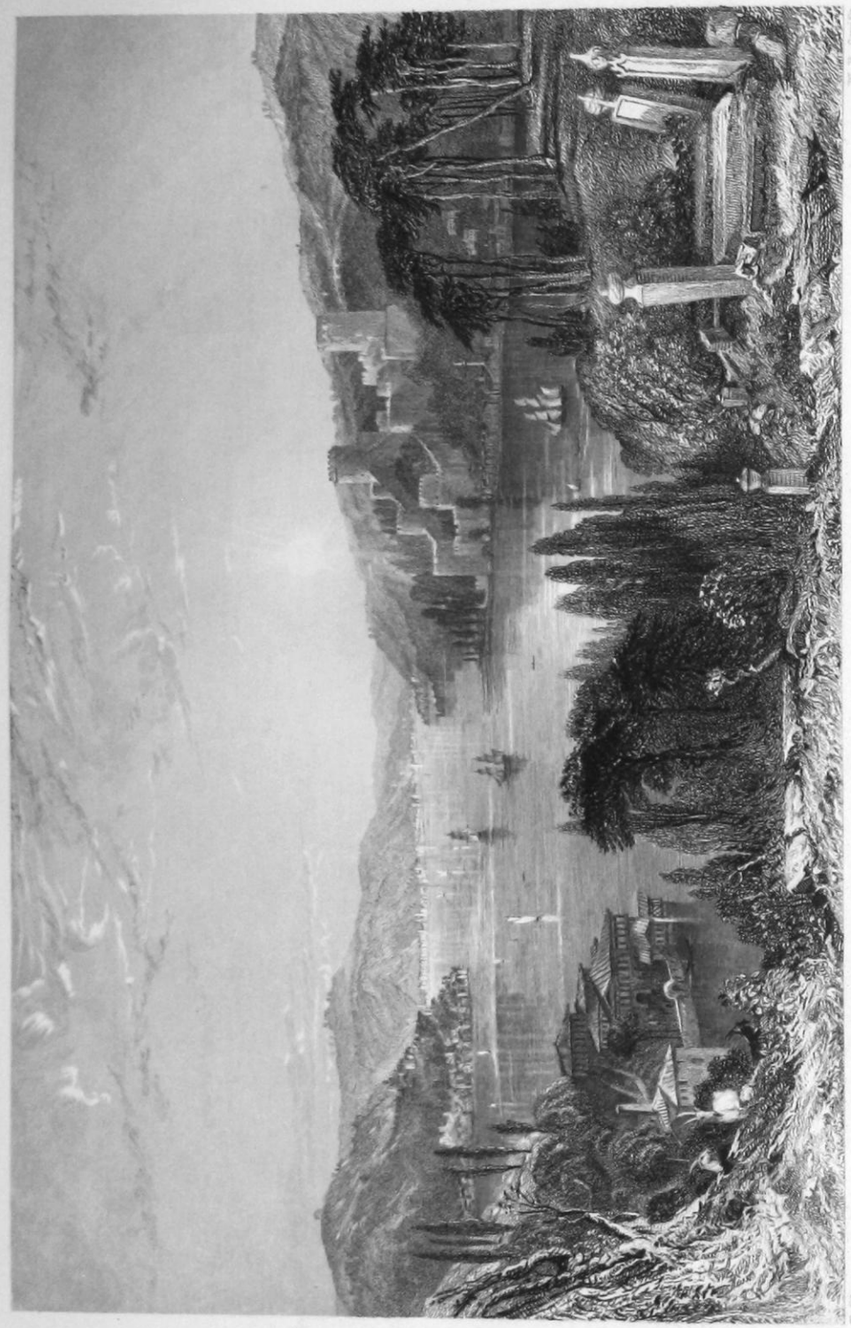
A singular circumstance connected with the first introduction of steam-boats was the subject of universal conversation. An immense crowd had collected, as well to see the sultan, as the vessel in which he had embarked. When he stood upon the deck, a broad flag was displayed floating over his head, with the sun, the emblem of the Turkish

"It should be our prayer that the justice of a merciful God should reward with happiness the author of this benevolent undertaking, and have his deed handed down to a never-ending posterity."

"This exquisite work is before Allah a deed of high merit, and indicates the piety of the Sultan Mahmoud."—1145.

The whole of the water department is under the direction of the *Sou Nazir*, "or, president of water," who has under him the *Sou Ioldgi*, or "water engineers," and the *Sacgees*, or "watermen." The business of the first is to watch that the Bendts, &c. receive no damage, and are in constant repair; the second distributes the water over the city. They are supplied with leathern sacks, broad at one end and narrow at the other, somewhat like churns, and closed at the mouth with a leather strap; when it is filled at a fountain, it is thrown across the Sacgee's back, the broad end resting on his hip, and the narrow on his shoulder; when he empties it, he opens the flap, stoops his head, and the water is discharged into some recipient. There are generally in every hall two vessels sunk in the ground, and covered with a stopper. These the Sacgee fills every day, and receives for his trouble about two paras, or half a farthing.

Around the fountain is the great market, the most busy and populous spot on the peninsula of Pera. It is held between the gate of Galata on one side, and the manufactory of pipes on the other: above is the descent from Pera to the Bosphorus, and below the crowded place of embarkation, so that the confluence of people from these several resorts, creates an almost impassable crowd. Among the articles of sale, the most numerous and conspicuous are usually gourds and melons, of which there are more than twenty kinds, called by the Greek *Kolokithia*, and by the Turk *Cavac*. They are piled in large heaps, in their season, to the height of 10 or 15 feet. Some of them are of immense size, of a pure white, and look like enormous snow-balls—they are used for soups: others are long and slender—the pulp is thrust out, and the cavity filled with forced-meat. This is called *Dolma*, and is so favourite a dish, that a large valley on the Bosphorus is called *Dolma Bactche*, or the gourd garden, from its cultivation. Another is perfectly spherical, and called *Carpoos*. It contains a rich red pulp, and a copious and cooling juice, and is eaten raw. A hummal, or porter, may be seen, occasionally, tottering up the streets of Pera, sinking under the weight of an incredible load, and overcome by the heat of a burning sun. His remedy for fatigue is a slice of melon, which refreshes him so effectually, that he is instantly enabled to pursue his toilsome journey. The Turkish mode of carrying planks through their streets is attended with serious inconvenience to passengers. The boards are attached to the sides of a horse in such a manner, extending from side to side of the narrow streets, that they cannot fail of crushing or fracturing the legs of the inexperienced or inactive that happen to meet them. Neither are the dogs, nor their most frequent attitude, forgotten in our illustration. The market-place is their constant resort: there they quarrel for the offals; and a Frank, whose business leads him to that quarter, has reason to congratulate himself, if he shall escape the blow of a plank from the passing horse, or the laceration of his flesh by an irritated dog.



ROUMELI HISSAR, OR, THE CASTLE OF EUROPE,
(ON THE BOSPHORUS.)

The supposed origin of the Bosphorus is connected with the most awful phenomena of nature; and the lovely strait, which now combines all that is beautiful and romantic, grateful to the eye, and soothing to the mind, owes its existence to all that is fearful and tremendous.—At its eastern extremity, and above the level of the Mediterranean, there existed an inland sea, covering vast plains with a wide expanse of waters, several thousand miles in circumference. By a sudden rupture, it is supposed, an opening was made, through which the waters rushed, and inundated the subjacent countries. For this supposition there are strong foundations of probability. The comparatively small sheets of water now partially occupying the space which the greater sea once covered, under the names of the Euxine, Azoph, Caspian, and Aral seas, are only the deeper pools of this great fountain, which has, in a succession of ages, been drained off, leaving the shallower parts dry land, with all the marks of an alluvial soil. The spot where the great rupture is supposed to have taken place is indicated by volcanic remains: basalt, scoriæ, and other debris of calcination, lying all around. The strait itself bears all the marks of a chasm violently torn open, the projections of one shore corresponding to the indentations of the other, and the similar strata of both being at equal elevations, while the bottom is a succession of descents, over which the water still tumbles with the rapidity of a cataract. The opinions of antiquaries accord with natural appearances. The first land which this mighty inundation encountered was the continent of Greece, over which it swept with irresistible force. Tradition has handed down to us the flood of Deucalion; and ancient writings have assigned as its cause, "the rupture of the Cyanean rocks:" so that both poets and historians concur in preserving the memory of this awful event.

After the first effects of this inundation had ceased, a current was still propelled by the Danube, the Boristhenes, and other great rivers, which pour their copious streams into the Euxine, and have no other outlet: hence it still runs down with considerable velocity. In some places, where the convulsion seems to have left the bottom like steps of stairs, this is dangerously increased. It is possible that the continued attrition of the water, for thousands of years over this rocky surface, has worn it down to a more uniform level; still three cataracts remain, one is called *shetan akindisi*, or "the devil's current:" it is necessary, from its laborious ascent, to haul ships up against it with considerable toil. To the ancients it was accounted a perilous navigation, when the broken ledges were still more abrupt. Among the acts of daring intrepidity was deemed the navigation of this strait. Hence Horace says—

> "To the mad Bosphorus my bark I'll guide,
> And tempt the terrors of its raging tide."

There is not a promontory or recess in all its windings, that is not hallowed by the recollection of either fictitious mythology or authentic history. The ancient name of

Bosphorus signifies "the traject of the ox;" the passage being so narrow that such animals swam across it, and hence it is sometimes spelled Bosporos. But the fanciful mythology of the Greeks assigned a more poetic derivation of the name. They assert that Iö, having assumed the form of a cow, to escape the vigilance of Juno, in her solitary wanderings swam across this strait, and consigned to fame the tradition of the event by the name it bears. One promontory preserves the name of Jason, who landed there in his bold attempt to explore the unknown recesses of the Euxine. Another retains that of Medea, for there she dispensed her youth-giving drugs, and conferred upon the place that reputation of salubrity which still distinguishes it. The narrow pass, that divided Europe from Asia, was also the transit chosen by great armies. Here Darius crossed, when the hosts of Asia first poured into Europe, and the rage of conquest led the gorgeous monarch of the East, from the luxuries and splendour of his own court, to penetrate into the rude and barbarous haunts of the wandering Scythians. Here it was that Xenophon, and his intrepid handful of Greeks, crossed over, to return to their own country. Here it was that the Christian crusaders embarked their armies, to rescue the holy sepulchre from the infidels; and here it was that the infidels, in return, entered Europe, and destroyed the mighty Christian empire of the East.

The accompanying illustration exhibits the scene of these events, and so commemorates the deeds of remote and recent ages. The strait is here not more than seven stadia, or furlongs, across; and, as Pliny truly says, "You can hear in one orb of the earth, the dogs bark and the birds sing in the other; and may hold conversation from shore to shore when the sound is not dispersed by the wind." In particular seasons, during the migration of fish, boats are seen, extending in a continued line, and forming a bridge from side to side. The rock on which Darius sat is still pointed out; and, if a stranger occupy the rude seat at such a moment, it will powerfully recall to his imagination those times when mighty armies crossed and recrossed on a similar fragile footing.

The events connected with Roumeli Hissar, or the Castle of Europe, are of surpassing interest. When the fierce Mahomet determined to extinguish the feeble Roman empire, and transfer the Moslem capital to a Christian soil, he found two dilapidated towers, one in Asia, and the other in Europe, which had been suffered to fall into utter decay. He re-edified that on the Asiatic shore, and, having been allowed to do this without opposition, crossed over and rebuilt the European castle also, so as completely to command the navigation of the straits, by occupying two forts on the most prominent points of the nearest parts of it. When the emperor remonstrated against this violation of his territory, he was tauntingly but fiercely answered, that "since the Greeks were not able to protect their own possessions, he would do it for them;" and he threatened to flay alive the next person who came to remonstrate. To establish his usurped right, he prohibited the navigation of the strait by foreigners. The Venetians refused to comply with this arbitrary mandate, and attempted to pass; but their vessel was struck by a ball from one of those enormous cannon which Mahomet had caused to be cast for the destruction of the Greek empire: the crew were beheaded, and their bodies hung out of the castle, to deter others from similar attempts. The

castle was thence called *Chocsecen*, "the amputator of heads;" and such is the immutability of Turkish ferocity, that, with reason, it retains the name at this day.

Roumeli Hissar consists of five round towers, connected by massive embattled walls, ascending the slope of the hill. It is now useless as a fortress, but is applied to other more characteristic and equally important Turkish purposes. In the wall which fronts the Bosphorus, there is a low doorway concealed behind a large platanus: this is the postern of death. The fortress had for many years been converted into a prison, and may well bear the inscription which Dante read on the infernal portals,

"Lasciate ogni speranza, voi ch'entrate."

No prisoner is ever known to repass the gate of death; hence the Turks call their dismal fortress, the "towers of oblivion," adopting the appellation given to them under the despotism of the Greek empire, when the castles were named "Lethé," and for a similar reason.

During the struggles of the present sultan with the janissaries, it was his constant practice to have his opponents secretly arrested, and conveyed to this place. Every morning some Oda missed their old officers. They had been conveyed to this place after it was dark, entered the low doorway, and were seen no more. During this period, some Franks, who had taken a caïque to Buyukderé, where they were detained longer than they intended, were returning late. Boats are not permitted to pass the fortresses after sunset, and the signal-gun is fired: so they had to make their way secretly along, under cover of the shore. When arrived near the castles, they saw a large caïque advancing from Constantinople, and, to avoid detection, remained close under a rock, not far from the fatal gate. The strange boat approached, and landed just before it. Two distinguished-looking men, wrapped up in their pelisses, disembarked; they were held up by the arm on each side. One of them passed on in silence; the other sighed heavily as he approached, turned round, and seemed to cast a lingering look upon the world he was about to leave for ever. He then stooped his head, and disappeared, with his more impassive companion, under the fatal arch; the gate, groaning on its rusty hinges, closed behind them. The caïque returned immediately to Constantinople. The Franks then slipped past, and arrived without being stopped. The next morning it was known that two Binbashis, or colonels, who had great influence on their respective Odas, and strongly opposed the nizam geddite, were missing. They never reappeared.

The navigation of the Bosphorus is the most lovely that ever invited a sail. Its length, in all its windings, is fifteen miles; and when the caïque glides down with the current, there is something exquisitely beautiful and grateful to the senses in every thing around. Nothing can exceed, in picturesque scenery, the whole coast on each side. It affords a continued succession of romantic wooded promontories, projecting into the stream, and presenting, at every winding of the strait, new and diversified objects. As you pass each headland, some placid bay opens to your view, in whose bosom a shaded village reposes. These are so numerous, that twenty-six occur from the

Euxine to the Propontis; and in one line of coast there is a continuity of houses for six miles. From the centre of each village an enormous platanus generally rears its lofty head, and expands its wide extent of foliage: round its gigantic stem the houses are clustered, over which it forms a vast canopy, so that large villages are often covered with the shade of a single tree.

THE GREAT CEMETERY OF SCUTARI.

Among the first objects that present themselves to a stranger entering Turkey, are the groves of cypress extending in dark masses along the shores. These are the last resting-places of the Turks; and their sad and solemn shade, far more gloomy than any which Christian usage has adopted, informs the traveller that he is now among a grave and serious people. The Turks enjoin the Jews, Armenians, Greeks, and Franks to plant their cemeteries with other trees, but reserve the cypress exclusively to themselves.

The cypress has, from early ages, been a funereal tree; the ancient Greeks and Romans so considered it; and the Turks, when they entered Europe, adopted it. Its solemn shade casting a "dim religious light" over the tombs it covers—its aromatic resin exuding from the bark, and correcting by its powerful odour the cadaverous smell exhaled from dissolving mortality—and, above all, its evergreen and undying foliage, exhibiting an emblem of the immortal part, when the body below has mouldered into dust and perished,—have all recommended it to the Mussulman, and made it the object of his peculiar care.

It is an Oriental practice, to plant a tree at the birth, and another at the death, of any member of a family. When one, therefore, is deposited in the earth, the surviving relatives place a cypress at the foot, while a stone marks the head of the grave; and the pious son, whose birth his father had commemorated by a platanus, is now seen carefully watering the young tree which is to preserve the undying recollection of his parent. Thus it is that the cemetery extends by constant renovation. Whether it is that the soil is naturally congenial to these trees, or that it is enriched by the use to which it is applied, it is certain the cypress attains to a majesty and beauty in these cemeteries, which are seen nowhere else; their stems measuring an immense circumference, and their pointed summits seeming to pierce the clouds, exhibit them as magnificent specimens of vegetable life. Sometimes they assume a different form, and the branches, shooting out horizontally, extend a lateral shade. These varieties have been by travellers mistaken for pines, which the Turks never admit into their cemeteries.

But of all "the cities of the dead" in the Turkish empire, that of Scutari in Asia, at the mouth of the Bosphorus, is perhaps the most striking and extensive. It stretches up an inclined plain, clothing it with its dark foliage, like a vast pall thrown over the departed. It extends for more than three miles, and, like a large forest, is



pierced by various avenues, leading to different places. Such is its size, that it is said the area it incloses would supply the city with corn, and the stones which mark its graves would rebuild the walls. Two causes are assigned for this increase: one is, that two persons are never buried in the same spot, so the graves are constantly expanding on every side; another is, a prepossession unalterably fixed in the mind of a Turk: he considers himself a stranger and sojourner in Europe, and the Moslem of Constantinople turns his last lingering look to this Asiatic cemetery, where his remains will not be disturbed, when the Giaour regains possession of his European city; an event which he is firmly persuaded will sometime come to pass. Thus the dying Turk feels a yearning for his native soil; like Joseph in the land of Egypt, he exacts a promise from his people that "they would carry his bones hence," and, like Jacob, says, "bury me in my grave which I have in the land of Canaan."

Among the objects which distinguish a Turkish necropolis, is the stone placed to mark the grave. The island of Marmora, contiguous to the city, affords an inexhaustible supply of marble at a cheap rate, so that the humblest headstone is of this valuable material. They are shaped into rude representations of the human form, surmounted by a head covered with a turban, the fashion of which indicates the rank and quality of the person: on the bust of the pillar is an Arabic inscription, containing the name of the deceased, without any enumeration of his virtues: the Turks never indulge in such panegyrics: the letters are in high relief, generally gilded with such skill, that they remain a long time as perfect and beautiful as embossed gold. The stones which designate the graves of women have no such distinction: they are marked with a lotus leaf, and surmounted with a knob like a nail, and this is said to be an intimation of the disbelief in the immortality of a female's soul, as connected with their want of intellect.

Notwithstanding the doubt thrown upon the subject, the living female supposes that, in this life at least, she is permitted to hold communication with those who have passed to another, and render such service as may please them. In our illustration, a woman is represented enveloped in her yasmak and feridge, performing this duty. On the grave is usually a trough or cavity, for the reception of plants or flowers, offerings of pious affection to the dead. Sometimes lattices of gilt wire form aviaries over the grave of a beloved person. Flowers and birds are among the elegant and innocent enjoyments of a Turk; and the amiable superstition of the survivor hopes to gratify her departed friend by the odour of one and the song of the other, even in his grave.

In the distance is a Turkish funeral, winding its ways through the solitude of this cypress forest. It is a group of men, for such processions are rarely attended by women, except those hired to lament the dead: as it is a belief that the body is sentient after death, and suffers torment till committed to the repose of the tomb, funerals are generally hurried, and sometimes with indecent haste: so, in this as in other things, the Turk is entirely opposed to European habits; the only hurry in which he is ever seen, is when going to his grave.

THE CISTERN OF BIN-BIR-DEREK.

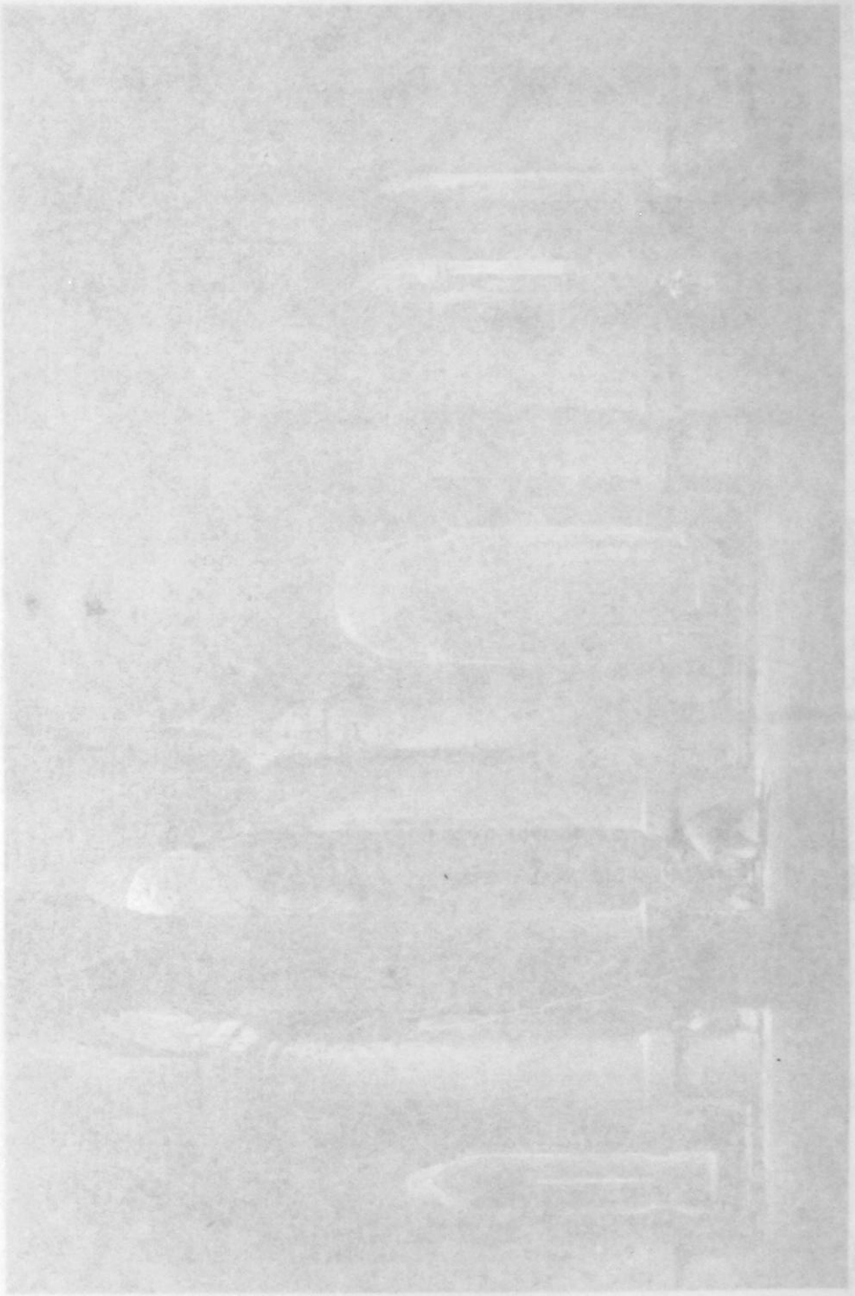
CALLED, THE THOUSAND AND ONE PILLARS.

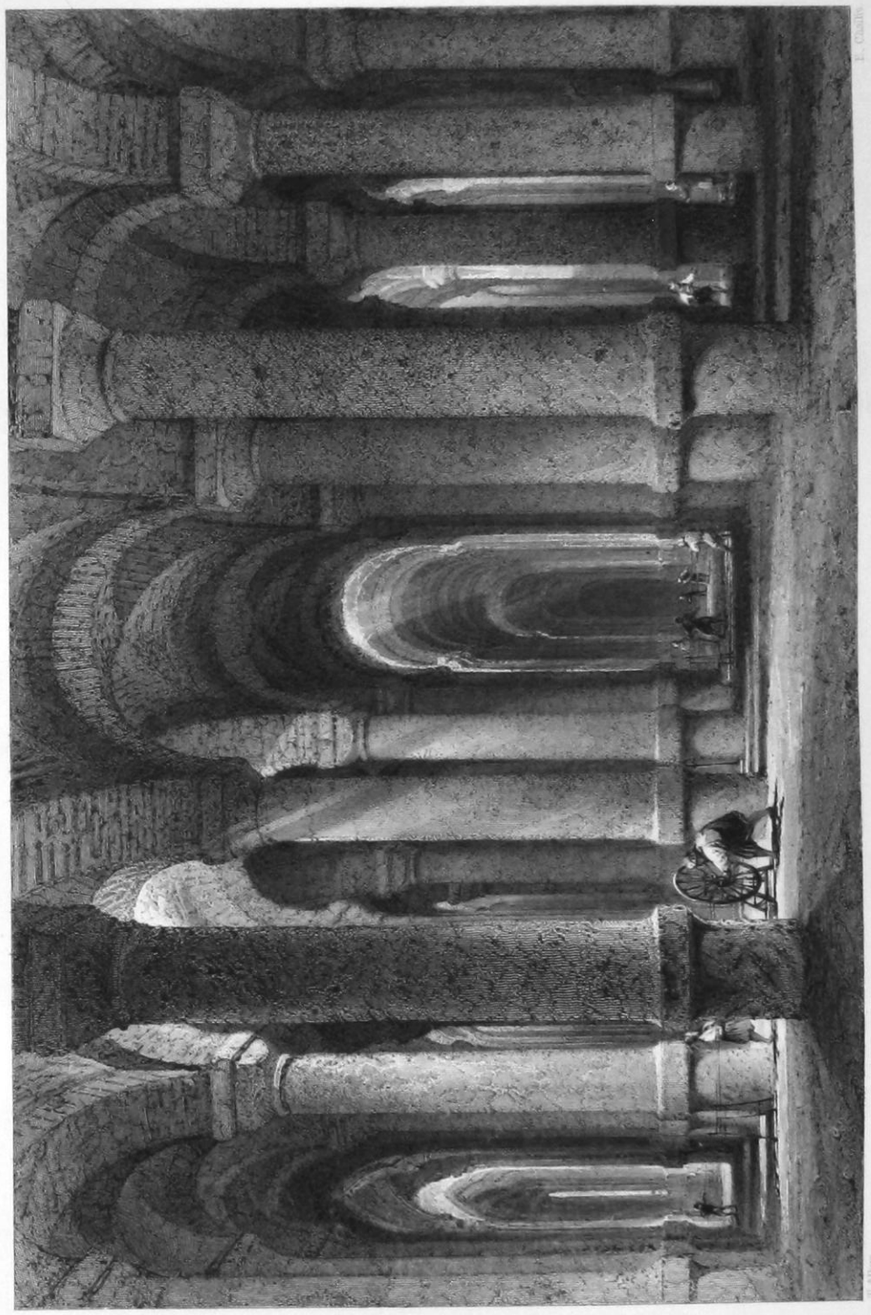
The shores of the Black Sea, among the forest-covered ramifications of the great Balkan, is a region of constant showers and copious streams, filling, naturally, small reservoirs in the mountains. Wherever such rills poured down, and became confluent, they were stopped by a mound thrown across the valley, and in this way formed into various triangular lakes at an elevation above the summit-level of the city. These reservoirs, called *Hydralea*, were highly prized by the Greek emperors. The embankments were faced with marble, adorned with sculpture, and dignified by the name of the sovereign who formed them. They were deemed so sacred, and of such vital importance to the city, that severe edicts were enacted to preserve them; some regulating the planting of trees, some the abstraction of water, and one exacting a penalty of an ounce of gold for every ounce of the crystal fluid. As water is more precious to the Turks than it was to the Greeks, they watch these reservoirs with even more anxiety and vigilant precaution. They call them *Bendts*, and have increased the number left by the Roman emperors. One of the largest and most magnificent is called *Valadi* Bendt, from the mother of the present sovereign, at whose expense it was erected.

From these reservoirs the water is conducted by pipes, formed of cylindrical tiles jointed together, and so conveyed to the city a distance of about fifteen miles. The ravines, that break the intervening country, are crossed by aqueducts, some of vast dimensions, striding the valleys, and towering above the forests. They are whitewashed at stated intervals, and form striking objects in distant prospects, strongly relieved by the dark woods above which they rise. One of them terminates the view up the great valley of Buyukderé, and seems, to mariners passing on the Bosphorus, like the battlements of a large city, on the distant horizon.

Besides these, there are others of more peculiar structure. They are insulated hydraulic pillars, called *Souterrais*, standing in long rows, like slender square castles or watch-towers. The water ascends one side of each, is received into a small square reservoir on the summit, and from thence descends the other. It climbs the next in a similar manner; and by this contrivance, for which the Turks are indebted to the Arabs, the vast expense of aqueducts is saved, and the water conveyed by many channels over various hills and valleys, in continued and never-ceasing streams, to its magnificent reservoirs in the city.

When the water arrived here, it had the same irregularity of surface to oppose, its seven hills to surmount, and seven valleys between them to cross. This was effected by a second series of aqueducts, which are described by the Byzantine historians with all the inflated language of astonishment. They are represented as "subterranean rivers" conducted through the air over the city, while the people gaze in wonder from below." Of these, but one remains to attest what they were. This is the aqueduct of Valens,





The Cistern of Binbirderek. Istanbul.

stretching from hill to hill, and seen in almost every direction. Its erection was the completion of a singular prophecy: On the ramparts of Chalcedon was found a stone with an occult incription, implying that "the walls of the city should bring water to Constantinople." To extend these walls across the sea, seemed altogether an impossibility, and the oracular announcement was despised. But Chalcedon having incurred the resentment of the emperor, its walls were pulled down, the stones conveyed to Constantinople for building, and, among other erections formed of them, was the aqueduct of Valens, thereby accomplishing the oracle.

By means of this aqueduct, the waters were deposited in various cisterns; some open, and some covered, so that the whole city was excavated into exposed or subterranean reservoirs. One great inconvenience attended those that were exposed. The city and vicinity of Constantinople abounded in storks; they were supposed to convey serpents, and drop them in the water, by which it was poisoned, and rendered fatal to those who drank it. The celebrated impostor Apollonius of Tyana, who was reputed to work such powerful miracles, was applied to, by the reigning emperor, for a remedy. By his directions, a pillar called Pelargonium was erected, on the summit of which were three storks fronting each other; and by this talisman the kindred birds were immediately expelled the city, and the salubrity of the waters restored. To commemorate the event, the following epigram was inscribed on the base of the pillar.

On sculptur'd column stands the mystic charm,
And guards the fainting citizens from harm.
Far fly the storks, to seek the distant wood;
And snakes no longer taint the wholesome flood.

These cisterns were afterwards filled up with earth, and are now converted into gardens, where the storks, no longer the cause of evil, are invited to return. The Turks evince a particular attachment for them, and erect frame-work like cradles on the tops of their houses, which the birds inhabit and breed in.

Of the covered cisterns, but two remain. One is called *Yeré Batan Serai*, or the "Subterranean palace," and is still filled with water. It resembles a vast subterranean lake, out of which issue rows of 336 marble pillars, of various orders of architecture, supporting an arched roof. The memory of this magnificent watering-palace was altogether lost; the streets passed over it, and the houses above were supplied from it with water, while the inhabitants knew not whence it came. After it had remained unknown to the Turks since the capture of Constantinople, it was discovered by Gillius more than three hundred years ago. A second time it fell into oblivion among this incurious people, till it was searched for, and again found a few years since. It was formerly in total darkness, but part of the wall has fallen down, and sufficient light is admitted to examine it. A boat, or raft, is moored to one of the pillars, in which strangers are permitted to embark, and explore its dim recesses; and marvellous stories are told by the Turks of the fatal end of those bold adventurers.

The second cistern is no longer employed as a reservoir for water. It lies beneath an open area in the vicinity of the Atmeidan, and is converted into a silk manufactory

by a number of industrious Jews and Armenians. The Turks have named this subterranean palace *Bin-bir-derek*, in allusion to its supposed original number of columns, 1001, although 212 are all that can now be distinguished. Each column is said to consist of three shafts with their respective capitals, but the lowest is, at present, buried beneath the material of the flooring. The whole enclosed area occupies 20,000 square feet, and is capable of containing 1,237,000 cubic feet of water, a quantity sufficient to supply the population of Constantinople for fifteen days.

The pillars of this cistern are distinguished by monograms deeply cut on the shafts and capitals, like hieroglyphics on an Egyptian obelisk, and so obscure as equally to puzzle the learned. One of them consists of the Greek initials for *Euge philoxene*, "Hail, thou strangers' friend." This cistern, under the Greek empire, was decreed to be public for the use of all strangers, and was therefore called *philoxenos*.

THE SOLIMANIE, OR MOSQUE OF SULTAN SOLIMAN.

The Franks have so changed the terms of the Turkish language, that they are hardly to be recognized. *Moslem*, which signifies a "professor of the true faith," they have corrupted into *Mussulman;* and *Mesjid*, the temple in which he worshipped, into *mosque!*

When the Turks appropriated to themselves the great Christian church of Santa Sophia, they made it the model of all their future religious edifices. The general outline is a Greek cross, enclosed in a quadrangle. This is surmounted with a large dome in the centre, to represent, as the modern Greeks say, the great wound in our Saviour's side; the four smaller domes at the angles, depicting the smaller wounds in his hands and feet. This form the Turks usually observe, without any reference to its origin; but they have added members peculiar to themselves. They hold bells in abhorrence, and invite their congregations to prayer by the human voice only. For this purpose certain slender towers shoot up from the angles of the edifice, when the *Muezzim* ascends by interior stairs, and from a circular gallery round the shaft calls together the faithful. These towers are denominated *Menar* or *Minareh*, an Arabic word which signifies a "beacon or light-house" to guide the true believer. The Muezzim puts his hands behind his ears, and from the hollow of his palms shouts out his invitation, walking round and repeating to the four points of the compass, "There is but one God, and Mohammed is his prophet:—come to prayers—come to salvation." This cry, called the *Ezan*, is repeated five times a day at regular intervals; and as it issues from every minaret at the same time, it fills all the air with a solemn and supernatural sound, and regulates all the arrangements of the people, who have no public clocks to direct them. Besides the common mosque of the city, there are thirteen eminently distinguished. They are called *Djami Seletyn* or "Imperial mosques," because they have been erected by some sultan as the highest act of piety. They are always distinguished by their magnitude, magnificence, and the number and beauty of their minarets. While the smaller mosques have



Mosque of Sultan Soliman.
from the west East

minarets. While the smaller mosques have but one, they have never less than two, and generally four. But of all these Djami, that erected by Soliman II. is the most splendid among the mosques, as its founder was among the sultans. He was called "the magnificent," and his temple justifies the appellation. The Christian church of Saint Euphemia, at Chalcedon, in which the grand council had been held, was celebrated for its size and architectural ornaments. It contained on that memorable occasion 630 bishops in its nave, and was the most distinguished of Christian churches after Santa Sophia: when that edifice was dedicated to the Prophet by his predecessor, Soliman could not appropriate any of its parts to his new erection; so he dilapidated the church of St. Euphemia for the purpose, and built his mosque with its materials. It was commenced in 1550, and took five years to build it.

It would be difficult to convey, by any description, a perfect idea of a building so vast and complicated. A notice of its prominent features must suffice. It is a quadrangle, 234 feet long, and 227 wide. The great dome by which the edifice is surmounted, is flanked or supported by two hemispheres, one on each side, and over each aisle are four smaller ones. A broad flight of marble steps leads to the great door, before which is a façade, which particularly distinguishes this temple. It consists of six pillars of Egyptian porphyry, of immense size and singular beauty. Attached to the edifice are four minarets in front and rear, having galleries ornamented with tracery; and by a singular irregularity, two, having but two galleries, are shorter than the others which have three. Beside it are splendid mausolea, surmounted with domes, under which repose the bodies of the founder and his Sultana. At the head stands a knob covered with his turban, richly ornamented with precious stones, and near it is suspended the Alcoran, from which an Imaum reads a daily portion, for the consolation of him whose ashes repose in the tomb, and who is supposed to hear it. Over one of the gates is an inscription recording its erection. It states that it was built by "the glorious Vicar of Allah, existing by the authority of the mystic Koran, the tenth of the Ottoman emperors, for the faithful people who served the Lord." It concludes with a prayer, "That the imperial race may never be interrupted on earth, and enjoy eternal delights prepared in paradise."

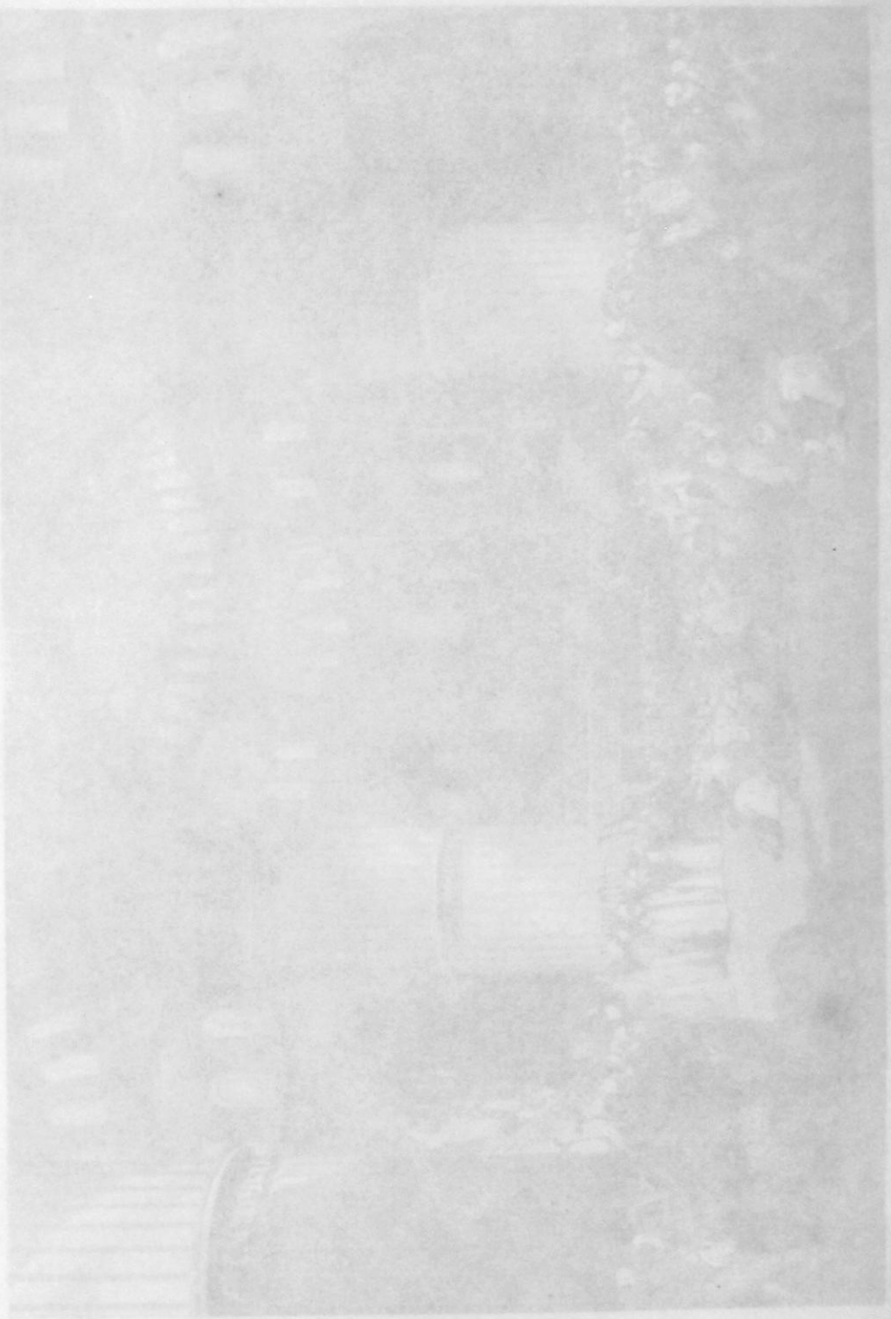
This mosque, like most others, is surrounded by two areas; one of which, planted with trees, is a common thoroughfare usually filled with groups of people. Here soldiers sometimes encamp, and men of war pitch their tents within the precincts of the mussulman's God of peace. Here, also, small merchants expose their wares, and no one casts out those who "buy and sell." Here even a Giaour may pass unobstructed, and the infidel hat be seen mixed with the sacred turban.

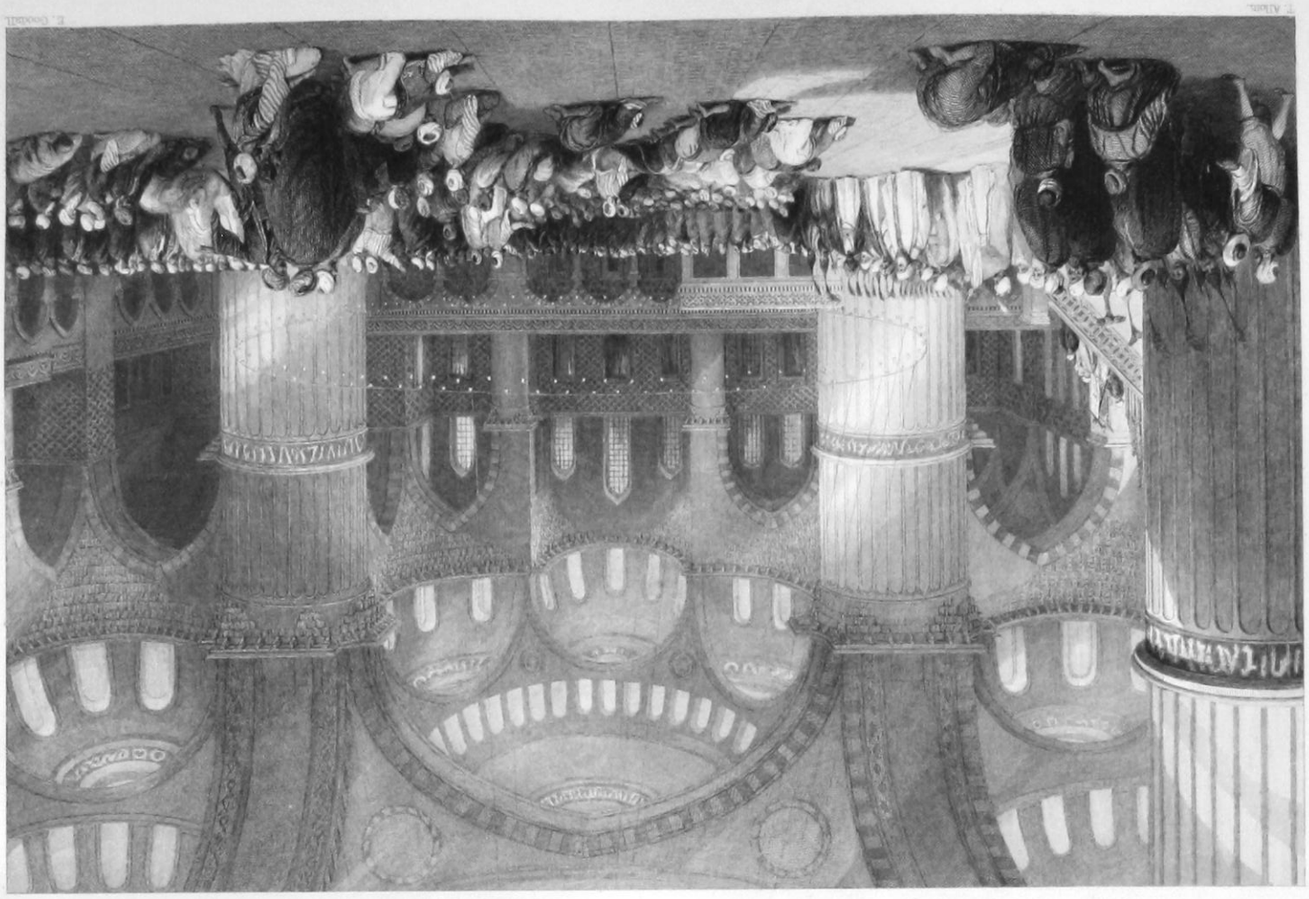
MOSQUE OF SULTAN ACHMET.

The monarch who erected this mosque, ascended the throne in the year 1603, and at the age of fifteen. He was immediately afterwards seized with the small-pox, and, in order that the janissaries might not avail themselves of his illness, he caused his own brother to be strangled, having first put out his eyes. His object was to deprive the turbulent soldiers of every pretext for dethroning him, as they were disposed to do, when there existed no other of the line of Mohammed to succeed him. His next act was to build a mosque, as fratricide is no impediment to Turkish piety ; and it is remarkable, that in this mosque, two centuries afterwards, was the utter extirpation of these janissaries effected.

He was determined that it should exceed in beauty that of Santa Sophia, or the great Solimanie, so he ordered that it should be distinguished by six minarets. When this design was communicated to the Mufti, he represented to the Sultan the impiety of such an act, as the mosque of the Prophet at Mecca had but four, and no sacred edifice since built had presumed to exceed that number. Achmet assured the Mufti that he must be mistaken, and immediately summoned a Hadgee, who had just made the pilgrimage to Mecca, into his presence, who affirmed that he had himself seen and reckoned the six minarets; and, to satisfy entirely the Mufti's scruples, a caravan of pilgrims were directed to proceed to the tomb and temple of the Prophet, and make their report. Meantime the Sultan despatched a Tatar, who was to travel night and day, with orders to the Sheik Islam, that two new minarets should be immediately added to the temple; and when the slow caravan arrived, they found the number to be what the Sultan had stated—and reported accordingly. Achmet now pushed on his building with indefatigable activity, and in order to expedite it, he worked at it himself with his own hands, devoting one hour every Friday after prayers to the employment, and then paid his fellow-workmen, every man his wages, in order by his personal example to stimulate their exertions.

The site he selected was the most admirable and commanding which the city afforded. It forms one side of the Atmeidan, and is separated only by an open screen from this extensive area, one of the few open spaces within the walls of Constantinople. From this it is seen to great advantage on one side; while on the other, towering over the gardens of the Seraglio, and surmounting the lofty hill on which it stands, it is the most conspicuous object presented to a stranger approaching from the Sea of Marmora, and gives the first and most favourable view of those imperial edifices. The materials selected were of the most costly kind, in so much, that it is affirmed that every stone in the edifice cost three aspers. It stands in an open space, which forms round it an extensive ambulatory, from the latter of which the edifice arises, and is seen to more advantage than any other in the city.



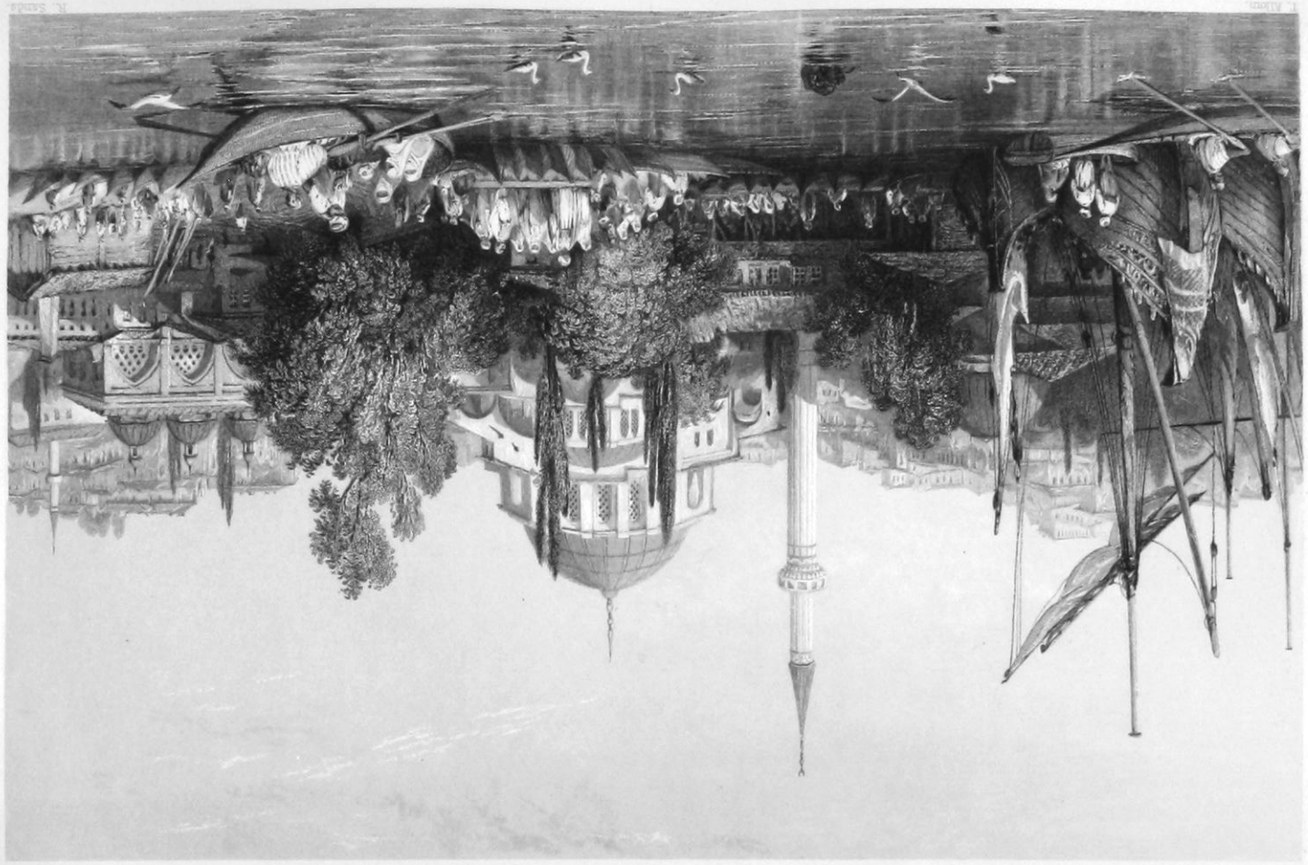


sacred object was only seen on the most solemn and important occasions, and was now, for the first time for half a century, exhibited, and brought with great pomp to the mosque of Achmet. When this was rumoured abroad, there was no man who professed the true faith, that dared to resist the call: thousands and tens of thousands were seen rushing from all quarters to this temple; and when it was filled by the multitude, the standard was displayed from the lofty pulpit of the Imaum. On the steps stood the Sultan, exhorting the people, by the faith they owed the Prophet, now to rally round the sacred ensign. A deep murmur of assent, the strongest display of Turkish feeling and determination, filled the lofty dome. They all fell prostrate in confirmation of their resolve, and from that moment the cause of the janissaries became desperate.

TOPHANA—ENTRANCE TO PERA.

Tophana literally signifies, the place where cannon are deposited, and here are the great foundry and arsenal where they are made and laid up. This establishment is represented on the right of the illustration, by an edifice with pointed windows, admitting light through a number of apertures, and having its roof crowned with cupolas. In front is a spacious quay, constructed along the Bosphorus, and always lined with several ranges of ordnance, which are here scaled and proved, and occasionally used on days of rejoicing, like those formerly on the Tower-wharf at London. There is nothing, perhaps, in which a Turk more delights, than in the discharge of a cannon. It is, therefore, the sound that is heard every day, and almost all day long. It announces the rising and setting of the sun; the birth of a child, and the death of a traitor; the movement of the Sultan in all directions; the opening and closing of the Ramazan and Bayram, and other religious periods. In time of war, the arrival of noses and ears to be piled at the gate of the seraglio, is proclaimed by these cannon; and on occasion of any success, however trifling, the two peninsulas of Pera and Constantinople are shaken to their centre by the explosions.

At the commencement of the Greek revolution, this wharf was nearly fatal to Pera. One of those fires which so constantly devastate the city, broke out here, and extended to Tophana. Towards midnight, the city of Scutari was assailed by showers of balls, and it was instantly rumoured that the fire was caused by the Greeks, who had seized on this depôt, and were directing its cannon against different places. This news was spread to Constantinople, and an immediate insurrection of the janissaries took place. They rushed down to the water to the number of 10,000, and were about to seize the caïques, and pass over to assist their countrymen. They had long waited for an opportunity or pretext for plundering the Greeks; and had this body of exasperated, armed men rushed into a town on fire at midnight, it is probable that not a Frank or Greek would have been left alive in "infidel Pera." Fortunately, their aga had the water-gates closed in time, and he persuaded them to wait till messengers were sent



over to ascertain the fact. They found that all the cannon on the wharf had been left loaded with ball, which the Turks never thought of drawing, and when the fire reached them, they discharged their balls of themselves, which passed across the Bosphorus to Scutari on the other side.

Behind the Tophana is the *Eski Djami*, or old mosque, to distinguish it from the *Yeni Djami*, or new one, lately erected by the present Sultan in this district; and on the left, crowning the summit of the hill, are the heights of Pera, covered with the residences of European ministers and merchants; whose houses, the finest in the city, command a magnificent view on all sides of the Bosphorus and Sea of Marmora. These edifices are situated in a street ascending the spine of a ridge, like the High-street of Edinburgh, and approached only by steep narrow passages, like the Wynds of that town. They are so precipitous, that it is necessary to form them into broad steps, to enable a passenger to reach the top.

The Turks are not fond of multiplying names, so they often make one serve for a whole district. Tophana, therefore, includes a large space, altogether unconnected with the cannon foundery. At the base of Pera hill is a low alluvial flat, once overflowed, perhaps, by the waters of the Bosphorus. This has been enlarged by casting upon it all the offals of the cities of Pera and Galata, so that it has encroached upon the harbour. Here are heaps and hillocks of all manner of decaying vegetable and animal substances, festering and dissolving, which continually exhale a cadaverous odour. This attracts the foul animals of the region; packs of savage dogs like wolves or jackals, flocks of kites and vultures in their season, and at all times flights of gulls and cormorants, who almost cover and conceal these heaps with their multitudes, and deafen the ear with their howling and screaming. When gorged with their foul meal, these harpies light upon the roofs of the houses, where they exhibit a singular spectacle—sleeping off the effects of repletion, and waiting again to attack their prey. They enjoy among the Turks such perfect security, that they often light on a caïque, and dispute the possession of it with the passengers.

But what has rendered Tophana so distinguished is, that it is the great point of embarkation, either for the Bosphorus or the Sea of Marmora. In a country where there are no carriages, nor, properly speaking, roads to run them upon, water is the great medium of conveyance. This then is the resort of a continual moving mass, of all nations and costumes. Along the shore, beside a modern slip and platform, light caïques, and the heavier barges of the Princes' Islands, are in constant attendance. Above is a range of coffee-houses, where the caïque-gees sit over their coffee and chiboque till a passenger appears, and they are invited to attend him. The characteristic traits of the people are here strongly marked. The Greek, bustling and shouting, almost forces you into his caïque; the Turk, grave and decorous, seldom utters a word, but merely points to his boat just covered with a rich and fresh carpet. A Hadgee, with a green turban, grey beard, badge, and silver-headed baton, interposes, and lets you choose for yourself, never giving a preference to his own countrymen.

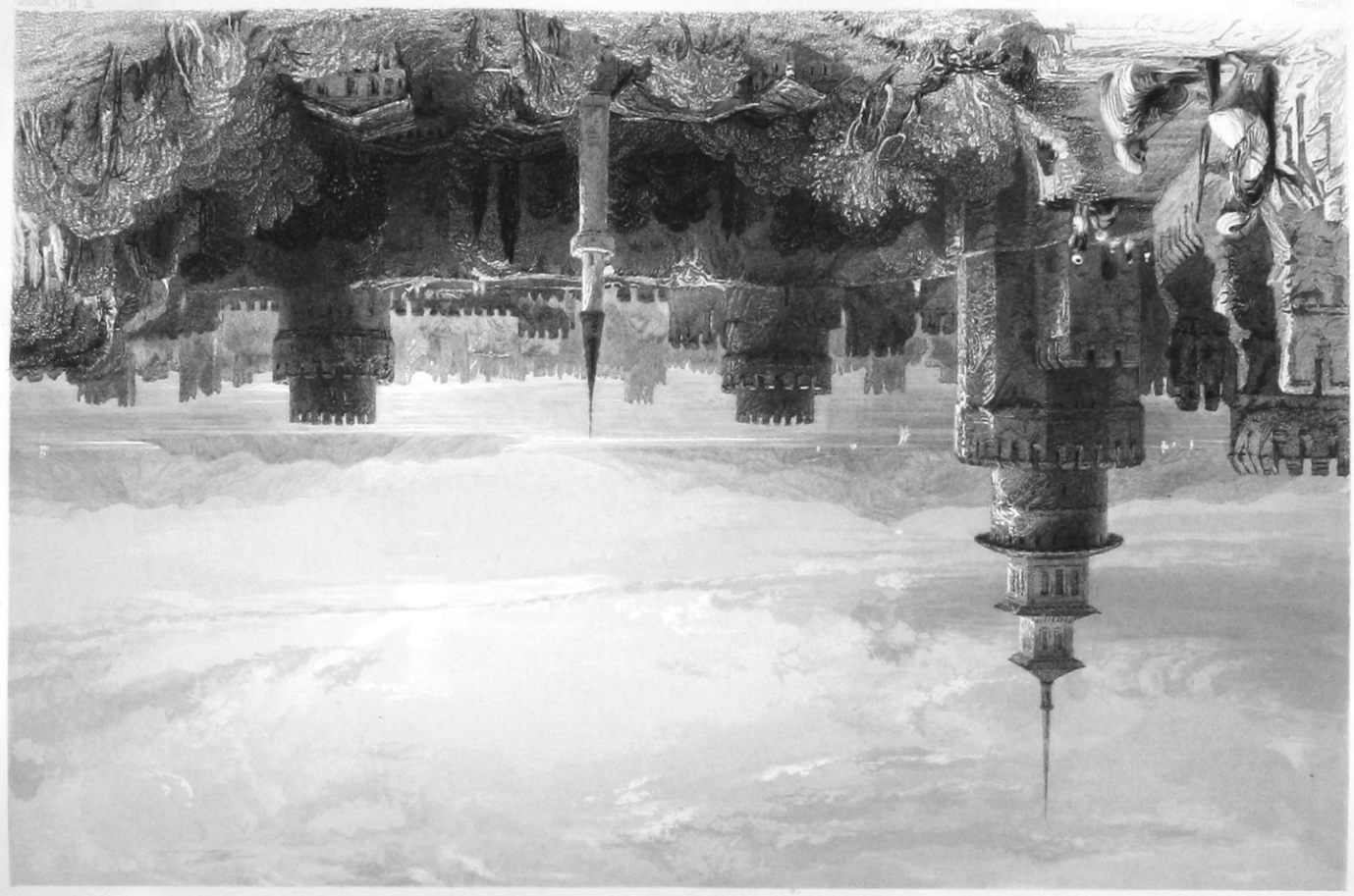
Among the vessels seen here are those singular ships from the Black Sea, before mentioned; their lofty prows and sterns, towering above the water to an extraordinary height, reminding you of the extreme antiquity of their shape, when

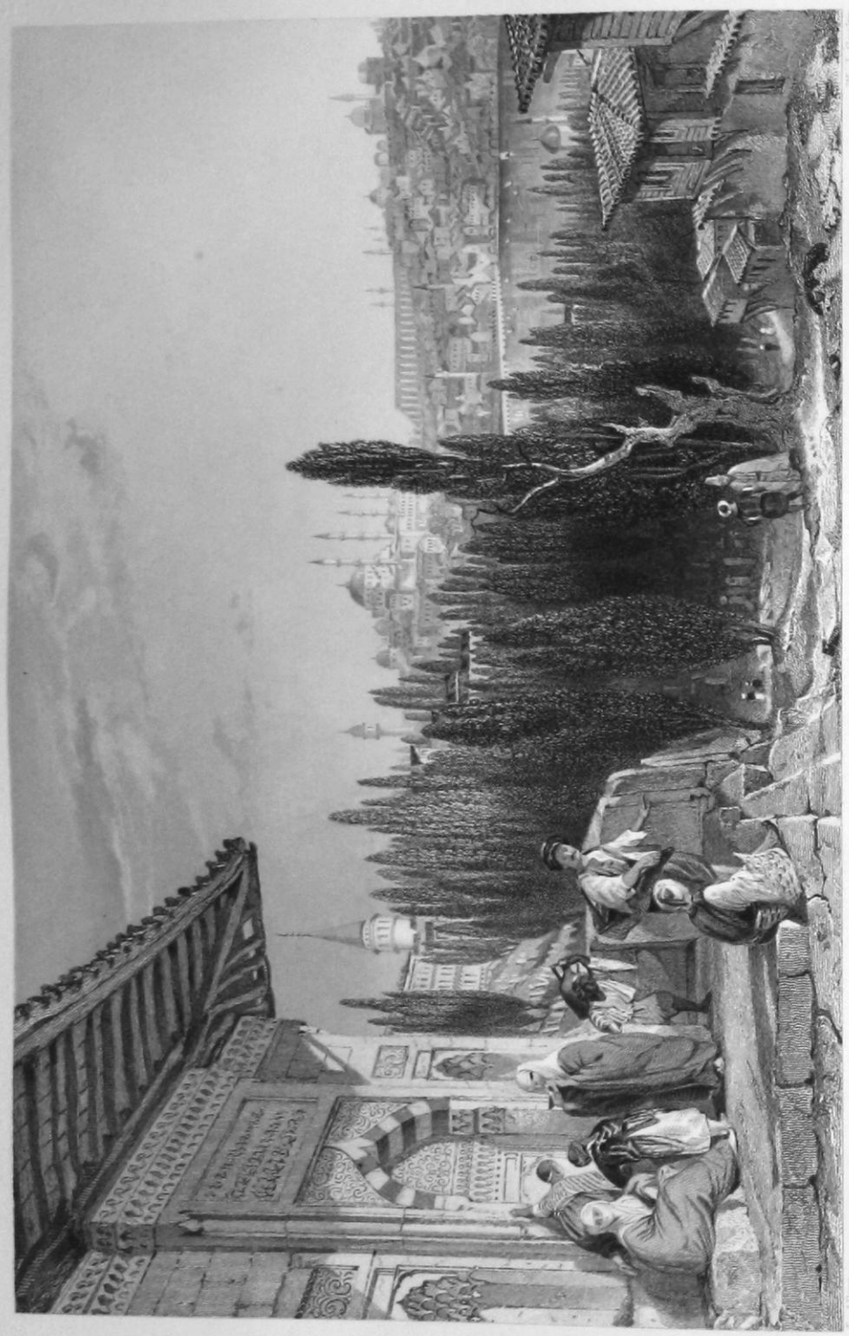
> High on the stern the Thracian raised his strain,
> And Argos saw her kindred trees
> Descend from Pelion to the main.

The bold Argonauts brought the first model of a ship into those remote waters, where it has ever since been preserved and imitated.

PRISON OF THE SEVEN TOWERS.

At the extremity of the land-wall of Constantinople, where it meets the sea of Marmora, rises an enclosure flanked by battlemented towers. It is the first object seen by Frank ships, and thus the stranger is presented with a prospect that reminds him of the most striking and singular usage of Turkish despotism. This enclosure, and the towers, existed under the Greek empire, and were called "Heptapurgon," from the number of the castles included. They were first erected by Zeno, and enclosed by the Comneni, and were employed as a prison for state offenders. When the Turks took possession of the city, the Sultan appropriated them as a secure place to deposit his plunder. They afterwards reconverted them to their original purpose of a state prison, and added a feature peculiarly their own. The character of an ambassador, held sacred by all other nations, was here violated. The first symptoms of a rupture between the Turks and a foreign state, was, to seize the resident minister, and incarcerate him in this prison; and the European states, instead of revolting against this barbarous outrage on the laws of nations, quietly submitted to it, as they did to the oppression of the Barbary pirates, because each rejoiced, and felt itself elated, at the degradation of the other. Mr. Beaufeu, a French minister, confined there, made his escape; and the Sultan was so enraged, that he immediately caused the governor to be strangled in his own prison. Since then, the Turks are not disposed to admit strangers, lest they might discover the secrets of their prison-house. This barbarous custom continued so late as the year 1784, when the Russian envoy was sent there, as the first act of hostility. The lights and usages of civilized Europe began immediately after to dawn on the East. The just and amiable Selim discontinued the practice, and the present Sultan has abolished it altogether. It was generally supposed the custom would be renewed, and the Sultan would think himself justified in imprisoning the ambassadors of all the powers leagued against him at Navarino, in retaliation for that wanton and unprovoked attack; but he suffered them quietly to depart, and set an example of moderation, and scrupulous regard to the law of nations, which European states might do well to imitate.





While used as this extraordinary prison, the strangest tales of mystery were whispered about, and are still told to visitors. A cavity is shown, called "the well of blood," which imagination still pictures as overflowing with human gore, and its stained and darkened sides countenance the tradition. In another place is "the cavern of the rock," where confession was extorted from the unhappy prisoners. A number of low arches are also pointed out, into which the wretched victims were compelled to force themselves, too low to admit their bodies through the aperture, and from whence they could not again extract them—and there they were left to perish with hunger. Places, too, are still shown, where skulls were piled so high as to rise above the surrounding walls.

The towers were originally seven in number, but are now reduced to four. Three of them were thrown down by the great earthquake in 1786. They were never rebuilt by the Turks; yet they still call them "yedde-kule," or the seven towers. The buildings themselves are exceedingly unsightly. They are octagonal with conical roofs. The most conspicuous, represented in the illustration, was somewhat of a better order. It is that in which the foreign ambassadors were confined, and the apartments assigned to them were not very inconvenient.

Connected with this edifice was the celebrated "Chrysopule," or golden gate, so renowned for its splendour under the Greek empire. It opened into the area, and was one of the entrances to the Seven Towers. It was covered with some beautiful sculptures in basso-relievo, which were considered chef-d'œuvres of art, and among them Venus holding her torch over the sleeping Adonis, to examine his beauties. Its position is on the right of the illustration. In the distance is the romantic archipelago of the Princes' Islands, on one side, and on the other, the promontory of Scutari.

PETIT CHAMP DES MORTS.

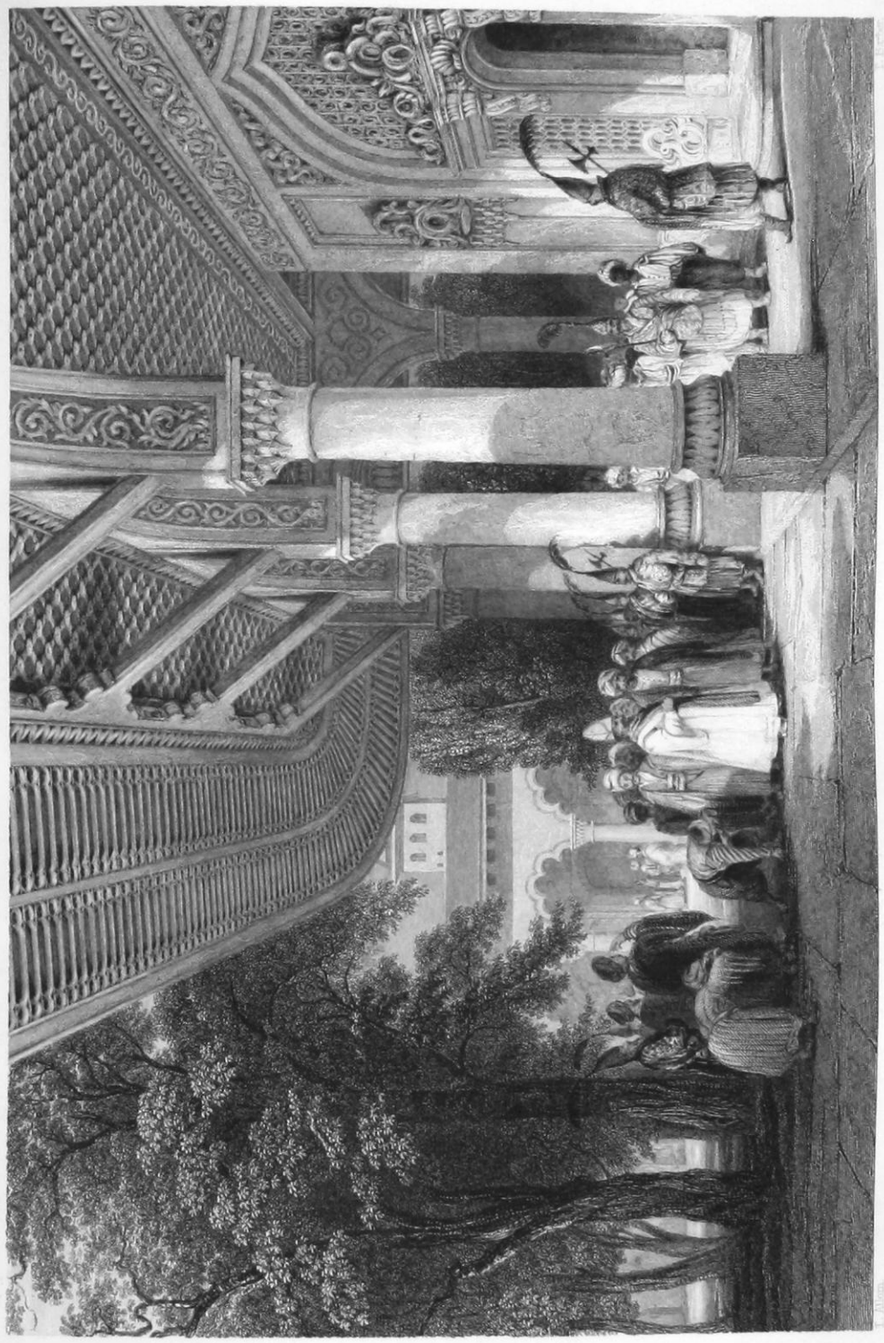
FROM THE HEIGHTS OF PERA.

It is remarked by travellers, that the Turks pay more attention to the accommodation of the dead than of the living; and hence the number and extent of the places they provide for their reception. Their city is scarcely approached at any side but through receptacles for the dead. Besides the vast cemetery at Scutari, there are several beyond the walls of Constantinople; and two, of great extent, on the peninsula of Pera. The first object of a Turk's attention, in forming a cemetery, is a beautiful site; hence they all occupy positions commanding the best prospect, either of the Bosphorus or the Golden Horn. The isthmus which connects Pera with the country, is entirely covered with tombs, where Greeks, Armenians, Franks, and Turks repose in their respective burying-grounds, which are but continuations one of the other. The Jews alone preserve their exclusive character,

GATE OF ENTRANCE TO THE RECEPTION ROOM OF THE SERAGLIO.

This magnificent palace occupies the apex of the triangle on which the city is built, including nearly the whole of ancient Byzantium. It was appropriated, under the Greek empire, as a college for the numerous priests of Santa Sophia, which is close beside it; but when Mahomet converted that edifice into a mosque, the convent was fixed on as the site of his own palace, and exceeds in beauty any other spot he could have chosen, even in his recent conquest. He added new buildings, and extended its area: his successors made further additions, and it now includes a space four miles in circumference; washed on one side by the sea of Marmora, and on the other by the Propontis, while the rapid current of the Bosphorus sweeps round its walls with a pure and limpid stream. It is filled with a gorgeous display of palaces, baths, mosques, kiosques, gardens, and cypress groves, laid out by the Greeks, and preserved by their Turkish successors. Here is also an armoury, containing the various weapons used by the crusaders in their attack on Constantinople; and the library of the Greek emperors, which was supposed formerly to contain all the classical literature of the ancient world, and many of the lost works of the classic writers,—but it has been explored by Franks, and whatever remains of classical literature were once there, have now disappeared.

The principal entrance of the Seraglio is on the summit of the hill. Here is the large and lofty gate called Babi Humayoun, which literally signifies, "the high door," and from thence the diplomatic phrase adopted by the Franks, who call the Turkish government "the Sublime Porte," because all political business is supposed to be here transacted. It was erected by Mahomet II. On each side are deep niches in the thickness of the wall, and here the heads of inferior delinquents are exposed. Within is a large area of an irregular shape, containing the Taraphanay, or mint, built on the site of the Greek church dedicated to St. Irene. In the centre is a low marble pillar, destined for the exposure of the heads of pashas, and offenders of rank in the Turkish empire. Here they are displayed upon a large dish for the inspection of the curious; while a Bostangee stands by with a rod, with which he points to each head, and enumerates the offences of the sufferers. On the wall beside is usually a paper called a *yafta*, containing the titles of the criminal and other particulars, all strongly reminding us of the permanency of Oriental usages. In the first court, though it is thronged with the officers of the palace, a strict silence prevails, and the breach of it is attended with corporal chastisement. Passing through this, you enter the second gate. Here sits the chief executioner with his assistants, and on the walls are suspended various implements



of punishment. Foreign ambassadors, proceeding to an audience, were formerly delayed in this spot for a considerable time, as if to exhibit the superiority of the Osmanli, and proud contempt for the infidels, who were meet associates for the public executioner of the empire. Beyond this is a more spacious and secluded court, planted and laid out in walks. On one side is an extensive range of kitchens, each appropriated to the respective officers in the seraglio. On the other is the divan, where the grand council is held, the troops paid, law-suits decided, and where foreign ambassadors used formerly to be washed, fed, and clothed, before they were admitted to the presence of the Sultan. It is a small edifice containing two compartments, surmounted with domes. Inside are sofas round the walls, which are called *divans*, and hence the name of the building. Behind, projecting from the wall above, is a small lattice-work gallery, capable of containing one person, entirely concealed from view. This has been compared to the Ear of Dionysius, where the tyrant sits unseen, and hears the opinions of those below. He sometimes applies his eye to a small aperture, through which it is seen gleaming like that of a basilisk, fascinating and paralyzing the speaker on whom it lights.

Beyond this, and opposite the entrance, is the gate represented in our illustration. It is decorated with the most gorgeous display of Turkish sculpture, covered with large semicircular projections, supported on a colonnade of pillars. The embossments are of gold on blue and green grounds, and the whole is in a style perfectly Oriental. To add to this effect, the gate is usually thronged with eunuchs, both black and white. The sallow aspect, beardless chin, and disproportioned bodies of these creatures, dressed in satin robes of bright green, have an unnatural appearance that is quite revolting. The time chosen, is a procession of the grand vizir to visit the Sultan, attended by guards in the costume of the seraglio. The practice of salutation, by drawing the hand or garment in the dust, and placing it afterwards on the forehead, is observed as the vizir is passing. Here it is that the foreign ambassadors and their suites were seized by the collar, and dragged, as it were, down the passage leading to the reception-room of the Sultan. This apartment is dark and mean, dimly lighted by a single window; and the throne is a dingy platform, very much resembling a four-post bed.

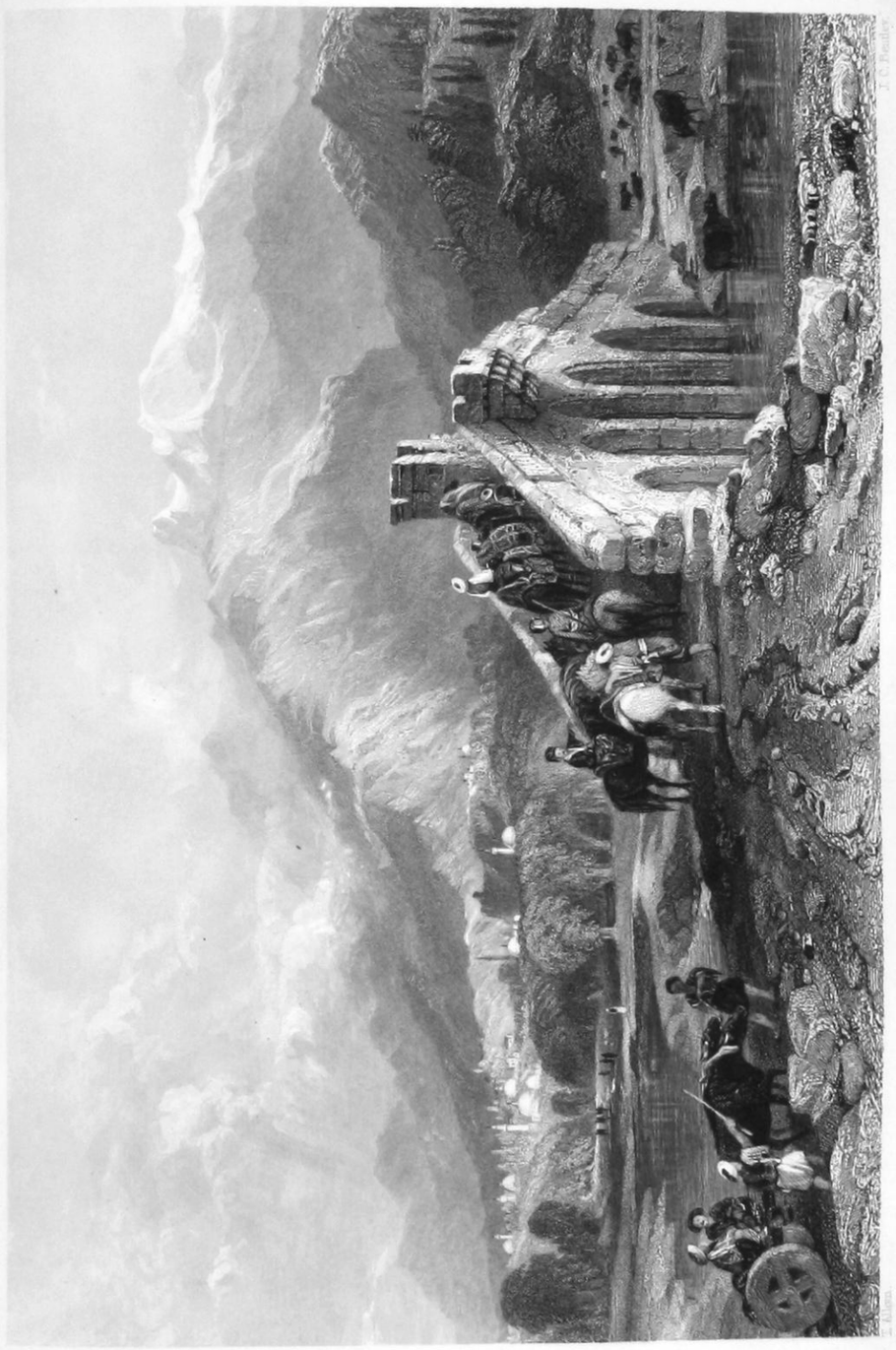
Beyond this, all is veiled in impenetrable mystery; and no Frank can enter, except at the hazard of his life. Some travellers have described the imminent peril they encountered in attempting to explore these forbidden haunts. From the secrecy observed, many suppose the word seraglio to be derived from "serrare," to lock up, but *serai* signifies simply a palace, or hotel, and is indiscriminately applied to any large building. Here begins the harem, or women's apartments, in which are kept five hundred females, devoted exclusively to the Sultan's pleasure. On his accession, he is presented with a a number of virgin slaves, from whom he selects six, called afterwards "Kadina," from whom alone are born heirs to his crown; she that first provides one, obtaining the superiority over the rest, is called "Hassekir Sultana." The Sultan uses no such ceremony as throwing his handkerchief at the female whom he selects; she is simply conducted to him by the kislar aga, or chief eunuch, when he has made his choice.

From the gardens of the harem, gates open on the sea of Marmora, with kiosks of various Turkish character. One is the "yali kiosk," where a suspected vizir, or other high officer of the seraglio, is ordered to retire to await his destiny. A venerable man, with a long beard, is sometimes observed, by passing boats, sitting in this kiosk, smoking his chibouque. He is a dismissed favourite, quietly waiting his doom; and when the door opens behind him, does not know whether the chaoush who appears, is the bearer of a bow-string to strangle him, or a pelisse to invest him with new honours. Near it is a window, from whence the bodies of the strangled are thrown into the sea at night; and the number of the victims as they drop into the water, is announced by a correspondent discharge of the cannon below. The seraglio is inhabited by six thousand persons, including the corps of bostanjee, or gardeners, who are distinguished by a very peculiar costume.

BROUSA AND MOUNT OLYMPUS.

This city, sometimes called Boursa, retains, with little corruption, its primitive name, and commemorates the king of Bithynia more celebrated for his illustrious guest than for any achievement of his own. When Hannibal fled from the persecutions of his inveterate enemies, the Romans, he retired into Bithynia, and was received with apparent kindness by Prusias, its king. In return for this hospitality, the accomplished Carthaginian introduced into the more barbarous regions of his host, the arts and sciences of Tyre and Phœnicia, and, in the year 220 before Christ, evinced his taste and judgment by building a city for him on the most beautiful spot that Asia Minor or any other country could afford, the side of Mount Olympus. The effeminate Oriental, however, had not the fortitude to continue the protection he had afforded. Terrified by the threats of the implacable Romans, he was preparing to surrender his persecuted guest to his enemies; but he anticipated his intention by poison, which historians say he carried in his ring for that emergency. He was closely besieged in a house in Brusa, where he swallowed the draught, and he was buried in Libyssa on the Propontis, where a monumental tumulus at this day marks the spot; and the first object a traveller to Brousa sees on landing, is the last resting-place of its illustrious founder. When he enters the city, he is shown a fortress, as the military work of that great master in the art of war, which has stood for 2058 years.

When the crusaders sacked Constantinople, and established their usurped authority in the capital of the Greek empire, they seized on all its dependent cities in Asia Minor, and Brusa formed part of the dynasty of Lascaris. It finally fell into the hands of the Turks when they expanded themselves over the region of Bythinia in 1327, and Othman made it the capital of the young Turkish empire. It continued to enjoy this distinction till the increasing power and ambition of the Osmanli led them into Europe, and they



seized on Constantinople itself. Their seat of empire was then transferred to the great capital of the Greeks, and Brusa remained a provincial town.

It has, however, numerous local attractions, which will always render it a delicious residence to any people; and some of so peculiar a character, as to endear it particularly to a Turk. It is situated on the side of a magnificent mountain, embosomed in lofty forests behind, and having before it, on a gentle declivity, the richest tract in nature. Issuing above the forest scenery, are conspicuous the abrupt and rugged ridges of the mighty mountain, covered with eternal snows, glittering in the sun, and forming a strong contrast with the dark and dense foliage below them. The rays of summer acting for nine sultry months on the frozen surface, send down perennial torrents of pure and limpid water, tumbling over the sides of the mountain in a thousand streams. As they rush along, some of them are conducted through the city, and every street is permeated by a meandering rill of the coolest water, under a heated atmosphere, when the thermometer stands at 96°. From the streets it is led through mosques, bazaars, shops, and private houses, so that almost every edifice in the city has a marble reservoir in the centre, where the living waters leap and gurgle, and beside this the daily repast is spread. After thus imparting freshness and coolness to the city, the currents ripple into the plains below, where they form streams and rivulets, giving to the favoured spot a surprising verdure and fertility, when all beyond is parched and arid. Nor is this the only recommendation that endears this place to the followers of the Prophet. Besides these copious means of cold ablution, there are others which they still more highly prize. In the midst of those frigid solutions of snow, the soil contains hot water, which issues forth in strong currents, at a boiling temperature. These are collected into marble reservoirs of great extent, surmounted with lofty domes, and forming the most noble baths in the world. With such local and permanent attractions for a people whose most indispensable and unremitting duty is washing the body, it is not surprising that this should escape the fate of other deserted capitals. It has been remarked "that Nature seems to have created Brusa for the Turks." It is, therefore, at this day a more beautiful city than when their sultan abandoned an Asiatic for an European capital. It is still resorted to as the most delightful residence in the Turkish dominions; and many of the sultans, as if to compensate for their abandonment when living, directed that their bodies should repose here in death. It is distinguished by many imperial tombs; and among the rest, that of Orcan, who first penetrated into Europe, but returned here to die.

Brusa stands upon an area of eight miles in circumference, and contains a population of 75,000 people, of whom 11,000 are Jews, and Christians of the Greek and Armenian Church. The most striking objects the town presents are, the mosques and spires, which seem to bear a larger proportion to the size of the place than in any other Mohammedan city: some travellers estimate them at 300. In fact, the whole surface seems swelling into domes, and bristling with tall and taper minarets. The tree whose foliage gives a distinctive character to the vicinity of the town is the mulberry, which is every where planted for the nourishment of silk-worms, the management of which forms the employment of the whole population. The web manufactured from their spinning

is highly prized; and Brusa silk is not only famous all over the East, but it is one of those articles which the Asiatic traveller sends home to his friends among his Oriental curiosities.

But the circumstance which gives Brusa its greatest interest, is the mighty mountain on whose side it is built. Olympus, which literally means "all-shining," was a name by which many mountains were distinguished amongst the ancients, from their conspicuous appearance; but it seems to be applied to this vast and glittering object with peculiar propriety. It stands on a base of seventy miles in circumference, rising by itself from the plain in single and solitary grandeur. Situated in the immediate vicinity of Troy, it is by some supposed the place assigned by Homer,

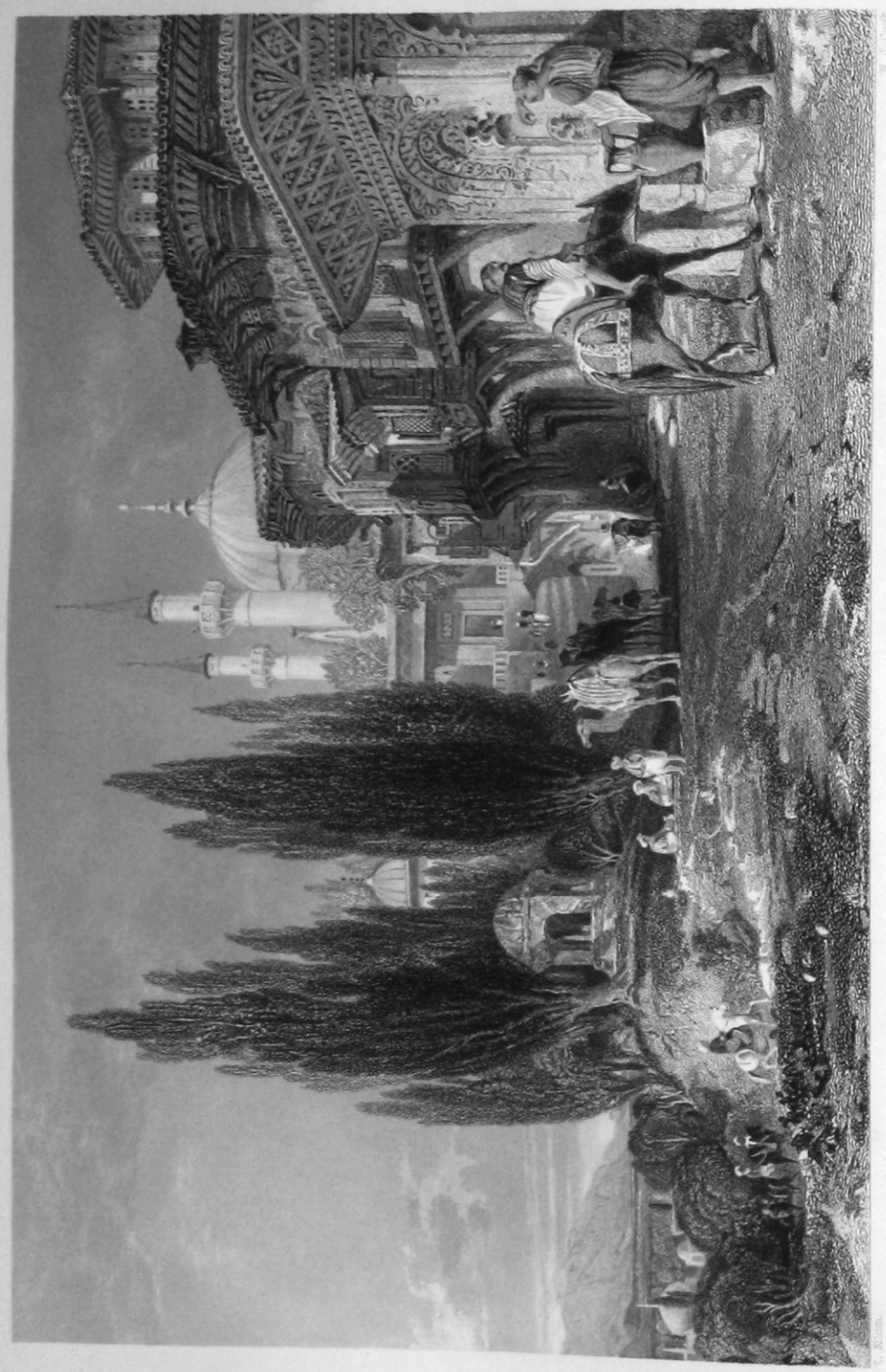
"Where Jove convened the senate of the skies;"

and poetic fiction adds its interest to the beauty and magnificence of nature.* Ascending from the city, the traveller penetrates an immense forest, with trees of surprising magnitude. This is intersected by ravines of immeasurable depth, and his way leads along the edges of precipices of awful grandeur. He at length emerges on an extensive plain of the richest verdure, intersected with considerable rivers, rushing from the snowy ridges, which now rise before him like a vast wall. These rivers are distinguished for nourishing fish, which are nowhere else to be found in Asia Minor: congenial to the cool streams of this region, they perish and cease to exist when carried down by the currents into the heated climate below. When the venturous traveller climbs through the barrier of snow which lies before him, he issues at length upon a clear and open summit, which the region of snow girdles as with a broad belt. From the point of this cone, 10,500 feet above the level of the plain, he commands a magnificent prospect of Asia and Europe; the Euxine and the Egean, with the strait and seas that unite them, winding like rivers just below him; and feels that "the wide-seeing Jupiter" could not have selected a more judicious point to overlook the affairs of the nether world. A singular object marks this summit,—a circle of twelve large stones, resembling what we call druidical remains; but, from the Oriental region in which they are found, they recall the memory to the usages of a still more remote antiquity, when Moses "builded an altar under the hill, and twelve pillars," and Joshua set up "twelve stones" in the midst of Jordan, and ordered twelve more to be carried on men's shoulders, to be "set up in their lodging-place."†

The snow of this mountain constitutes a considerable part of the treasures of the Turkish empire, as it does of its comforts and its luxuries. It is the exclusive property of the sultan, who farms it out to tenants, who vend it as more valuable than any produce of the soil. They are bound to supply the seraglio with a certain quantity, and the rest is disposed of to the population of Constantinople. It is sent down from the mountains cut into cuneiform wedges, and packed in felt, and caravans of mules are continually

* It is, however, more generally supposed that Olympus in Thessaly and Macedon is that designated by Homer.

† Exod. xxiv. 4. Joshua iv. 3.



descending with such loads. It is brought to a promontory near Moudania, called from thence Booz Bournou, or "the Cape of Ice," whence it is embarked for the capital, and in such abundance, that the poorest *hummal* cools his sherbet with it during the hottest season of the year.

The illustration presents all the objects of interest peculiar to the place. In the foreground is a caravan crossing an antique bridge, thrown over one of the snow-dissolved currents which intersect the plain. On one side buffaloes are dragging the ponderous arrhuba; on the other, they are grazing on the low pastures, or cooling themselves in the water. The horse, in Turkey, is never degraded to a servile use: the drudgery of labour is thrown upon the buffalo. It is a singular species of ox, of immense strength, but of a structure so coarse and rude, that it seems "as if Nature's journeymen had made it, and that not well." Its ponderous body, its clumsy limbs, its flatted horns, and lustreless eyes, like dull glass, give it a singular appearance of obstinacy and stupidity; but it drags the greatest burdens, through places impassable to other animals, with irresistible force. On the left is the city of Brusa, with its minarets, domes, and regal tombs; and in the background are the rugged ridges of Olympus, with its snows, forests, and precipices.

EMIR SULTAN, BRUSA.

ASIA MINOR.

When the conqueror of Constantinople recrossed into Asia, and was preparing to attack his enemies, the sultan of Caramania, the shah of Persia, and the soldan of Egypt, who had conspired against him, he was overtaken by death near Brusa, and was brought to be buried, not in his new conquest in Europe, but in the ancient capital of his race. A magnificent mosque was erected at Emir Sultan, and his body deposited in a mausoleum beside it. This is represented in the back-ground of the illustration. The time is that of the Ezzan, when the muezzin invites the people to pray, represented by the human figures in the galleries of the minarets. When the prophet fled to Mecca, he did not neglect the five periods of daily prayer: his followers wished that all the faithful should offer up theirs to Allah at the same moment, and that it should be publicly announced; but the manner of the announcement was a subject of controversy. Flags, bells, trumpets, and fires, were already used by various sects, but they were all exceptionable: the first, as not comporting with the grave sanctity of devotion—the second, as a Christian practice, and to be abhorred—the third, as a Jewish profanation—and the last, as a symbol of idolatrous worship. In this indecision they separated; but during the night one of the party had a vision of a celestial being, clothed in green, who ascended to the top of the house, and called the people to prayer. This was communicated to the Prophet, who adopted the human voice as his signal.

The houses leading to the mosque are perfect specimens of Turkish edifices. They generally have a foundation of stone to the height of eight or ten feet, and then a superstructure of wood, supported on curved beams, which rest upon the masonry. The house is covered by a far-projecting roof, which is surmounted by a kiosk, or cupola, commanding a view of the distant country. The windows are strictly closed with lattice-work of cane, in the centre of which the incarcerated female endeavours to see what is passing in the street. Whenever the clattering of hoofs and the yelping of dogs announce a passing stranger, he will perceive, if he look up, an eye gleaming on him through the aperture, or the ruddy lips of a mouth hissing on the dogs to attack him. A Turk seldom builds a house for himself entirely of stone. The insecurity of property is such, that he never calculates on any possession, even for his own life: and he thinks, besides, it is irreligious to erect any thing like a permanent dwelling for his own use on the earth. Hence it is, that while wooden frame-work houses have long since been laid aside in Europe, a Turk, with Oriental pertinacity, still clings to them; and hence it is that fires are so frequent, and that they consume not merely houses and streets, but whole towns, and are never extinguished till the inflammable materials are exhausted.

GUIUK-SUEY,

(SWEET WATERS OF ASIA.)

"Sweet Waters" is a translation of the French *eaux douces*, and does not imply that they are distinguished by any remarkable purity or sweetness of taste, but simply that they are not salt. Two rivulets are so named by the Franks, one in Europe and the other in Asia; and they both flow through flat alluvial soils, and are generally muddy and dirty. Their banks, however, in summer are rich and verdant, enamelled with flowers, and are places of resort, where gay and festive parties of Turks, Franks, and Rayas meet for recreation. That in Asia is the place represented in the illustration.

It is situated on the shores of the Bosphorus, near the Anadoli Hissar, or Asiatic castle, in a verdant meadow, through which the river meanders. Here the Sultan has a kiosk to which he retires in summer, to practise archery or shooting with a rifle, and amuse himself with various sports, some very coarse, where buffoonery of a very indelicate kind forms the principal part of the entertainment. This kiosk is represented in the back-ground of the illustration. This retreat of the sultan attracts great crowds of his subjects, particularly on the evening of Friday, the Turkish sabbath. Those who resort from the European shore come in caïques; those from the Asiatic in *arrhubas*. This carriage, peculiar to Turkey, forms a conspicuous object in the plate. The general shape is a flooring of planks laid upon high wheels, without springs: on this are erected pillars supporting a canopy of wood, from which descend fringed curtains of silk or rich stuff. The body and canopy are sometimes highly carved and gilded:



within, sit on the floor as many women as it can contain, their heads just appearing above the edge whenever the motion on the uneven road throws the curtains aside. It is drawn by two or more buffaloes, or oxen, whose tails are fastened to a long and lofty bow extending from the neck-yokes, and projecting over their backs. This arch is profusely decorated with gaudy tassels. The white locks of the animals between the horns are stained with *henna*, and round the necks are suspended amulets of bright blue beads, to guard them against the effects of an evil eye. It is the most improved carriage of the Turkish empire, and travels at the rate of two miles an hour. In these machines, covered up from human gaze, the sultan and great men of the empire transport their harems: they are conducted by black eunuchs, with drawn sabres, who menace any one who approaches the line of march, with instant death.

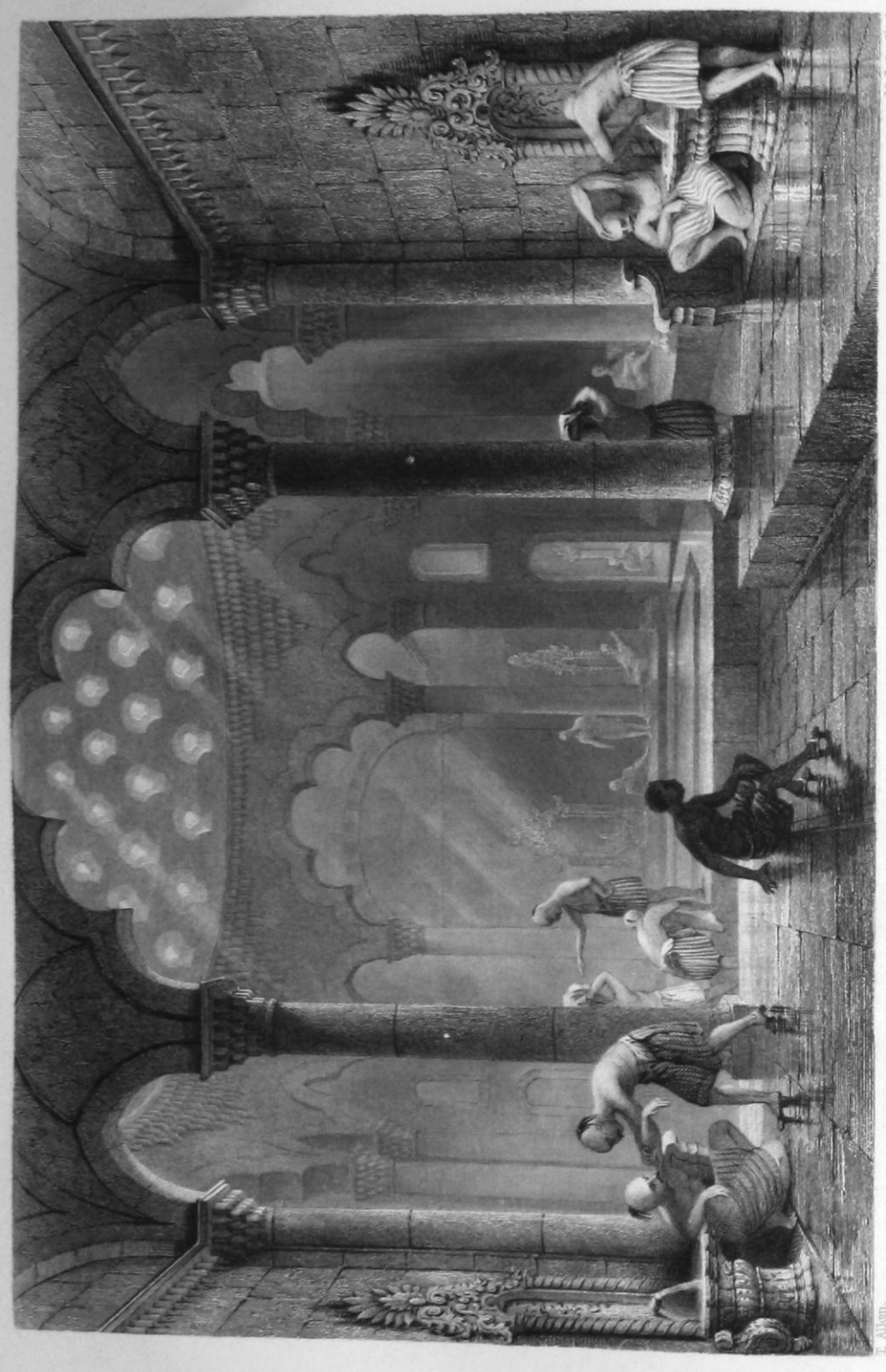
When parties proceed to those pic-nics, even the members of a family never mix together. The unsocial jealousy of a Turk so separates the sexes, that the father, husband, and brother are never seen in the same groups with their female relatives. The women assemble on one side round the fountain, and the men on the other, under the trees. Between, are the various persons who vend refreshments to both indiscriminately. On the left is the *tchorba-gee* mixing sherbet. This word means, literally, any kind of fluid food, and it is sometimes applied to soup. A colonel of janissaries was called a tchorba-gee, because he was the dispenser of soup to his corps. The drink, however, which is generally so called, is a decoction of dried fruit. Raisins, pears, peaches, prunes, and others, are prepared and kept for the purpose, and a liquor of various flavour is compounded from them, more or less acidulated or sweetened, and always cooled with ice, a small lump of which floats in every cup. On the other side is a vender of *yaourt*. This is a refreshment of universal consumption and extreme antiquity. The Turks affirm that Abraham was taught by an angel how to make it, and that Hagar, with her son Ishmael, would have perished in the wilderness, but for a pot of it she had the precaution to take with her. It is more certainly described by Strabo as in use in his day in the Taurica Chersonesus, and so is at least 1800 years old. It is a preparation of sour milk, forming a thick consistent mess, cool and grateful to the taste, and wholesome to the constitution. It is sold in small shallow bowls of coarse earthenware, and is the constant food of all classes in Turkey.*

The itinerant confectioner is always a necessary person at these meetings. He carries about upon his head a large wooden tray, and under his arm a stand with three legs. When required, he sets his stand, and lays his tray upon it covered with good things. The first is a composition of ground rice boiled to the consistence of a jelly, light and

* As it may be agreeable to some of our readers to know how to make this ancient food, the following is the mode pursued by the Turks:—A quart of boiled milk is poured upon barm of beer, and allowed to ferment. Of this fermentation two spoonsful are poured into another quart of milk. When this process is repeated, the flavour of barm is altogether lost. The yaourt thus made becomes the substance which forms the future food without more barm. A tea-spoonful is bruised in a vessel, and a quart of tepid fresh milk is poured upon it, and set aside in an earthen vessel: in two hours it will be a rich, thick, subacid fluid, covered with a coat of cream.

transparent, called *mahalabie;* from this he cuts off a slice with a brass shovel, lays it on a plate, of which he has a pile on his tray, and, dividing it into square morsels, he drops on it attar of roses, or some other perfume, from a perforated silver vessel, and it forms a very cooling and delightful food. The next is *halva*, a composition of flour and honey, which separates into flakes; a third is a long roll like a black-pudding, formed of walnuts, enclosed in a tenacious glue, made of the inspissated juice of various fruits; the fourth is a gelatinous substance, formed into large square dies; it is made with honey and the expressed juice of fresh ripe grapes. It melts in the mouth with a very delicious flavour, and at once softens and mitigates any inflammation there. It is the most highly-prized confection of the Turks, who call it by a very appropriate name, *rahat locoom*, or "comfort to the throat," which it well merits. These are the principal confections peculiar to the country: they are all excellent in their kind, and consumed in great quantities by the natives at those parties.

But of all the refreshments sought for, simple water is perhaps the most in request. It is inconceivable to a person born in a cold, humid, western climate, how necessary, not only to enjoyment but to existence, is this simple element, in the torrid regions of the East. The high estimation in which it is held, and the eagerness with which it is sought, are recorded by all writers, ancient and modern, sacred and profane. It is a pure beverage, particularly adapted to the taste of a Turk. He never rides to any distance without a leathern bottle of it attached to his saddle: he never receives a visit, that it is not handed to his guest; and in all convivial pic-nics on the grass, the *sougee*, or "water-vender," is in the greatest request. He is everywhere seen moving about, with his clear glass cup in one hand, and his jar with a long spout in the other, and the cry constantly heard is, *sou, soook-sou*, "water, cold water." When called, he attaches a mass of snow to the spout, and the water comes limpid and refrigerated through the pores of it. In the illustration is seen one of those magnificent fountains, by which the Turks express their respect for the precious fluid. The front is the reservoir into which the water pours. This is generally surrounded with gilded cups or basins, and a dervish, or other person, stands beside them to dispense the water.—Among the fruit sold is the grape. The Turks cultivate a peculiar kind, called *chaoush*; it is large, white, and sweet, and consumed in vast quantities. Though producing indifferent wine, it is perhaps the finest table-grape that is cultivated. Among the sellers of refreshments, is the *oozoom-gee*, who weighs out his fine fruit at five paras, or less than one halfpenny, per pound.



THE BATH.

It has been truly said of the Turks, that "they hold impurity of the body in greater detestation than impurity of the mind." This feeling the precepts of the Koran have caused or increased. They make frequent ablution so essential, that "without it prayer will be of no value in the eyes of God." There is no point, therefore, of religious discipline, for which the directions are so minute, or so often repeated. Two modes are prescribed. The *goul*, which requires the ablution of the whole body, and the *hodû*, which confines it to the head and arms as high as the elbow; and where water cannot be procured in the desert, the ceremony must be performed by sand or dust, as its symbol. These ablutions are enjoined to all at stated times, but besides there are occasional circumstances which render them essential. The law enumerates *eleven* occurrences after which the person must wash, some of which are exceedingly curious, but not fit for the public eye. So important is this practice deemed, that it forms an item in every marriage-contract. The husband engages to allow his wife bath-money, as we do pin-money; and if it be withheld, she has only to go before the cadi, and turn her slipper upside down. If the complaint be not then redressed, it is a ground of divorce.

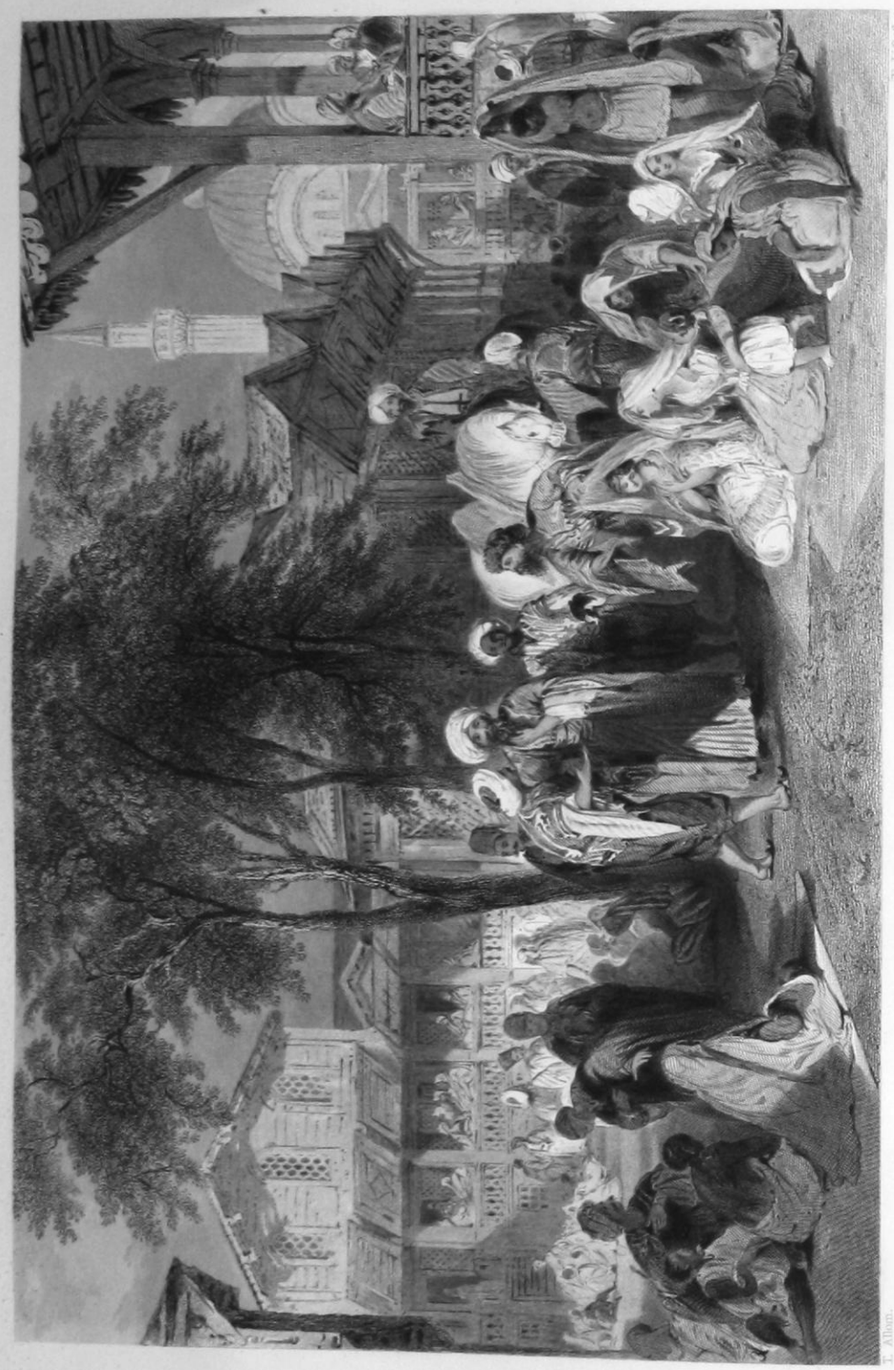
The first objects which strike a stranger on entering a Turkish city are the mosques, and the next certain edifices, roofed like them with domes, contiguous to each other. These domes are perforated by a number of apertures, which are closed by hemispheres of glass, resembling the globes by which our streets were lighted, inverted on the roof. These edifices are the public *hammams*,* or baths, and the globes the means by which the light is admitted. There is no town in the Turkish empire so obscure, or so destitute of other comforts, that is not provided with a public bath, which is open from four o'clock in the morning until eight in the evening. The bather enters a saloon, in the midst of which is a fountain, where the linen of the establishment is usually washed; round this is a divan, covered with mats or cushions, on which he sits smoking till the *hammam-gee*, or master of the bath, directs him to undress. His clothes are carefully deposited in a shawl tied up in the corners, and remain on his seat till his return. The *tellah*, or bathing attendant, now approaches, with two aprons and a napkin: the first he ties round his waist, and the latter round his head. He is then led into another saloon, more heated than the first; but the heat is so regulated that he feels no difference, though divested of his clothes; and when the body is thus prepared by this gradual increase of temperature, he is led into a third, when the business of the bath commences. This, in some baths, is very fine, supported on columns, and lined with marble.

* It is supposed the Hummums in Covent Garden, whose etymology has puzzled so many, were so called from the warm-baths they contain, first introduced from Turkey.

The marble flooring is so hot, that he is now obliged to mount on wooden pattens, as his bare feet could not endure to come in contact with it. A dense vapour sometimes so fills this saloon, that he sees nothing distinctly, but figures flit before him, like visions in a mist. At the sides are ornamented fountains, whence issue pipes of hot and cold water, which he mixes to his fancy, and bedews his person with it from a large copper or iron spoon provided for the purpose. Having walked or sat in this heated mist till a profuse perspiration bursts out, the *tellah* again approaches, and commences his operations. He lays the bather on his back or face, and pins him to the ground by kneeling heavily on him; and having thus secured him, he handles him in the rudest and most painful manner: he twists and turns the limbs, so as to seem to dislocate every joint. The sufferer feels as if the very spine was separated, and the vertebræ of the back torn asunder. It is in vain he complains of this treatment, screams out in anguish and apprehension, and struggles to extricate himself. The incubus sits grinning upon him, and torturing him till he becomes passive from very exhaustion. When this horrid operation is over, the tormentor offers to shave him; and if he make no resistance, he leaves but one small lock of hair on the crown, by which the angel of death is to draw him from his winding-sheet. It is remarkable, that while the bather is burning with heat, the flesh of this fiend, though exposed to the same temperature, is as cold and chilling as monumental marble. A second tellah now attends, and uses him more gently than the first: he envelopes his hands in gloves, or little bags of camlet, and, by a gentle and dexterous pressure of the surface, he expresses, as it were, all the deposit of insensible perspiration: it is surprising what a quantity he peels from the surface of the skin, of this inspissated fluid, resembling in colour and consistence rolls or flakes of dough.

When this substance ceases to exude, the operator rubs him with scented soap, and drenches him almost to suffocation with deluges of hot water. After this thorough ablution, he wipes him perfectly dry with soft, warm, perfumed towels, and leads him to a divan, on which he reposes some time,—still in a state of nudity, with the exception of a shawl thrown over him. Here refreshments are brought, and partaken of with an extraordinary increase of appetite; after which he rises and dresses, perfectly refreshed. Before he goes forth, a looking-glass set in mother-of-pearl is brought, to adjust his cravat, on the glass of which he deposits the price of his bath. It was originally settled at four aspers, which according to the present currency would be about one-third of a farthing, and it still continues nearly the same in the small towns and villages. In the capital, however, it is increased, in the more sumptuous baths, to fifty paras, or four pence.

Where warm-springs are found, they are immediately diverted into reservoirs, and edifices erected over them. Those of Kaplizza, near Brusa, already mentioned, are perhaps the finest in the world. In the centre saloon, under a noble dome, supported by marble pillars, is a basin of fifteen yards in circumference, also of polished marble, and five feet deep, filled with hot and limpid water. At its source, whence it first issues into day, it is at a boiling heat, and blisters the finger that incautiously feels it. In the



baths, however, the heat is reduced to a tolerable temperature—in summer to 102°, and in winter to 90°. The process of bathing, substituting water for steam, is the same as that described. The salutary effects of it are highly extolled, and perhaps with reason—opening the pores, and emulging, as the hakims say, the perspiratory glands; but strangers who first submit to the rude and suffocating process, complain that it is as debilitating as it is painful, under the coarse and awkward manipulation of such an operator; and to natives who constantly use it, it is one of the enervating causes which is justly supposed to exhaust the strength and prostrate the energies of a modern Turk.

The mysteries of a female bath, it is not permitted to see, no more than those of Eleusis: all that could be known, Lady Mary Wortley Montague has told a century ago. Their bath is the great coffee-house, where they assemble, and enjoy a freedom they can nowhere else indulge. If a stranger enter this sacred place by mistake, even his mistake is punished with death. Not long since a Frank stumbled into one, supposing it to be for his own sex; he was instantly seized, and dragged before the cadi. On his way, some friendly passenger suggested to him to feign madness, as his only chance of escape: he took the hint, and did so with such success, that the cadi, instead of ordering him to execution, dismissed him with that tenderness and respect the Turks show to the foolish or insane, whom they fancy to be chosen vessels inspired by Allah with a better gift than reason. Another Frank, presuming on the impunity thus acquired, entered a female bath by design. He was seized; but not counterfeiting insanity with such success, he was suspected—and disappearing soon after, was supposed to have been strangled.

THE AURUT BAZAAR, OR SLAVE MARKET.

The Aurut Bazaar, or Female Slave Market, stands in the quarter of the city near the burnt column. It consists of a quadrangular edifice, including a square area of about two hundred feet, surrounded with apartments. In the front are platforms raised four or five feet from the ground, and ascended by steps, forming a kind of colonnade, and in the rear are latticed windows. In the one, blacks and slaves of an inferior kind are kept and disposed of; in the other, those of a choicer quality, who are guarded with a more jealous vigilance, and secluded from the public eye.

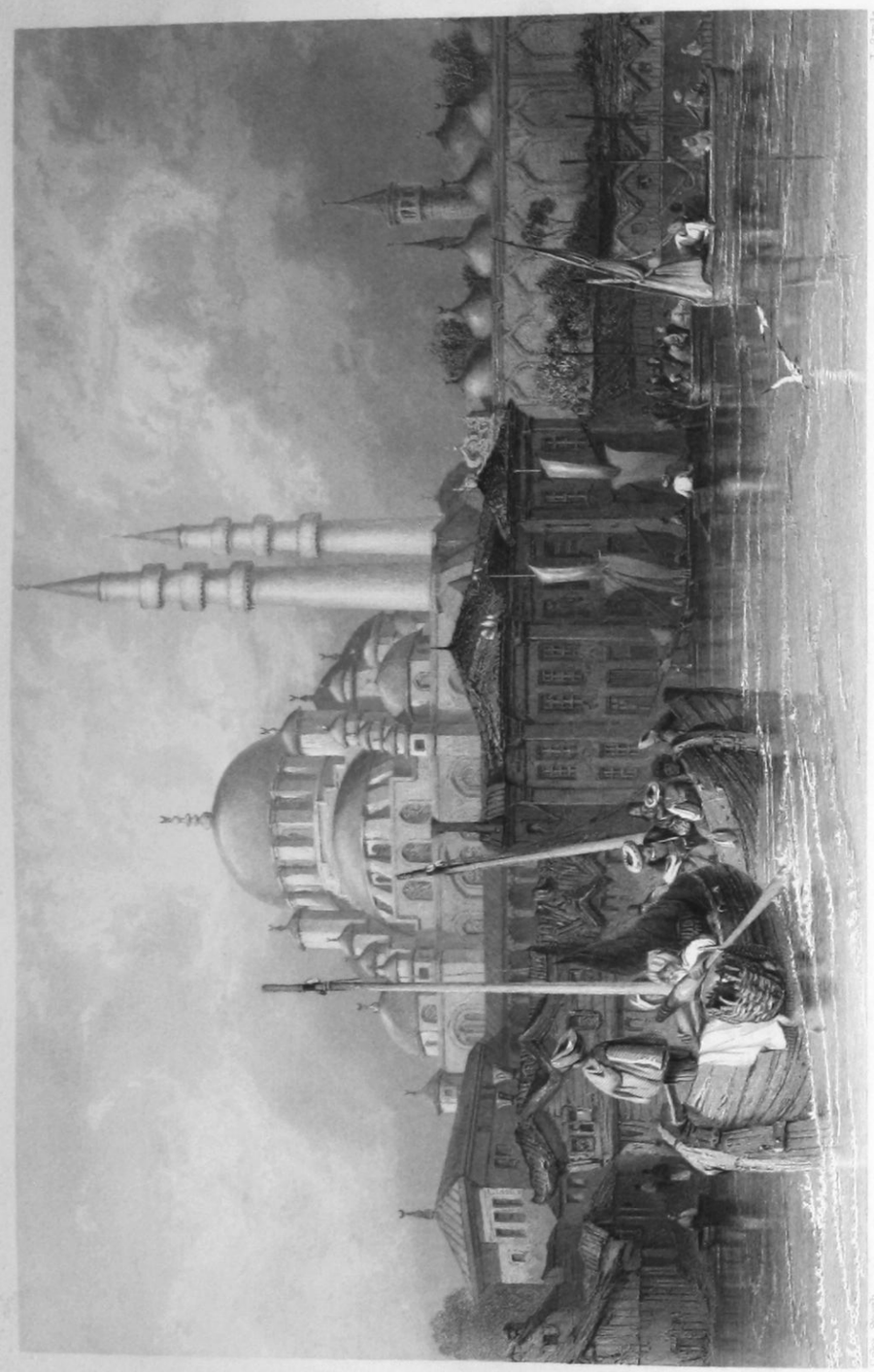
All parts of the old world furnish materials for this market, but principally the shores of the Mediterranean and the eastern end of the Euxine sea. The human face is here seen in every diversity of colour, from the ebony of Nubia and Abyssinia, to the snowy whiteness of the mountains of Georgia and Mingrelia. Formerly, Franks were freely admitted into this bazaar, but they were excluded by a firman, because it was supposed they purchased slaves only for the purpose of giving them freedom; and the Turks allow

no manumission unless the captives embrace Islamism, and then they become free as of right, and can be no more sold. The strictness of this exclusion, however, is now relaxed, and Franks are admitted to see, but not to purchase.

The first impression made upon a stranger is the cheerfulness and hilarity of the inmates of this prison. He enters with his mind full of the horrors of slavery: he expects to see tender females dragged from their families, the ties of nature torn asunder, and the helpless victims overwhelmed with grief—sad, and weeping, and sunk in despondency. He sees no such thing: they are singularly cheerful and gay, use every means to attract his attention, and, in their various dialects, invite him to purchase them.* The circumstances of their early life, and the state into which they are about to enter, account for this. The condition of slavery in Turkey is generally to them an amelioriation. A regular traffic is carried on, and parents in Circassia and Georgia educate their most comely daughters, not less that they should profit by the sale, than that the children should profit by being sold. They impress upon their minds the splendid fortune that awaits them at Stamboul; and when the annual traders arrive at Anaka, or other ports of the Euxine, for white slaves, the girl leaves without regret the home where she is taught to feel no ties of family affection, and embarks with a light heart and joyous anticipations of the happy prospect before her. Nor are her bright hopes disappointed: the state of slavery in which she is found, and the traffic by which she is bought, do not degrade her in the eye of the Turk who purchases her; she is transferred to the harem of some vizir or pasha, where she may become its mistress, invested with all the consequence and dignity of his favourite wife; the splendid destiny of those that are periodically purchased for the imperial seraglio is quite dazzling—any one of them may become the arbitress of empires, and the mother of sultans. Yet this bright prospect is clouded by dismal forebodings. When the reigning monarch dies, his whole female establishment purchased here, is removed to the *eski serai*, or old palace, where five hundred of the most youthful and lovely females in the universe are condemned to a state of perpetual celibacy and seclusion. A still more terrible fate sometimes attends them. On vain pretexts they are sacrificed to the caprice or suspicion of the successor to the throne; and hundreds at once, in the prime of life and splendour of beauty, are consigned to a watery grave.

The merchants who purchase slaves are usually Jews. When a female of great beauty is not accomplished in the arts of pleasing, the Jew undertakes her instruction. She is taught, by competent masters, music, dancing, and other personal attractions—the cultivation of the mind is never thought of. When her value is thus enhanced by her acquirements, the most extravagant price is exacted and given. The usual purchase of a young white slave is 6000 piastres, or about £100: for a black, merely intended for the domestic drudgery which a Turkish woman will not submit to, 1200 piastres, or £16.

* To this the Greek girls form an exception. Refined by education, strongly attached to their families, and abhorrent to slavery, their natural vivacity is overcome by their state, and they appear sad and dejected amid the levity that surrounds them.



The illustration represents the act of sale. On one side are females purchasing black servants. A slight examination as to health and strength is all that is used. The girl starts up, draws her scanty coarse garments about her, and, with a merry laugh and cheerful countenance, trips away after her mistress. The severe decorum of a Turk at once changes her half-nakedness for a more suitable dress: her head and feet are no longer bare—her dark visage is dignified with a snow-white veil—and she feels pride and gratification in her new and altered state. On the other side are white slaves, who are examined not by females, but by a master, of whose happiness they are hereafter to constitute a part. He is attended by his black eunuch, and the slave-merchant is pointing out all the personal charms of his purchase, and eulogising those which escape his observation. In the gallery above, are slave-merchants settling their various accounts, with the aid of coffee and tobacco.

THE MOSQUE OF YENI JAMI.

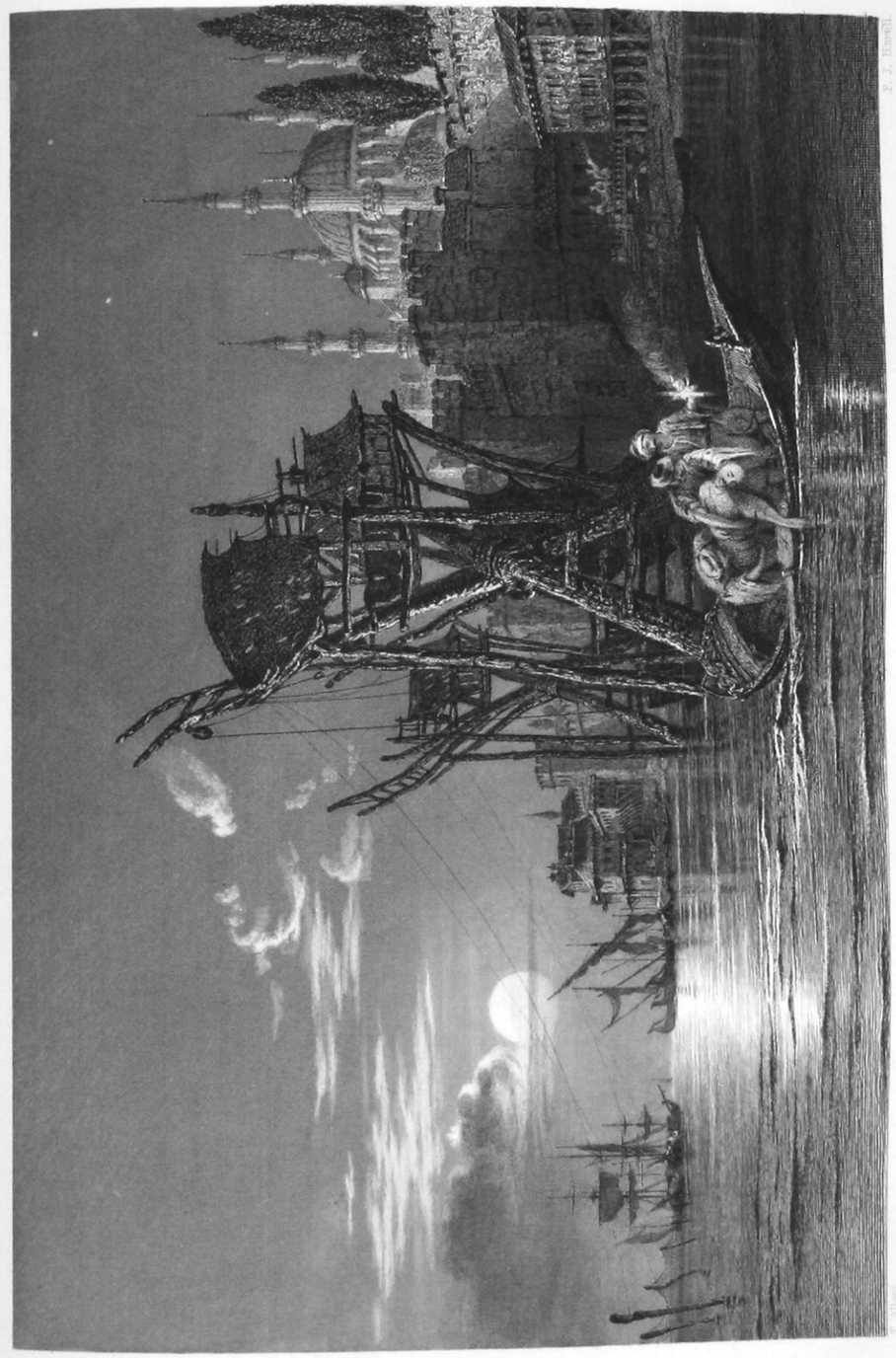
This is called *Yeni*, or "new," to distinguish it from those of more ancient structure. It is justly remarked by writers, that no people have selected such excellent sites for their religious houses as the Turks: they are generally seen crowning the summits of hills, and having every advantage of display for their architectural ornaments. This, however, is an exception. It stands near the centre of the Golden Horn, in a low part of the city, but is very conspicuous from its situation. It swells, as it were, from the water's edge, forming a mountain of edifices. The only place where Turkish beggars are seen is the area or vicinity of a mosque, and even here very few obtrude themselves; forming a strong contrast to the multitudes that beset houses of Christian worship. Those who with us are disabled by age or sickness, are in Turkey supported by their masters, either because they are slaves, or because the charity of the Osmanli will not suffer his brother to want. The few who ask alms are idiots, a respected and privileged class; or Arabs, who bear about standards, which they affirm were the same as those under which their ancestors propagated the faith of the Prophet. In the evening, you are met by a man who proffers you a candle, an orange, or a melon, and you purchase it for double its value: so, a Turkish beggar sells, but receives no alms. In the populous region about this mosque, such persons are more usually met than elsewhere. Immediately below is a great scala, or landing-place, which is constantly crowded with caïques of all shapes and sizes, and forms an animated scene of bustle and activity. Leading to it is one of the aqueducts which convey water for the necessary ablutions of the faithful, when they attend the call of the muezzin to assemble at the hour of prayer.

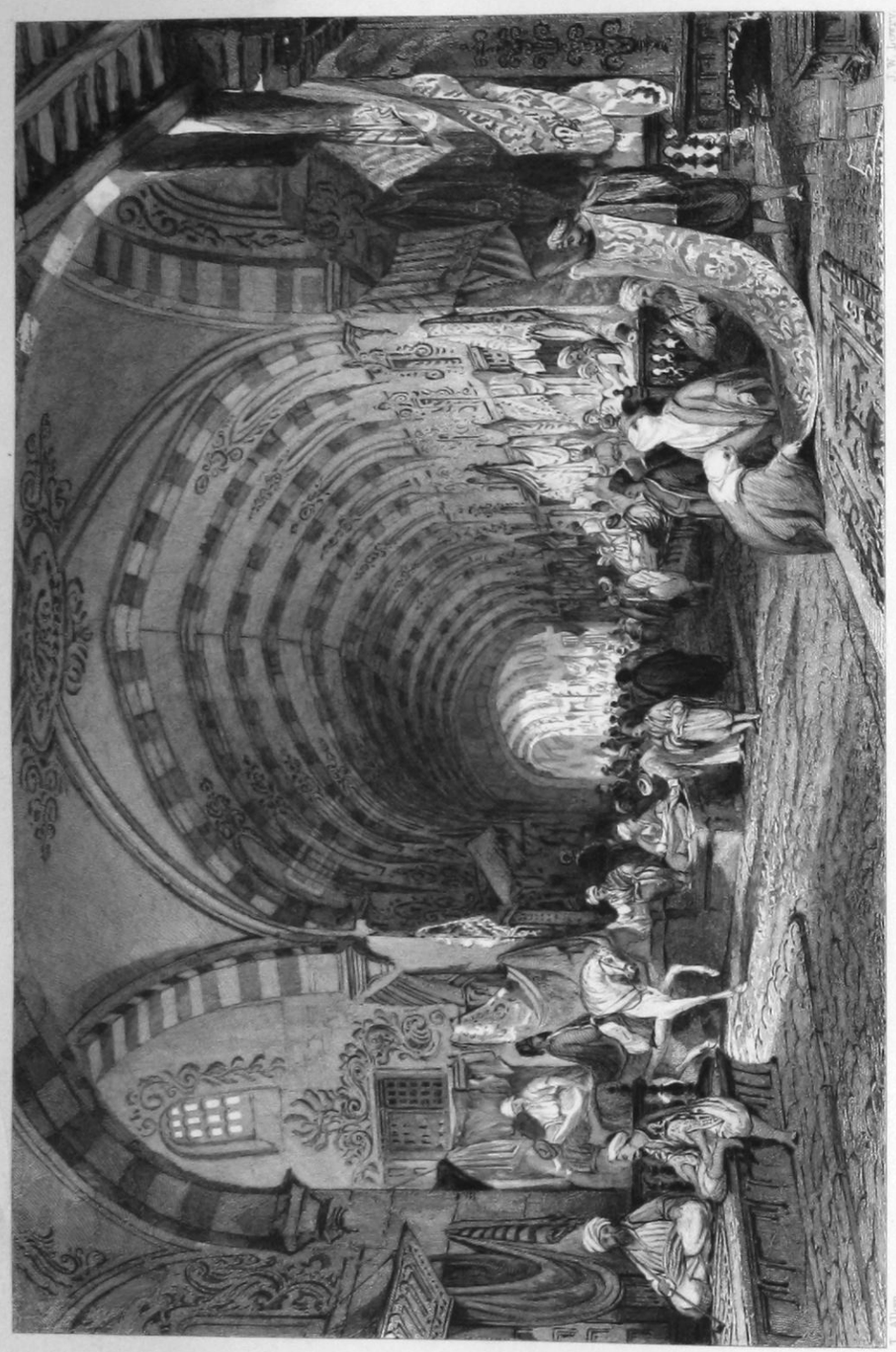
BALUK HANA.

This literally means the house or edifice of fish. It is one of the numerous stages erected on many parts of the Bosphorus, from the Euxine to the Propontis, to arrest the numerous shoals of fish that are migrating from sea to sea through this channel. It is formed in this manner:—posts are driven into the water at a short distance from the shore, with which they sometimes communicate by a platform; these are strengthened by cross-posts, forming a ladder by which the platform is ascended. On the summit is raised a shed, ten or twelve feet above the surface, over which is drawn a rude covering of mats. Below, is an enclosed area, marked by piles, into which the passing fish enter, and cannot again make their way out. A man continually on the watch in the shed gives notice of this to the fishermen on the shore, when the nets are drawn, and the whole shoal generally captured.

The progress of these shoals is frequently marked by flights of gulls and other aquatic birds, which, when the net is drawn, rush down among the fishermen, and fearlessly and clamorously demand their share, which is never withheld from them. These wild fowl are so tame by use and impunity, that they are sometimes seen disputing with a Turk for a particular fish; and the man almost always yields to the bird.

The fish usually taken in these nets are of various sizes, and many peculiar to this region. The largest is the *xiphias*, or sword-fish, sometimes attaining the length of six or eight feet in the body, and a circumference of three or four. From its snout is projected a flat horn, a yard or more in length, exactly resembling a Highland broad-sword, from whence the fish derives its name. Its flesh is red, and when exposed for sale in the market, a junk of it might be mistaken for a round of beef. The next in size is the *thunny;* the various kinds of *scomber*, down to the size of small mackerel fry; the *lufer* and the *kephālos*, called so by the Greeks, from the size of its head. Among the flat-fish is a species of turbot, of excellent quality, covered with hard cartilaginous knobby scales like a bossy shield, and thence called by the Turks, *kalchan*, or the buckler-fish. These, and an infinite variety of others, crowd the waters in incredible quantities, for nine months in the year; and the boats engaged in taking them are so numerous, as to stretch from side to side of the strait in such a way as to bridge the current; and the eagerness to take them is so great, that all ranks indulge in it, from the sultan to the hummal. Mustapha, the brother of Mahmoud, was engaged in it when he heard of the insurrection in favour of Selim—and he left his fishing, to strangle his cousin. The present sultan is so fond of it, that one of his apartments at Beshiktash has a trap-door over the water, from whence he often angles. Nor is this amusement confined to the day: by night the waters are covered with many lights, which float in various mazes, and form picturesque objects round the islands of the Propontis. A brazier is projected from the prow, in which a glowing fire is kept up continually, and the fish, attracted by





the flame, hover about like moths round a taper, and are harpooned as they approach the boat; when the water is disturbed or muddy, a small quantity of oil is cast upon the surface, which renders it transparent and every object distinct.*

The Baluk Hana, represented in the illustration, is distinguished by another circumstance. It is situated on the sea of Marmora, below the walls of the seraglio, and above it are seen, towering, the dome and minarets of the mosque of Achmet. The torch in the caïque is not for the purpose of fishing, but for a very different and dismal one. When sentence of death is passed on an inmate of the seraglio, he is brought to the *Capi Arasi*, a space so called between the second and third gates, and there arrested "within the doors," as it is ordered. Here the executioners reside who despatch him; and the strangled or headless man is brought down to a kiosk on the sea-wall, from whence a window opens on the water. From hence, in the dead of night, the body is consigned to a caïque in waiting, which rows to a little distance, and consigns it to its watery grave. The sullen plash is sometimes accompanied by a discharge of a gun on a wharf not far distant, and the silence of the night is broken by a solemn sound which comes booming over the water as the knell of the departed. So frequent have these executions been, that a passing boat to ships in the harbour, at this place, might always expect to see at midnight the gleam of a torch attendant on this watery funeral. There is something insuperably revolting in the proximity of the places. The fish are said to be attracted by such bait, and are thus fed and fattened on human flesh in this aquatic charnel-house.

THE GREAT BAZAAR.

Markets at Constantinople, where various commodities are vended, are properly distinguished by three names—*Bezesteen* contained shops where cloth was sold; *Bazaar* was an open market where eatables were exposed for sale; thus *Et-Bazaar*, and *Baluk-Bazaar*, are the flesh and fish markets; and *Charschey* was a covered street, with stalls or shops on each side, where all kinds of manufactured wares were to be met with. These original designations, however, have merged into one, and bazaar is a general name by which every market is denominated.

The Great Bazaar, or Charschey, was erected by Mohamed II. when he took possession of Constantinople, and began to change its character from a European to an Asiatic city, by introducing the edifices and usages of the East. It was afterwards re-edified by his successors, and its parts distinguished by Eski and Yeni, the Old and the

* This practice is resorted to on other occasions. When any article is dropped into the water too minute to be discovered by the eye above, or dragged for, a small quantity of oil is thrown upon the surface, and rings and other trinkets have thus been recovered in a depth of ten or twelve feet of water.

New Bazaar. They now consist of long avenues covered over with lofty arches of brick, lighted by apertures in the roof, and branching off in various directions. The ceilings of the vaults, and other parts of the walls, are painted with various flowers and devices. On each side of the passage are counters, or stalls, ranged along, leaving a wide way between. On the counter of each stall the merchant sits, generally smoking a chibouque, or narghillai, with his crossed legs drawn under him. If he be distinguished by a calpac, or inverted cone, upon his head, or a large snow-white turban, he is either an Armenian or a Turk; so he quietly abides his time, and suffers you to pass with imperturbable gravity, seldom condescending to ask your custom. If he wear a cross-barred handkerchief, twisted round the crown of a hat, or a coarse muslin wound about a red fez, he is either a Jew or a Greek, and is as importunate with you to buy as a salesman in Monmouth-street. Behind him, his larger wares are ranged against the walls, and his smaller in clumsy glass-cases beside him on the counter, where all articles are confounded in a heap. In his rear is generally a low door, opening into a small room in the thickness of the walls, where his unexposed goods are stored.

These edifices, filled with light and inflammable goods, are liable to danger from the constant fires which occur at Constantinople, though they are in some measure protected by their construction, and the thickness of the walls. When fires have penetrated, they have been attended with the most awful consequences. It has happened that both ends of the covered way have been blazing at once, and all egress prevented to the crowd within, and hundreds have miserably perished, either consumed or suffocated in these vaults of fire. In order to guard against this, no smoking, or light of any kind, is allowed: notwithstanding this, the inveterate propensity of the Turk is not to be controlled, and, relying on his unalterable destiny, he is often seen with the glowing bowl of his pipe thrust among the inflammable materials of his counter. Every evening at sunset, the bazaar is closed with iron gates, and the merchants having locked up their wares behind certain partitions drawn before them, are seen wending their way in groups to the several quarters of the city in which each class is located—the Jew to Balata, the Greek to the Fanar, the Armenian to Ypsomathia, and the Turk to various quarters.

Under cover at all times, and protected from wind, rain, and sun, this bazaar is the resort of crowds every day and all day long. In the heats of summer it is particularly agreeable. People escape from the burning atmosphere, and an exposed unsheltered street, to this retreat. It then resembles a subterranean city, crowded with a busy population of many thousand persons, bustling, buying, and selling in the cool and dim twilight. But the fair sex form by far the majority. It seems a privileged place, where the ordinary distinction of sect or caste is laid aside, and the Turk, Frank, and Raya, all mix and chat and bargain together without restraint; and it seems the only place where the pride and taciturnity of the Osmanli is laid aside. At the entrance are crowds of poor Jews, who proffer their services to conduct you to what you want, and carry home what you purchase.

The first attraction is generally a perfume-stall. Here attar of roses, essence of lemon, extract of jasmine, pastiles of odoriferous gums, which, when ignited, fill the air

with their aromatic scent, are presented to your choice. The last are particularly recommended, as used by the ladies of the seraglio, who burn them in their pipe-bowls. But of all the singular perfumes presented to you, are rats'-tails. An animal of this species is endued with musky secretions, and its tail yields a strong scent, which it retains for an indefinite term. All these and many more odoriferous delicacies, which a Turk prizes, are presented to you; and to induce you to buy, your hands, lips, hair, whiskers, and cravat, are bedewed with them all, and you go forth redolent with animal and vegetable odours. The next attraction is the shoe-bazaar. Here the varied display of *imeh* and *papoosh*, boots and slippers, is very dazzling: a Turk never wears a boot without a slipper. The first are red or yellow morocco, without soles, but sewed below into a pointed bag, into which the foot is first forced; and then, with the boot, into the slipper. The gait of both men and women, thus encumbered, is singularly awkward and helpless. The feet scrape the ground, and the sole of the slipper, which scarcely adheres to the point of the toe, is dragged along, continually flapping against the heel. These characteristic parts of Oriental dress are the particular objects of Frank purchasers. The slippers are made of all materials, and braided with all kinds of embroidery in gold and silver, and often ornamented with pearls and precious stones. In this department are found drinking-cups of untanned leather, and mirrors with morocco frames.

But by far the most attractive display is the pipe department, and the variety of chiboques. It is here the fancy of a Turk luxuriates, and loves to exhibit itself with a dexterity shown in nothing else. The implement consists of three separate parts—tube, bowl, and mouth-piece—in each of which there is an endless variety of shape, size, and material. The most favourite wood for the first is cherry-tree brought from Trebisond, rose-wood and jasmine, sometimes extending to the length of ten or twelve feet. When you choose your rod, the artist pierces it with the aid of his toe, a member he uses with more skill than his finger. The bowl is a red earth, found and manufactured at Burgaz, highly gilt and polished. The mouth-piece is generally amber, imported by Armenians from the Baltic. This is prized above all materials, not only for its beauty, but for its qualities. It is supposed to be unsusceptible of the contagion of the plague; and when that disease is raging, and every man shrinks from contact with his neighbour, the amber chiboque passes from mouth to mouth without any apprehension of pestilent saliva. A pipe is sometimes ornamented with precious stones, and, with the tobacco-bag glittering with spangles, varies in price from 10 to 1000 piastres, according to the workmanship. Besides these and other articles peculiarly Turkish, clothing, stuffs, carpets, shawls, &c. are displayed, and among them the highly-prized manufactures of Manchester.

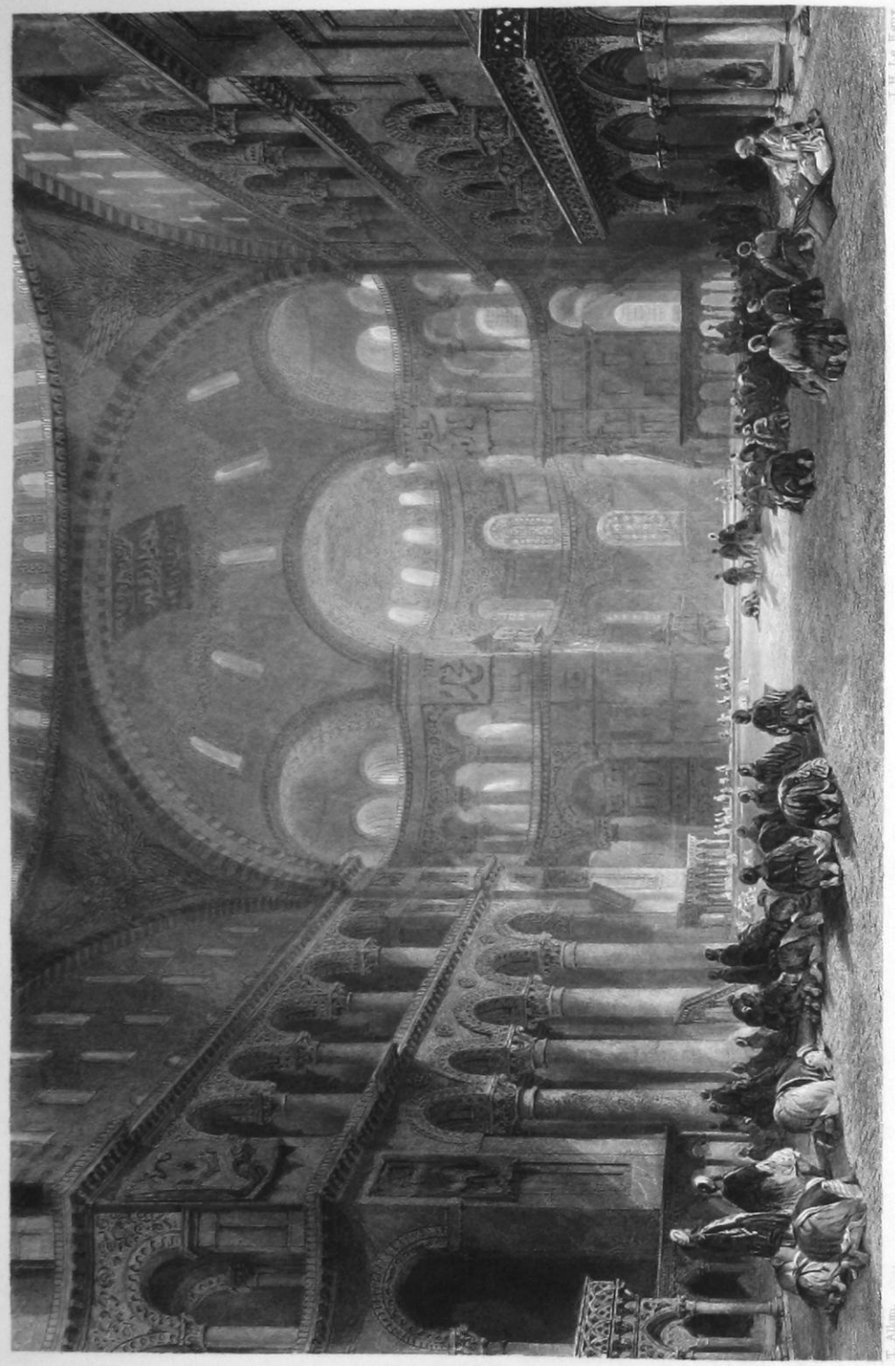
THE AT-MEIDAN, OR HIPPODROME; AND MOSQUE OF ACHMET.

The word *meidan* signifies "a place," and corresponds with the sense in which we use the latter term in our towns. There are many so called in Constantinople, but the most distinguished is the At-meidan, or "Place of the Horse." It was, under the Greek empire, called *Hippodrome*, which implies a horse-course. The Turks applied it to the same purpose, and translated the Greek appellation into their own language. It is described in the most gorgeous manner by the writers of the lower empire, as ornamented with marble colonnades, and surrounded by seats like an amphitheatre, where the courses were observed by the spectators. These things have disappeared under the Turks, and it is now a naked oblong area, with a very ruinous and neglected aspect. It has, however, still its attractions. It is almost the only open and airy public space within the walls of the city, and it is the only spot where the very few ornaments of this great capital, now extant, are to be seen in their original site and form.

The present area is an irregular quadrangle, about 260 yards long, and 150 wide. It is bounded on one side by the mosque of Sultan Achmet, from which it is separated only by an open screen, and from it this beautiful edifice, with its six elegant minarets, appears to the greatest advantage. On the others, by large but mean edifices, one of which is the menagerie of the Turkish empire. Among the gifts expected from the pasha of a distant province, are specimens of its wild animals; and lions, tigers, and other beasts are here enclosed and exhibited, as formerly in the tower of London. Among the animals here in the time of Busbequius, was an extraordinary elephant, which, he affirmed, "could dance and play ball." They are not confined to cages, but allowed to walk about in large caverns, where the solitary magnificence of the animal would be strikingly exhibited, were it not that the foul odour exhaled from putrid offals, on which they feed, repels a stranger with insuperable disgust.

Down the centre are seen the splendid remains of the Greek empire. The first is the granite obelisk, still in high preservation, brought from the Thebaid to Rome, and from thence to ornament the new city of Constantine. It is supported on brazen globes, resting on a sculptured pedestal bearing an inscription implying that it was erected by Theodosius. On one face is sculptured the machines by which the obelisk was raised to its present site, and is a curious display of the mechanical powers at that time in use. A singular circumstance occurred at its erection, which has since that time furnished an extraordinary auxiliary to mechanical powers. When the ponderous block was raised as high as the combination of cords and pulleys could draw it, it was found to want one inch of elevation to place it on the pedestal. The emperor and all the spectators supposed the labour and expense lost, and the case hopeless; when the ingenious artist who had undertaken to raise it, caused water to be thrown upon the cords by which the obelisk was suspended: an immediate contraction of the fibres took place, the cords shortened, and the immense weight was quietly raised to its place without any





other mechanical contrivance. Another is that called the Colossus: it was once covered with dense brass plates; and a Greek couplet on the pedestal, described what it formerly was, and the reason of its name—

"A brazen wonder of colossal size,
Which Rhodes could boast—lo! here is seen to rise."

But the Turks have belied the inscription. They have carefully picked off the brass plates for their trifling value, and left nothing but an unsightly shaft of masonry and mortar in which they were embedded. But the most valuable remnant of antiquity existing here, or perhaps in any other country, is a colossal brazen twisted serpent, which once had a triple head, from whence issued wine, water, and milk. It had formed a shrine at Delphi, on which were placed the golden tripod and patera presented to the god of the temple by the Greeks, to commemorate the victories in the Persian war, and was removed to Constantinople as one of the most valuable remains of ancient art and historic recollection. It was so highly prized, that the Turks considered it as the talisman that protected the Greek empire; and when Mohammed entered the devoted capital in triumph, he struck off one of the heads with his battle-axe, to destroy, as it were, the delusion. It is now a truncated stump, and constantly battered with stones by the Turks, as if their ancient superstition and prejudice yet existed.

The illustration represents the present state of the Hippodrome, and gives an idea of its ancient use. The Turks have no trials of equestrian skill like those of the Greeks; but here they usually exercise their horses, and throw the *djerid*, a wooden pointless spear, which they cast to a distance, and catch as it recoils from the ground, with considerable dexterity. On one side is the palace of Ibrahim Pasha, now the head-quarters of the cavalry staff, who are seen among the equestrians.

THE MOSQUE OF SANTA SOPHIA.

When Constantine dedicated his great city to Christ, he thought it right to erect in it a suitable edifice for Christian worship, on a scale of magnificence commensurate with his capital; he therefore built one of the first public temples, to the new faith, that had been permitted since the destruction of Christian churches and the extirpation of their congregations by the decree of Dioclesian, and he dedicated it to the Ἁγία σοφια, "the Holy and Eternal Wisdom of God," as manifested in his blessed Son. During the discordant schisms which unhappily rent the Christian church, this splendid structure was reduced to a state of ruin, and it was reserved for the emperor Justinian to re-edify it. He had the old foundations cleared away, and purchased, at a considerable expense, a larger area on which to erect it. To obtain funds for the purpose, he suspended the pensions he had granted to learned men, and melted down the silver statue of Theodosius the Great, which weighed 7400 lb. Ten thousand men were employed, whose exertions

were stimulated by encouragements and rewards. The emperor himself appeared among them, and paid them every night, in pieces of silver, for the work they had executed during the day. He was seen divested of his imperial robes, in a simple tunic of linen, examining their progress, and applauding and conferring gifts on the most expert and industrious artisans. In five years and eleven months, the vast building was completed; and when he had thus accomplished his splendid undertaking, he exclaimed with exultation, "I have conquered thee, O Solomon." The city was at that time so subject to earthquakes, that private houses were generally constructed of wood, to obviate their destructive effects. This magnificent work had scarcely been completed, when it was shattered by one of those rude and frequent shocks; but the indefatigable emperor again repaired the shaken ruins. From some unknown physical cause, the violent concussions ceased to shake the place, so that slight and scarcely perceptible shocks occur only at intervals of many years; and the church of Santa Sophia is now as it was left by the last re-edification of Justinian.

When the Turks entered the city, they rushed to this building, to massacre or make slaves of all who took refuge there; they then proceeded to demolish it, as the most eminent place of infidel worship. In this critical moment, the sultan entered, and arrested the destruction just as it had commenced. He announced, that he gave to his soldiers the plunder of spoil and captives, but the public edifices he reserved to himself. He at once conceived the idea of converting this magnificent Christian church into a Mohammedan mosque; and as he had transferred the government of the Osmanli to the most splendid capital, so the worship of Islam should be celebrated in the most splendid edifice in the world. In order to accommodate the interior to the new rites, the effigies and pictures which covered the walls were erased, and all trace of such representations was effaced by a simple and uniform colouring: the arms of the cross were, with little violence of alteration, bent up into the form of a crescent; and, to silence the sound of a bell, so revolting to the followers of the Prophet, he caused a minaret to be erected at an angle, to invite the faithful to prayer by the sound of the human voice; and having thus purified it from what he supposed to be superstitious and idolatrous emblems, he sat down cross-legged in the sanctuary, and caused himself to be shaved there. He then ordered the Koran to be read in place of the Bible, offered up his prayers, and finally suspended the curtain that had once closed the door of the temple at Mecca. He made no further alteration in the Christian church, and it remains as it was left by Justinian, unchanged for 1300 years, the most perfect and splendid monument of the arts of the Lower Empire.

The general model of a Christian church was that of a cross; the stem represented by the nave, the cross by the transepts, and the upper part by the choir: but from the inequality of the parts, the western churches laboured under a disproportion from which the eastern were exempt. The arms of the Greek cross are all of equal length, and Santa Sophia is built on its model; it has therefore a symmetry which the Latin churches have not, though founded on the same symbol. The ground-plan is that of a cross enclosed in a square whose sides measure 243 feet, but, including the portico, its

length is 269. Over the centre of the cross rises the dome. This dome is called "aërial," because it is so constructed that its height is only one-sixth of its diameter, and its curve so flat that its convexity seems to correspond with that of the sky, and be a portion only of the great firmament, let down, and suspended, as the Greeks say, by a chain. To effect this, it is built of materials of the least possible gravity, pumice-stone, specifically lighter than the water on which it floats, and bricks from Rhodes five times less weighty than those of ordinary burnt clay. The vast dome, thus reduced in weight, is further secured by the pillars on which it rests. These are ponderous piles of freestone, made of blocks hewn into cubes and triangles, united by huge cramps of iron. It is partly by this judicious distribution of its materials, that the vast edifice has stood so long unshaken by those shocks of earthquakes, which have prostrated so many other edifices in the same period.

The mosque is entered by a portico twelve yards in breadth; this communicates with another by nine gates with marble arches, closed by valves of rich bronze cast in high relief: this opens into another parallel to it. These vestibules formed what is called the narthex, or pronaos, of the Greek Christian church. Here stood the font where catechumens were baptized, and penitents were placed before they presumed, or were deemed worthy to enter the naos, or body, of the sacred edifice. From hence they passed into the interior by five doors of plain bronze.

The first object that strikes, on entering the body of the edifice, is the vast aërial dome, rising to the height of 180 feet above the flooring, reposing on four massive arches, forming the segments of semi-domes, and supported by others still less. The dome is perforated by twenty-six windows, and a multitude of others appear in the perspective. On each side are colonnades supporting galleries, one of which was reserved for the emperor, and called the Gallery of Constantine. Round the base of the dome runs another gallery, at a great elevation. It is splendidly illuminated during the evenings of the Ramazan and other Turkish festivals, and produces a magnificent effect. Different parts of the edifice are supported by 104 pillars, amongst which are eight of porphyry removed by Constantine from the temple of the Sun at Rome, and six of green jasper from the temple of Diana at Ephesus. The sun was the tutelary deity of the emperor while he continued a heathen; when he adopted a better, he removed those ornaments of the temples both of Apollo and Diana, to enrich the temple of Christ. The walls and domes are encrusted with mosaic, which forms various figures and devices. They have been nearly obliterated by the Turks. There yet remain, however, great winged seraphims in the four angles under the central dome, whose faces are mutilated because they represented the human countenance. The rest are covered over with Arabic inscriptions from the Koran, and among them the 104 attributes of Allah, which every Turk is bound to repeat over in his daily prayers. The mosaic of the dome is constantly falling from its cement, and is found to consist of small cubes about the size of playing-dice, of various-coloured glass, which the imaums collect and sell to Franks, who have them formed and set in crosses, and thus commemorate that faith for which the mosque was originally built.

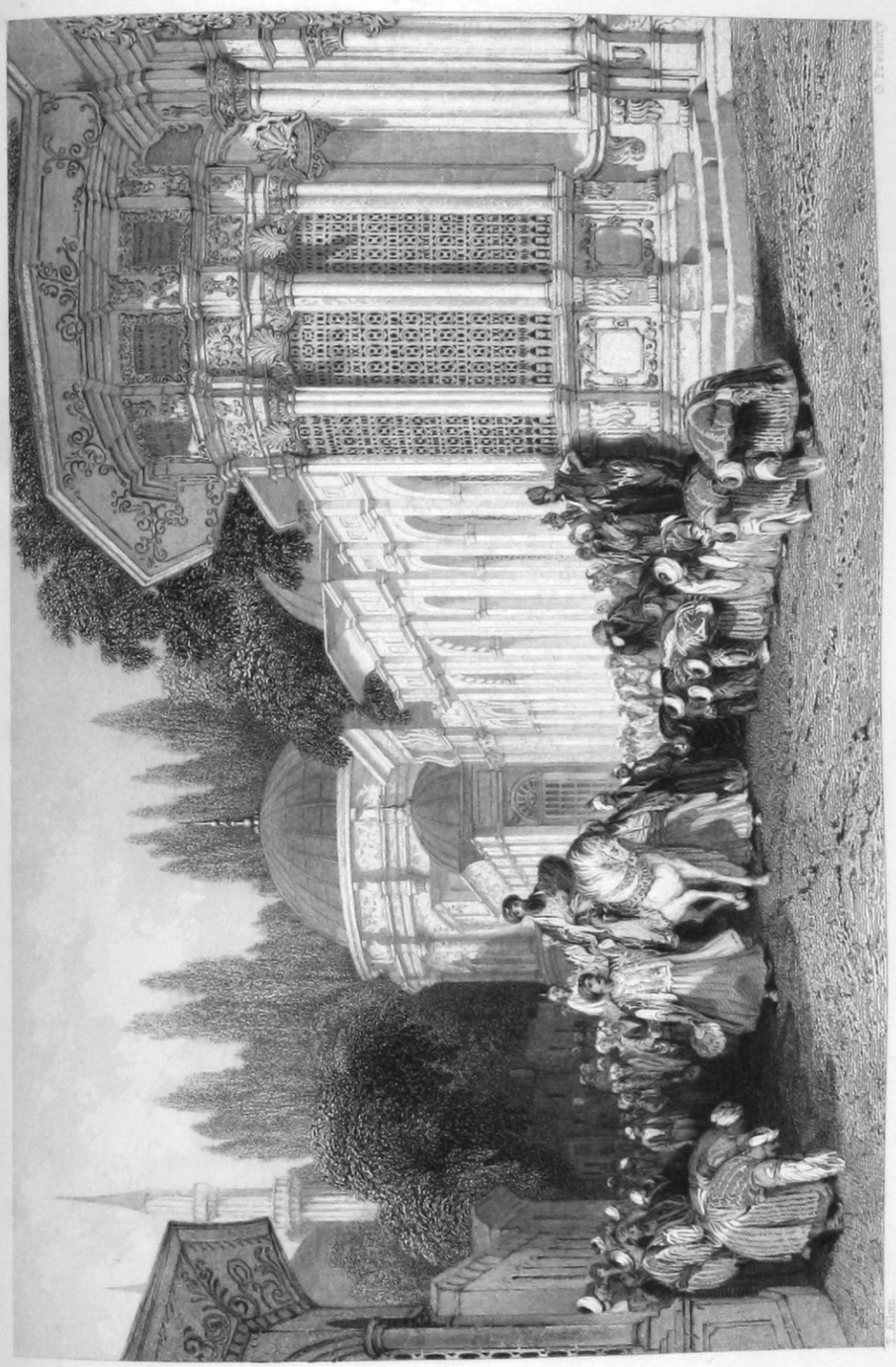
Passing under the great dome, and opposite the vestibule, is the semi-dome which forms the termination of the temple. Here was the high altar of the Christian church; behind it, the sanctuary, separated by a screen from the body of the edifice. This sacred place is now the Mehrabé, where the Koran is deposited. The ground-plan annexed to the map will convey a better idea of these localities than any description.

The exterior of this interesting edifice is singularly heavy, and, as a celebrated French traveller says, *furieusement lourde en dehors*. It exhibits an irregular mass of cupolas, half-domes, shelving roofs, and stunted minarets; one of which, more mean than the rest, is the identical one erected by Mahomet to convert the church into a mosque. Even the great dome, so celebrated for its architectural beauty, and which the Turks have never yet been able to imitate, looks low and flat when viewed on the outside, and produces nothing of that "aërial" effect, in comparison to its internal structure. The edifice has at length begun to exhibit symptoms of decay. About six years ago, after a continued storm of wind and rain, one of the smaller domes fell into the church. On clearing away the surface of rubbish, the flooring was found covered over with glittering cubes which had formed the ceiling, and, in such abundance, that every one was supplied with as much as he chose to take for a trifling gratuity.

The Turks regard this mosque with a veneration and jealousy greater than any other. It is not always difficult to obtain admission to the rest, and generally the area in which they are placed is a thoroughfare, through which a Frank may pass unmolested, but the foot of an infidel is never suffered to desecrate, a second time, the precincts of this converted temple: if he attempt to approach, he is always driven back with abuse. The only occasion when permission is given to see it, is when an ambassador arrives, or is about to leave Constantinople. As a special favour, a firman is granted to him and a certain number of his suite, who are then, only, permitted to enter without molestation. But even this is not always a protection against the fanaticism of individuals. Secretaries to embassies, accompanied by their ladies, have been insulted and assaulted with the sultan's firman in their hands.

EYOUB SULTAN,—FOUNTAIN AND STREET OF TOMBS.

The Turks recognize three persons distinguished by the name of Eyoub, or Job, and confound them together, with little regard to time or place. One was the patriarch of Uz, whose character resembles that given in our Bible, with some variations. The Koran and its commentators say, that his wife so overcame his patience, that he beat her with a palm branch; but, in recompense, when he was restored to health, she was restored to youth and beauty: and further, that Allah gave back his property in a summary manner, by raining down on his threshing-floor gold and silver, from two clouds sent for that



purpose. Another was one of the captains of Alexander the Great, and also one of Solomon's household. He was called Chederles, and his achievements resemble those of our St. George and the Dragon, as they are represented in the Christian churches of the East. Him they call Eyoub, or *Job infari*. The third, and him to whom the mosque is dedicated, is Abu Eyoub. When the Prophet was in peril, he was succoured by certain persons from Medina, who were there called Ansars, or "Auxiliaries." One of them was named Job, or Eyoub, who became afterwards the personal companion of the Prophet. When it was determined to destroy the Christian capital of the Romans in Europe, a plenary indulgence of sins was promised to all the faithful who should proceed to accomplish that object, and the Ansar Eyoub set an example by enrolling himself in the Saracen army, which set out for that purpose in the year 672. He fell, with many thousands of his countrymen, before the walls of Constantinople, and received a magnificent funeral. His memory was had in veneration by the majority of his people, but the particular spot where his body was laid had unfortunately been forgotten, nor was it till after the lapse of 750 years that it was discovered. It was revealed by a vision, and, to identify the sacred spot for all posterity, a mosque was erected over it by Mahomed II., in which every succeeding monarch was to receive his inauguration.

When a sultan succeeds to the throne, instead of the ceremony of European sovereigns, placing a crown on the head, his dignity is conferred by the more appropriate one of girding a sword on the thigh. To this end, the mufti, vizir, and other officers, on horseback, assemble at the seraglio, from whence, accompanied by the sultan, they proceed to the mosque of Eyoub. When they arrive, some celebrated imaum delivers a discourse, exciting the sultan to the vigorous propagation of Islamism and the extirpation of infidels. This he swears on the Koran to do, and then, ascending a marble tribune, the mufti approaches, and girds on a sword, to enable him to perform his promise. From hence the cortege proceeds to the harbour, where a splendid vessel awaits, and the commander makes a bridge of his back, over which the sultan embarks. He then sails to the arsenal, and, while reposing there on a divan prepared for him, he finds a large purse under the cushion, which he receives as the first offering of his faithful subjects. He finally retires to his harem, where he remains several days to repose himself. Modern usage has neglected many ancient ceremonies of the inauguration, but girding on the sword at Eyoub is immutable and indispensable, and never omitted.

The Mausoleum and Mosque are seen enclosed in trees; the former is built of pure marble, the windows covered with gilded lattice, through which is seen the sacred tomb inside, consisting of a catafalque, surmounted with the supposed turban of the deceased. The mosque is a plain edifice, consisting only of a single dome with minarets. The walls of the interior are lined with marble, and the floor covered with carpets. Among the relics preserved is a fragment of marble, having impressed upon it the imprint of the Prophet's foot, which the yielding stone received and preserved as a miracle. The tomb is surmounted by a railing of silver: near it is a sacred well, supplied by a stream,

which confers immortality on those who drink it; but its course is hidden at present from mortal eye, and will only be revealed when man, unstained by sin, shall be worthy to taste it. A small portion of its virtues only is permitted to trickle into the well, which is endued with many salutary qualities. The precious water, therefore, is drawn up with silver buckets, and presented to the faithful in silver goblets. Round this, and every water of such reputed virtue, the person healed hangs up a part of his dress as a *votiva tabula:* and these rags of superstition are seen over holy wells in Turkey, as they are in Africa, Ireland, and other parts of the world.

The mosque and tomb of Eyoub are situated beyond the district called Blacherne, on the west side of the harbour, near its head. The richness and fertility of the alluvial soil confer on this district a singular exuberance of vegetation. Nothing can exceed the luxuriance with which trees and fruits in their season blossom and mature in this place. Here flowers exhale the most delicious perfume, and the nightingale is heard to warble its sweetest notes, as if Allah had conferred upon the resting-place of a favourite all the richness of nature. In the midst of this rise the mosque and tomb of the Ansar, forming part of a street, composed of charitable or religious edifices, embosomed in the shade of a majestic cypress. Then there are the haunts of the turtle-doves, who flock to this sequestered place, as one suited to their nature; and their gentle cooing fills the air with a pensive and congenial sound, adding considerably to the effect of the solemn objects around them. These sacred edifices are held in such veneration, and so guarded from desecration, that an infidel is repelled from them with even more jealousy than from the precincts of Santa Sophia.

The time chosen for the Illustration is the return of the sultan from the mosque, after the ceremony of girding on the sword has been performed. Beside him, as supporters, are two Bin Bashis, or colonels of ortas, in the old janissary corps. These men wear, as part of their official dress, helmets of an enormous height, with a profusion of horse-hair plumes. This singular costume, the Turks say, is intended to conceal the person of the new sovereign from the aim of an assassin, should an attempt be made upon his life.

HUNKAIR, OR UNKIAR ISKELESSI.

The most extraordinary title bestowed upon a sovereign is that which the Turks have conferred upon their own. They do not, when they speak of him, call him padescha or sultan, but *Hunkair*, which signifies "the manslayer," and conveys, in one word, the sense they entertain of the absolute power he is supposed to possess over the lives and properties of his subjects, and the arbitrary manner in which he sometimes exercises it. The Turks confer it as a title of dignity, which conveys no reflection on the personal character; but during the revolution, the Greeks changed it to *Kassapi*,



"the butcher," conveying the same idea of a homicide, but meant as a term of bitter reproach.

On the shores of the Bosphorus, opposite Therapia, on the Asiatic side, is one of those lovely, and extensive valleys, which open on the strait, and add so much to its beauty. Here the sultans possessed a kiosk, to which they sometimes retired for recreation; and for their accommodation, a scala, or slip, was constructed on which they landed from the caïque: hence the valley has been called *Hunkair iskellessi*, or "the landing-place of the Manslayer;" an appellation rendered famous by the treaty recently made there.

This noble valley is distinguished by other circumstances. When Sultan Selim wished to excite a literary feeling among his subjects, and a printing-press was reared at Scutari, he converted his kiosk in this place into a manufactory, to supply it with paper. When first established, its arrangements corresponded with its former use, and its princely founder. The reservoirs for water were ornamented marble basins; and the whole gave the idea of a sultan's palace given up for a mechanic's workshop, and excited a feeling of respect and admiration for the enlightened and patriotic prince who had surrendered his splendid dwelling and delightful retreat for such a purpose.

Paper is an article to which a Turk annexes a certain degree of sanctity, and beyond that which it claims for its ordinary use. It is that on which, they say, the sacred name of Allah is written, and they never suffer it to be defiled, or used for any unworthy purpose. Wherever they see a fragment of it lying about, they carefully take it up, and throw it into some receptacle. It is often seen, in this way, stuffed into any hole or crevice in a wall which may present itself. With the same feeling, they have not yet suffered their Koran to be printed. They think it a profanation of the name of God, to have it squeezed, as it must be, in the press. The more sensible, however, assign what they consider a more reasonable cause. They call their sacred books, as we do, the Scriptures, or "Writings;" and, with an adherence to the mere letter, they say they could no longer be *scriptures*, if suffered to be printed.

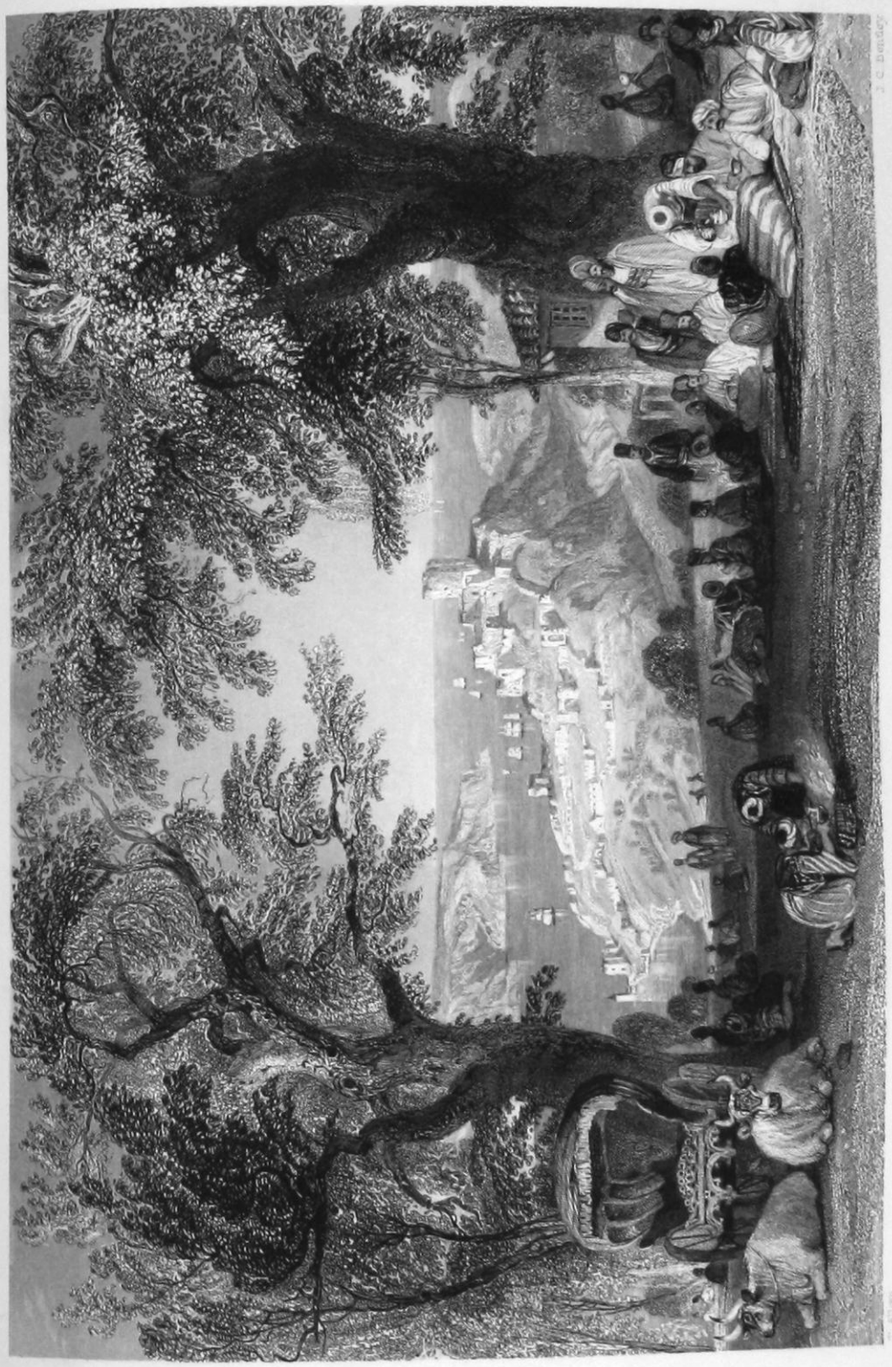
The eminence on the right is the Jouchi Daghi, or "Giant's Mountain," impending over the valley. The reason assigned for this name is a singular one. Among the many persons of our Scriptures, recognized by the Koran, is Joshua the son of Nun; to whom its commentators attribute an immense stature. They affirm that he was sent against the Roum or Greek infidels, whom he defeated in a battle, during which the sun went down in his ordinary course, but immediately rose again; so they could not be saved. It was his custom to sit on this mountain, and bathe his feet in the waters of the Bosphorus below; and when he died, they could find no place large enough on the hill for his grave, so they buried only one of his feet. These extravagant fictions they support by two authorities. There is a dervish mosque on the summit, and a large enclosure beside it. In the enclosure is a tomb seven yards long, which they show as the evidence of the length of the foot buried there; and on the walls of the mosque is an inscription in Arabic, detailing the history of Joshua, whom they call *Usha ben Nun*. It concludes with a caution to the incredulous: "If any one doubt, let him look to this inscription, and believe."

A circumstance almost as incredible, in modern times, has rendered the Giant's Mountain famous. It is now ten centuries since the Russians, in their log-boats, made the first attempt on Constantinople, and their squadrons advanced to the Balkan Mountains. As they became a more civilized and powerful people, the attempts were made with more probability and perseverance; and Peter the Great, having Archangel on the White Sea, and St. Petersburg on the Baltic, conceived the hopes of rounding his vast empire by annexing Constantinople as his southern port, and so commanding all the seas that encircle it. Since that time, the great policy and ambition of the Russians seemed directed to this object; but while all Europe were anxiously watching their hostile approaches, and the desperate struggles of the Turcs to resist them, people saw with astonishment a large fleet and an immense army quietly approach the capital, and disembark, not as enemies, but as friends and protectors; and, after an interchange of amity and good will between these deadly enemies, the one departed as peaceably as they came, and the other erected a monument as an everlasting memorial of their visit. It was at this interesting moment the Illustration was made, while the tents of the Russians whitened the mountains above, and the treaty of Hunkair Iskellessi was signed in the valley below. It represents the splendid caïque of the sultan returning from a friendly visit to his new allies, and the crowded boats of the Bosphorus "suspending the dashing oar," as the homage paid to his passing.

On the left of the picture is the great Aqueduct, striding across the valley of Buyukderé, and leading the waters of the Bendts, or reservoirs, to Pera;—a part of that great hydraulic system, by which the precious and necessary fluid is conveyed from the shores of the Black Sea for the ablutions of the faithful in the great city.

ENTRANCE TO THE BOSPHORUS FROM THE BLACK SEA.

This spot recalls many interesting recollections of mythology, history, and natural phænomena. Here it was the Symplegades opened to invite, and closed to crush, the stranger who dared to intrude on these forbidden seas. Here it was the Greeks entered on the expanse of the Euxine, and disclosed new regions and new sources of wealth to their enterprising countrymen: and here it was the disruptured mountains first gave a passage to the waters of a vast internal ocean, which have continued ever since to pour down with impetuosity through the great chasm. As evidence of the first of these facts, the Cyanean rocks are still seen, but now firmly fixed in immovable positions; the one bound to the European, and the other to the Asiatic shore: as evidence of the last, the debris of a volcano are every where scattered about over a great extent. Besides scoria and rocks in various states of calcination, columns of basalt lie strewed along both shores; and immediately beyond the bay of Cabacos on the Asiatic shore is a basaltic formation of great beauty and regularity, supporting the promontory of



Youm Bournou, with a colonnade as regular as that at Staffa in Scotland, or the Giants' Causeway in Ireland. If, as the Vulcanists say, these are undoubtedly the productions of fire, here are still the proofs of that mighty rupture that formed the Bosphorus. From the awful convulsions connected with it, this entrance to the Bosphorus was called by the Greeks ἱερον, or "the Sacred;" it is now called by the Turks, Boghaz.

Its present aspect presents a singular and beautiful prospect. The blue and limpid Bosphorus, now expanding into bays, and now cooped between promontories, here suddenly expands into an apparently interminable ocean. The promontories which swell out are clothed with a bright and permanent verdure, covered with villages, fortresses, and beacons, whose white walls and battlemented towers crown them with their turreted diadems, and harmonize well with the bright tints of green and blue from sea and land. These are called *phanaraki*, from *phanar*, the Greek for light-house, and *kui*, the Turkish for town. On the most conspicuous eminence is seen a memorial of the enterprising spirit of the Genoese, a dilapidated castle, still in tolerable preservation, which they erected at one end of the Bosphorus, when they built the town of Galata at the other. Over the entrance, and on other parts of the front, are perfect monogrammal inscriptions, which evidently belong to the Greeks of the Lower Empire, whoever were the architects of the edifice.

All parts of these shores command delightful views, and are refreshed by the invigorating breeze which is wafted through the Boghaz from the Euxine, and ventilates this region in the greatest heats of a sultry summer. The thermometer sometimes stands here ten degrees lower than at Pera; and the panting inhabitant of the city escapes with delight, to breathe the bracing air of this cool and refreshing vicinity. The Frank ambassadors, instead of congregating in summer at Belgrade, as in the time of Lady M. W. Montague, have with more taste and judgment fixed their residence here; and Buykderé is filled with their summer palaces. From this village the high land stretches away in a direction across the Bosphorus, and presents a front to the opening of the Euxine.

Amidst these lovely undulating grounds, so varied in form as to command an extensive prospect, while the observer feels almost unseen, parties of pleasure are continually assembled. No true mussulman is unconscious of nature's charms, on the contrary, his highest enjoyment is in the contemplation of a solemn, silent, and wide-spread landscape. It is this that attracts such numbers to the agreeable heights of Buykderé, and pleads an apology for the presence of the old Seraskier and his suite, who are represented as partaking of the rural festivities of this happy, healthy spot.

THE BALKAN MOUNTAINS.

The extent of country from the Danube to the Propontis, is generally a flat plain, with occasional irregularities of surface, divided by an immense ridge of lofty mountains, rising perpendicularly, like a stupendous wall, and dividing the level space into two nearly equal parts. That on the south side, extending from the mountains to the sea, was called Thrace, and, in modern times, by the Turks, Roum-Eli, or the country of the Romans. That on the north, extending from the mountains to the river Danube, was formerly named Mœsia, but now Bulgaria. This chain of mountains excited the admiration of the ancients, who attributed to it an elevation greater than any mountain in the then known world. They supposed it was the ridge from whence the revolted giants attempted to scale the heavens, and they called it *Hœmus* from a Greek word signifying "blood," because one of the impious invaders was slain by a thunderbolt, and the torrent of his gore stained the mountains. They further affirm, that both the Euxine and Ægean seas could be seen at once from its summit. The length of this chain is as remarkable as its height; it extends for more than five hundred miles, one end resting on the Black sea, and the other on the Ægean. It is now called the Balkan, a Turkish or Sclavonian word, which implies difficult defiles, because it opposes a natural rampart to an invading army, and is the most advanced bulwark of Constantinople. For a long time it was considered impassable by any ordinary force, and the Greek and Turkish empire rested in confidence behind it; but a few years only have passed, since the Russians proved its insecurity, and, to the astonishment of Europe, as well as of the Turks, they scaled this mighty barrier, and established themselves at the other side.

Except in a few places, the whole extent of the ridge is impassable—steep precipices, rugged and abrupt ascents, lofty rocks and impending crags, render the general face of the mountains so difficult, as to repel all attempts to climb them. The chain may be said to consist of three branches; two lower ridges rising at each side parallel to the great one. The intervening valleys are exceedingly beautiful: they form extensive sequestered tracts, shut out, as it were, from the rest of the world, and abounding in every production that the fecundity of nature could supply, or the most elaborate industry produce. Some of these spots exhibit, in the wildness of the descent, all the beauties of a cultivated taste: pure streams of clear water rippling over pebbled beds, skirted by copse-wood, and margined by swards of the richest grass, through which the road winds like a gravel-walk in the young plantations of an English demesne; in other places, expanding into broad meadows filled with sheep and horned cattle, or corn-fields covered with growing grain in various stages. In the midst of these pastoral scenes are many villages of singular appearance; and cottages scattered about without



any regularity or arrangement. They are built of wicker-work. An oblong space is marked out, circular at one end, and square at the other; round this area, wattles or short poles are stuck in the ground, and between them, strong willows are interwoven, so as to form a large basket; on this, poles are laid for the roof, or some of the wattles are left long enough to be bent for the purpose. The top is then thatched with straw, and the basket-work plastered with mud of a light grey colour. The entrance is at the square end, where the roof projects considerably, and is supported on pillars, the whole exhibiting a pretty and elegant cottage, with a portico and colonnade in front. The floor is spread with thick striped woollen carpets, on which the family sit by day and sleep by night. In winter the fireplace is supplied with logs set on end, to receive a fire six or seven feet high of blazing wood. Every cottage is secured with a wicker-work enclosure, generally filled with corn-stacks and cattle; and the peasantry of this wild and remote region enjoy a cleanliness, comfort, and abundance, that render them some of the happiest on the continent of Europe. Among other objects of cultivation on the Low Balkans, is the rose which produces the attar, and from hence it is sent to Constantinople, where it is sold in the bazaars, and exported to other countries: the refined and elegant of polished nations becoming indebted to these simple peasants for the richest and most exquisite perfume in nature.

These people were once the most fierce and untractable savages, and the scourge of the Greek empire. They were, and are still called Bulgarians, or Volgarians, from the river Volga, from whose shores they originally migrated to this place; and for centuries they threatened the very existence of the enfeebled state. In the reign of Justinian, they approached the city of Constantinople with fire and sword, but were repulsed by the great Belisarius. After various defeats, they were converted to Christianity, and their subdued and broken spirits, aided by the mild influence of the new religion, produced such an effect, that, instead of the once rude and ferocious mountaineers reported by historians, they are now, though the same race and in the same locality, distinguished for industry, for mildness of disposition among themselves, and kindness and hospitality to strangers. They have extended their population to the plains below, on each side: on the north to the Danube, and on the south nearly to the Propontis; and their manners form a strong contrast to those of the rude and inhospitable Turks, with whom they here mingle.

When a traveller enters a cottage, he is received with smiles and cheerfulness, as if he were one of the family returned home after an absence. The females treat him with that unsuspecting confidence which they would show to a brother, and with a good-will which those who have experienced their hospitality will never forget. The young women are particularly distinguished by their dress. They wear in some parts a blue, and in other a white cloth gown, wide and open at the sleeve and bosom, displaying a snow-white chemise of cotton or linen, tastefully embroidered. This gown is sometimes cinctured with a band and buckle of dressed leather, or bound by a red girdle, to which the cloth skirts are tucked up when dancing, or in other active motions. But that which most distinguishes them is the ornament of the head: it is fancifully dressed, and

braided with a great variety of coins of different metals, sometimes so densely strung together, that they form a thick metallic cord of considerable weight, and presenting the edges of the coins. These are esteemed the retecules in which a young lady preserves her marriage portion; and when the pendent purse is broken up, these perforated coins, first used as ornaments, are seen in constant circulation. When a traveller enters a cottage, and demands the rites of hospitality, it is swept and garnished for him, and the carpets laid; and, while he reclines upon it, the belle of the village enters with a white handkerchief in her hand, leading a train of her companions: they form a dance of pleasing movement, and a chorus of sweet voices expressive of welcome. When it is concluded, the fair conductress approaches, and casts her handkerchief into his bosom; this implies a request for a few paras, which is never denied, and "the village train" depart with cheerfulness and modesty.

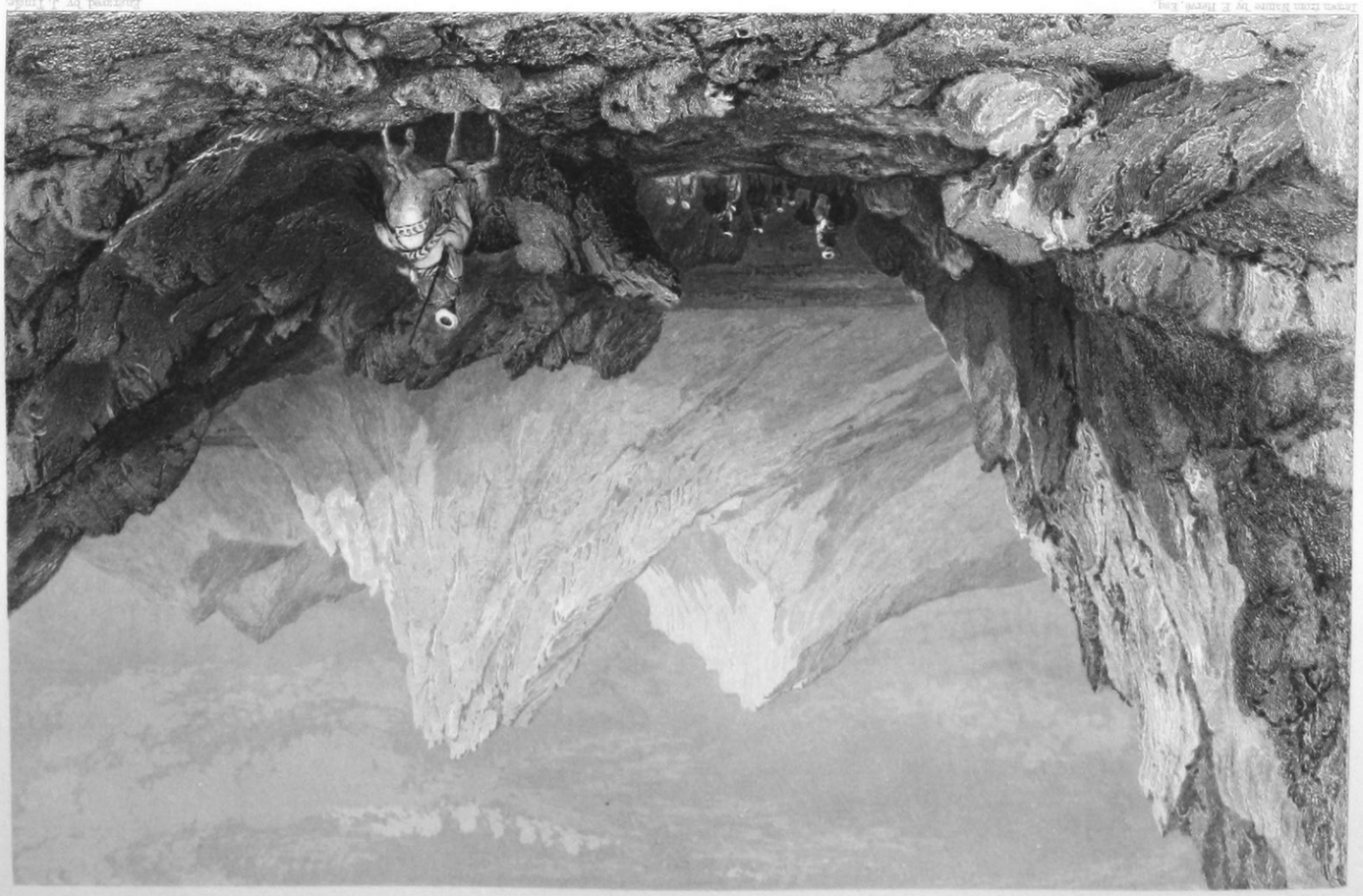
PASS IN THE BALKAN MOUNTAINS.

BY HAIDHOS.

In this great and apparently impenetrable chain, five passes have been discovered, each at a considerable distance, by Haidhos, Karabat, Jamboli or Selimno, Kersaulik, and Tâtar-bazaar. Of these, the passes by Haidhos and Tâtar-bazaar are the most picturesque —the one at the east, and the other at the western extremity of the mountains.

From Haidhos the traveller begins to ascend, and, after surmounting the Low Balkans, and passing the lovely valleys between them, finds himself in a deep sequestered vale, surrounded on all sides by mountains. Directly before him is the vast wall of rock, extending interminably both ways, and presenting a perpendicular form ascending to the skies. When close under it, the flank seems suddenly, as it were, torn open by some rupture, presenting a dark chasm, which before was not seen. This he enters beside a rivulet, and for some time descends with it towards the very bowels of the mountain, involved in dim twilight below, and seeing, at an immeasurable distance above, a scarcely describable stripe of blue sky. Ascending, and winding his way up one side of the chasm, he at length emerges on the summit, and stands on the ridge of the High Balkans, enjoying a prospect, of unparalleled extent and magnificence, of the less elevated hills and plains below. From hence the road proceeds across a kind of table-land, generally enveloped in mist and entangled in morasses, crossed by various ravines and tottering planks, so loosely set as to rise at one end as the traveller presses the other, or by decayed wooden bridges, which frequently break down, and precipitate horse and rider into the abyss below. Reaching the opposite or northern face of the ridge, the way descends to Lopenitza, a Balkan village, after a transit of twenty-seven miles, across the High Balkans, and proceeds to the Danube by Shumla.







ROUTE THROUGH THE BALKAN MOUNTAINS,

BY TÂTAR-BAZAAR.

The western pass, by Tâtar-bazaar, presented in the Illustration, is not approached by a chasm so singular and wild as that by Haidhos, but the passage on the summit is of a much more grand and romantic character. The distinct mountains rise into immense cones of splintered schist or granite, indented into clefts and fissures. Sometimes masses of rock rise perpendicularly beside the traveller, between which the road passes, with sharp-pointed tops, of a pyramidal form, and outline so regular, as to make it doubtful whether they are not artificial constructions. The road runs between them, and they stand like "mountain sentinels" placed to guard the pass. The delusion is increased when he arrives in this wild and lofty region at the remains of a great arch of Roman brick, which apparently was one of those pylæ, or mountain-gates, raised, to guard against the incursions of the barbarous hordes from Dalmatia, Dacia, and other places beyond the mountains, who for centuries continued to press and harass the declining Roman empire. Such is the use to which it is at present applied. Here is stationed a Dervenni, or guard of Albanian soldiers, which form part of the cordon of posts, planted in various parts of the ramparts of the chain, when the Russians prepared to ascend and pass it. The Turks, in several parts of their vast empire, both in Europe and Asia, select those points for defence which the Greeks and Romans also appear, by their remains, to have chosen, but they never think of repairing the old gate, or strengthening the pass by new fortifications.

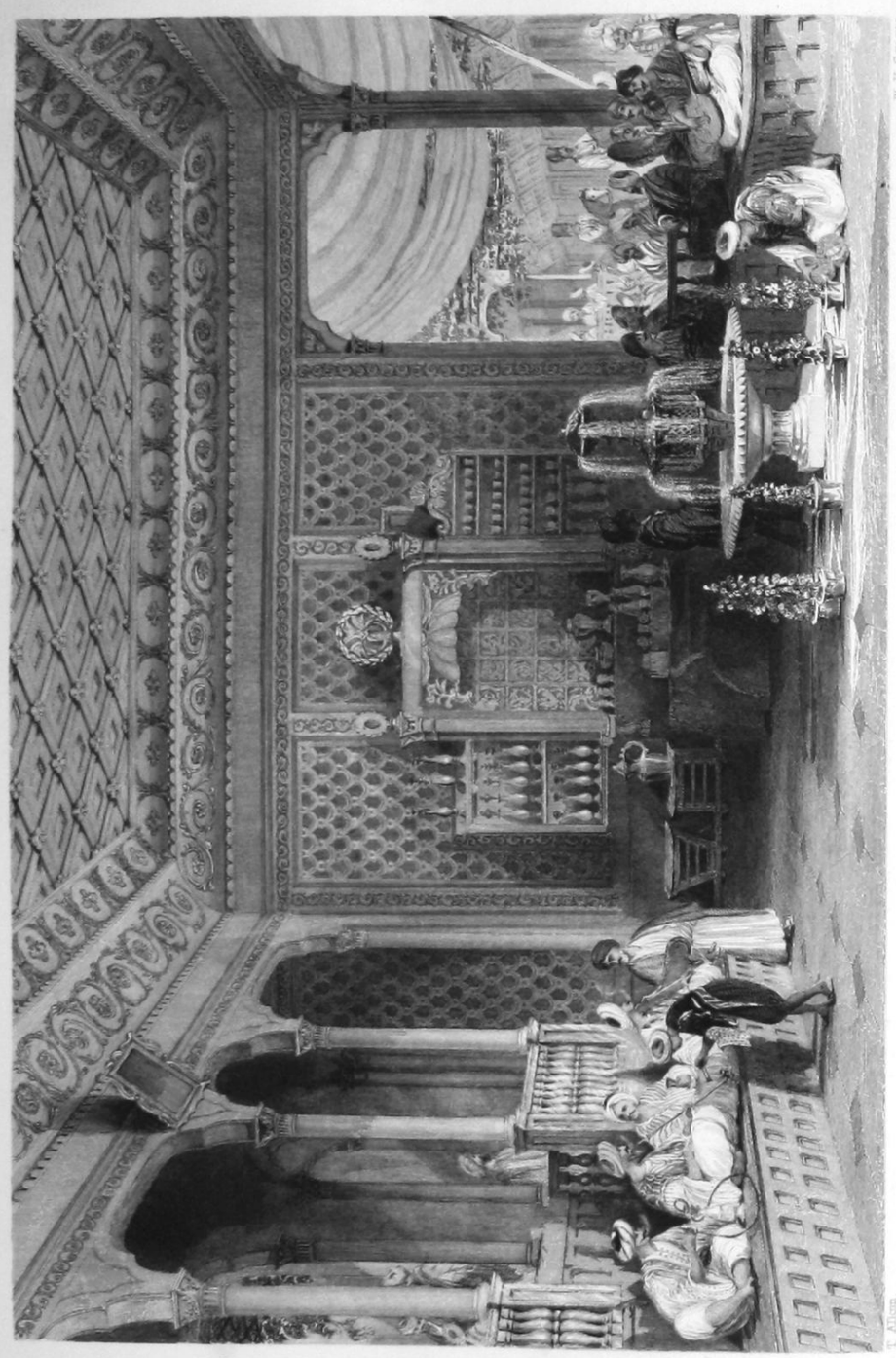
THE BABYSES, OR, SWEET WATERS OF EUROPE.

Only two rivers flow within many leagues of the great city of Constantinople; they rise at a short distance between it and the Black sea, and wind their way along a valley at the head of the Golden Horn. One of them was formerly called the Cydaris, and now the Bey Low; the other the Babyses, now changed to the Kyatkana Low, or "Water of the Paper Manufactory." Where they fall into the harbour, the soil is alluvial and marshy, and the quantity of slime collected there induced the ancients to

designate it "Marcidem Mare," "the Putrid Sea." The French, however, called it, *les Eaux Doux*, because the water was not salt; and the English now denominate it the "Sweet Waters."

Notwithstanding that the waters are impure, and the high grounds around sterile and denuded, the place possesses many attractions. Higher up the stream, the valley improves, and circumstances have given the locality much celebrity. The paper factory having fallen into ruins, Sultan Selim built a kiosk in its place, in imitation of the palace of Versailles. A mound has been thrown across the river, and the stream detained, so as to form a large and tranquil sheet of water. On its banks stands the kiosk, one side of which is supported by pillars rising out of the water. It was once a favourite residence of Mahmoud II., but a slave, to whom he was greatly attached, died here in the prime of life; and her master having erected a tomb to her memory on the bank, abandoned the place for many years. Time, however, has worn out the impression, and it is again a favourite retreat. At the head of the valley is the *Ocmeidan*, or "Place of the Arrow," the royal archery-ground; and marble pillars, erected at different distances, attest the Sultan's skill, and the almost incredible distance to which he can send a shaft. On these occasions, he is attended by his officers, and sometimes the females of his family, in arrhubas: the valley is then shut up with guards, and no stranger permitted to intrude: at other times, it is open to all classes, who come here to rusticate, particularly Greeks, on Sundays and festivals.

There is one period, however, in which it is the thronged resort of every person seeking amusement; and the Golden Horn is covered with caïques from all parts of Pera and Constantinople. This occurs on St. George's day in the month of May, when the splendid stud of the sultan is brought out from the stables of the seraglio, for the first time in the season, to graze on the rich herbage of this place. The horses are in the care of Bulgarians, and crowds of peasants accompany their countrymen. They come down from the Balkan mountains at this season of the year, to dress the vineyards about the city; and groups of them, with their honest, good-natured faces, are seen everywhere dancing through the streets. Their dress is a jacket of brown cloth, caps of brown sheepskin with the wool on, and sandals of raw hide, drawn under the sole, and bound over the instep. But what particularly distinguishes them is an enormous bagpipe. The minstrel draws after him a crowd of his countrymen, capering through the streets of Pera and Constantinople, on their way to the Sweet Waters, to amuse the company assembled there. The banks at this season are covered with a rich verdure, and enamelled with a profusion of flowers of all hues: the very humidity of the soil confers a luxuriance on the sward which is nowhere else to be seen. The soil round the city is a poor and sterile gravel, and for nine months in the year presents a parched and arid surface of irksome brown; it is only in the cool, humid valleys, that a blade of verdure is to be seen. This spot, therefore, is much frequented by the Franks; and there is no stranger on a visit to the capital, who is not invited to see the Sweet Waters. The Illustration represents one of these festive meetings. On the right of the foreground is a group of Greek girls, dancing through the graceful mazes of the romaika,



their unveiled faces and necks, and their neatly sandalled feet, forming a striking contrast to the yasmaks and slippered-boots of other Oriental females of the capital. In the back-ground are companies engaged in various festivities, and embosomed in the trees; behind is seen the sultan's kiosk, with a never-failing minaret peeping through the foliage.

INTERIOR OF A TURKISH CAFFINET.

Many circumstances strike a stranger on entering Constantinople, and many objects different from those to which he has been accustomed in European Christian cities. Here are no straight spacious avenues, thronged with foot-passengers on the wide flags, and with carriages on the level centre; no names to the streets, to direct his way; no advertisements on walls; no women behind counters; no public places, for walking or amusement; no monuments displaying taste, or recording great men or actions; no libraries or news-rooms; no club-houses; no theatres, or public exhibitions; no hackney-coaches, cabs, omnibuses, sedan-chairs, or equipages of any kind, either public or private; no clocks on steeples or public buildings, indicating the hour of the day, nor bells announcing festivals or public rejoicings; no lamps to illume the city by night; no shops blazing with the glare of gas; no companies flocking to or from balls; or parties or public assemblies, of any kind, thronging the streets after night-fall, and making them as popular as at noon-day. On the contrary, he gets entangled in crooked, narrow, steep lanes, where the pavement is so imperfect that he is every minute in danger of breaking his leg between the loose angular stones. During the sun-light, the busy throng is nowhere to be seen but in the bazaars, or the avenues leading to them; and every other place seems totally deserted, except by dogs, who howl when he appears, and attack him in whole packs. The only equipage he sees is the sultan's, going to some mosque on Friday, when the people congregate in the street through which he passes. The only carriages are women's arrhubas, or kotches, which, generally speaking, cannot climb the steep and narrow streets. When they do appear, they are conveying, closely shut up, the harem of the sultan or some pasha, and then they are accompanied by black eunuchs with drawn sabres. Their approach is announced by the dead silence that suddenly pervades the busy din of a crowded thoroughfare: the moving mass of the people is suddenly arrested, and every man stands closely wrapped up in his beniche, with his arms folded on his breast, and his head cast down and turned away. The unfortunate person who neglects this, is liable to be cut down, and forfeit his life upon the spot for his negligence. At sunset

all the shops are shut up, and their owners hurry to their respective residences; and when the evening closes in, the streets are as dark and as silent as the grave. If a Frank, following the usages of his country, remain at the house of a friend beyond the limited hour, he is liable to be arrested by the Coolah guard, unless he be attended by some lights. He often lights himself. He goes into a Baccùe, or huckster's shop, while it is open, and purchases for a few paras a circular fold of paper. This is a lantern compressed into a flat surface, which may be elongated to the extent of half a yard. He draws it out, places a light outside, attaches it to the end of his long chibouk, and smoking in this way, with the light thrust out before him, is protected, on returning home through the streets, at any hour of the night.

The only places of public resort that seem in any way to remind him of the social habits of a European city, are the taverns and coffee-houses. Even these are distinguished by customs peculiarly Oriental. The tavern is an open shop, where cooks are employed in preparing different kinds of refreshment over small counters filled with red-hot charcoal. Having passed these, he is shown into a dark room behind, or above, through a narrow staircase. Here he sits down on a tattered straw mat, and a joint stool is placed before him, on which is laid a clumsy metal tray; presently an attendant comes with two dishes, of coarse brown earthenware, one containing a mess of thick, heavy, greasy pancake, made of flour, and the other a skewer of *kabobs*. Kabobs are small pieces of mutton, about the size of penny pieces, which they much resemble in shape and colour, roasted on an iron needle, which is served up with them. There is no napkin, no knife, fork, or spoon, no wine, beer, or spirits. The entertainment concludes in about ten minutes with a glass of plain water, or, in extreme cases, a cup of sherbet.

The caffinet, or coffee-house, is something more splendid, and the Turk expends all his notions of finery and elegance on this, his favourite place of indulgence. The edifice is generally decorated in a very gorgeous manner, supported on pillars, and open in front. It is surrounded on the inside by a raised platform, covered with mats or cushions, on which the Turks sit cross-legged. On one side are musicians, generally Greeks, with mandolins and tambourines, accompanying singers, whose melody consists in vociferation; and the loud and obstreperous concert forms a strong contrast to the stillness and taciturnity of Turkish meetings. On the opposite side are men, generally of a respectable class, some of whom are found here every day, and all day long, dozing under the double influence of coffee and tobacco. The coffee is served in very small cups, not larger than egg-cups, grounds and all, without cream or sugar, and so black, thick, and bitter, that it has been aptly compared to "stewed soot." Besides the ordinary chibouk for tobacco, there is another implement, called narghillai, used for smoking in a caffinet, of a more elaborate construction. It consists of a glass vase, filled with water, and often scented with distilled rose or other flowers. This is surmounted with a silver or brazen head, from which issues a long flexible tube; a pipe-bowl is placed on the top, and so constructed that the smoke is drawn, and comes bubbling up through the water, cool and fragrant to the mouth. A peculiar kind of tobacco, grown at Shiraz in Persia, and resembling small pieces of cut leather, is used with this instrument.



The pipe is lighted either by a fragment of ignited charcoal, or amadhoo; this last is an inflammable spark prepared from decayed wood, or a particular kind of fungus, and a Turk never goes without a portion of it, with a flint and steel, in his tobacco-bag. In the centre of the room is generally an artificial fountain, bubbling and playing in summer, and round it vases of flowers, with piles of the sweet-scented melons of Cassaba, to keep them cool, and add, by their odour, to the fragrance of the flowers.

A frequent addition to the enjoyments of the caffinet, is the medac, or story-teller. There are several of these public characters at Constantinople, who, at festival seasons, are engaged by the caffinet-ghees to entertain their guests. On these occasions, to accommodate the increased company, stools are placed in semicircles in the streets before the caffinet, and refreshment sent from the house. A small platform is laid on the open window, so that the audience within and without may hear and see. On this the story-teller mounts, and continues his narrative sometimes till midnight. The excellence of some of these men in their department, is surprising, and altogether out of keeping with the dull and phlegmatic character of a Turk. In humour and detail, they are equal to the best European actors; and sustain singly, and without any aid, a whole drama of various characters. Their tact is equally clever. When the attention of their audience is excited to the highest degree at the approach of some interesting catastrophe, the medac suddenly steps down from his platform, and going round with a coffee-cup in his hand, the audience soon fill it with paras, to induce him to resume his place; and then, and not till then, does he mount, and go on with his story. One of these medacs, called Kiz Achmet, or "Achmet the Maid," was particularly famous. He has been engaged during the Bairam at a salary of eight hundred piastres; and the sultan often sent for him, to entertain the ladies of the harem, though his stories on ordinary occasions were of a very coarse and indelicate character.

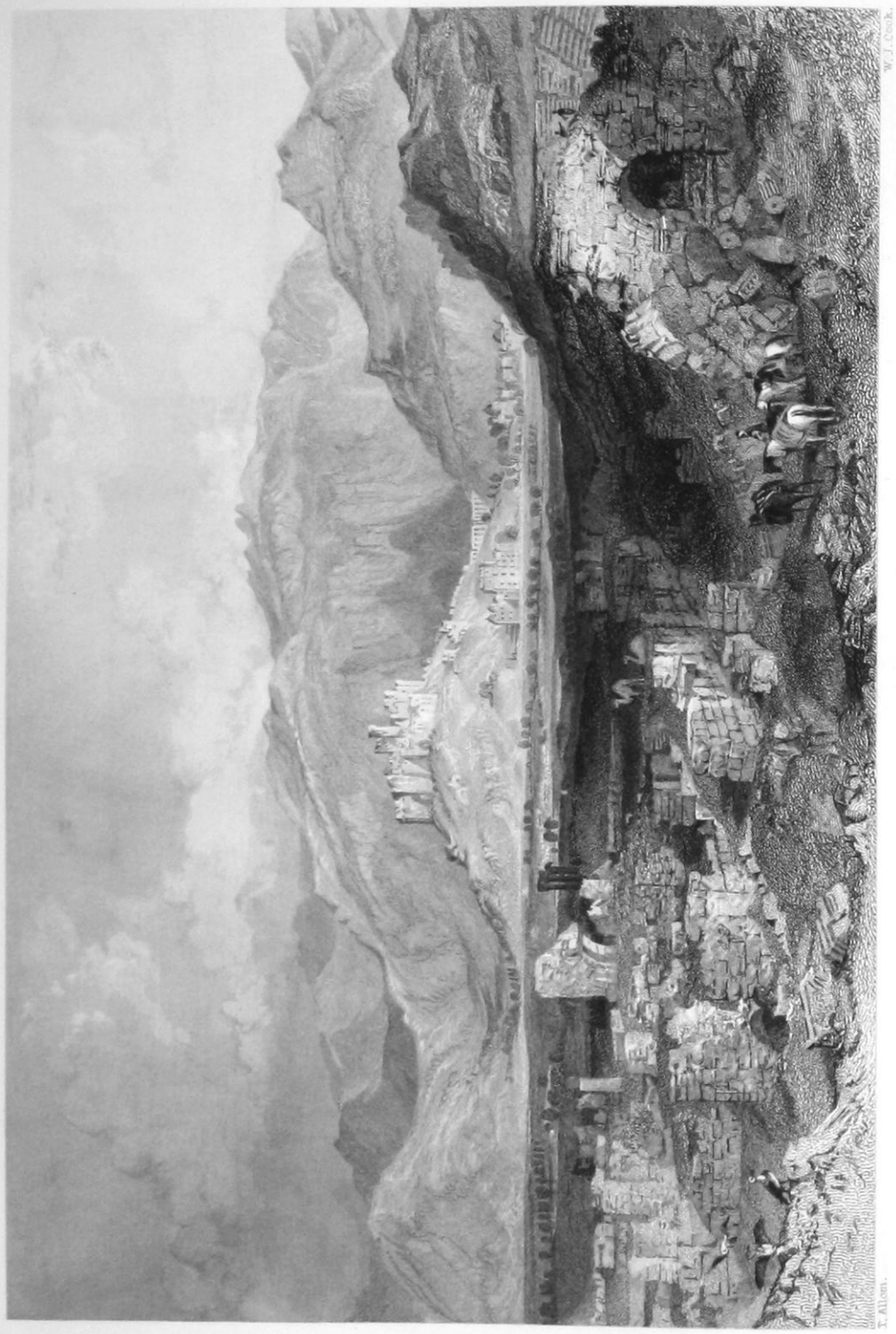
THE VILLAGE OF BABEC.

ON THE BOSPHORUS.

In a very deep recess, formed by the expansion of the Bosphorus, immediately above the Buyuk Akendisi, or "Great Rapid," and between it and the Roumeli Hissar, or Castle of Europe, are the bay and village of Babec. The latter extends along one side of it, having a level quay in front, and generally exhibits a scene of busy population, with its caïques and fishery. Beyond it rise the wooded hills which skirt the shores of the Bosphorus. Here the steep ascent is clothed with a very dense growth of trees, casting their dark shadows on the waters below, which wash the margin of the deep recess of the bay, and give it a peculiarly sequestered and solitary appearance. Here, in the darkest shade, is seen a lonely kiosk, which strikes the traveller passing in a

caïque, as having something more than ordinary connected with it. The kiosk is shut in with walls, the entrance entirely closed up, and no human being is ever seen to enter or depart from it. The jealous precaution usually visible about a Turkish house always has a desolate and repulsive aspect; but this kiosk, it has been remarked, has a solitude even more than Turkish, and, without the usual marks of desertion, decay, and dilapidation, it looks as if abandoned by inhabitants, or devoted to some secret or mysterious purpose. It is the retreat of Turkish diplomacy—the appointed spot for secret negociations.

Mystery and deception, the wheels on which it usually moves, are here practically exemplified. The bureaus of the Porte are appointed for the transaction of ordinary business, but on extraordinary occasions it is transferred to this place; and this solitary recess of the Bosphorus is resorted to in order to prevent any possibility of the secret transpiring. When it is necessary to meet a foreign minister, on any affair of importance, he is directed to repair to this place. Hither he comes in his caïque, divested of pomp or parade, and endeavouring to pass without any notice. He climbs the rapid, and creeps along the shore of this sequestered bay, to the mysterious kiosk, and is, with due precaution, admitted. He finds, within, the reis effendi, or minister for foreign affairs, who has approached by land with similar precaution. The doors are closed, and the conference commences. When the affair is arranged, the diplomatists separate, and the kiosk is abandoned, and closed up till another mysterious affair renders another mysterious conference at this place necessary. This attempt at concealment is highly characteristic of the court and the people; but it is altogether defeated. The prying jealousy of the ministers of the European powers resident at Constantinople, is continually on the alert: the chief dragoman of one mission makes a daily report to his ambassador of what every other is doing, or about to do: he visits the bureaus of the Porte, and worms out the most secret intentions; and while the principals are shut up at Babec, as they suppose, unknown to all the world, the tattling dragomans are every where disclosing the subject they are discussing, and the conference at Babec is no more secret than the news of a public coffee-house.



THE RUINS OF EPHESUS.

ASIA MINOR.

This city is not only celebrated in profane history, which ascribes its foundation to the Amazons, but is rendered interesting to mankind, for being commemorated in the Sacred Scriptures by many important recollections. When Christianity began to expand itself in Asia, seven churches were founded, eminently distinguished among the early Christians, as fountains, whence the light of the gospel should flow upon a benighted world. The first and chief of these was the great city of Ephesus. When St. John in his Apocalypse addresses these seven churches, the first he named was that of Ephesus. To the professors of Christianity there, he gives a high character, intimating the reformation which the infant gospel had already effected among the Gentiles. "I know thy works, and thy labour, and thy patience, and how thou canst not bear those that are evil." To this church, St. Paul addressed his epistle when in bonds at Rome, to guard them against that false doctrine that was even then beginning to taint the purity of the gospel. This city he visited in his travels, and adds the testimony of sacred history to that of profane, to the estimation in which the great heathen temple was held; and from this city he took his final departure at that affecting moment, when they kneeled down, and prayed on the sea-shore, "and wept sore for the words which he spake—that they should see his face no more." This city once had a bishop, the angel of the church, Timothy, the beloved disciple of St. John; and tradition reports that it was honoured with the last days of both these great men, and of the Mother of our Lord.

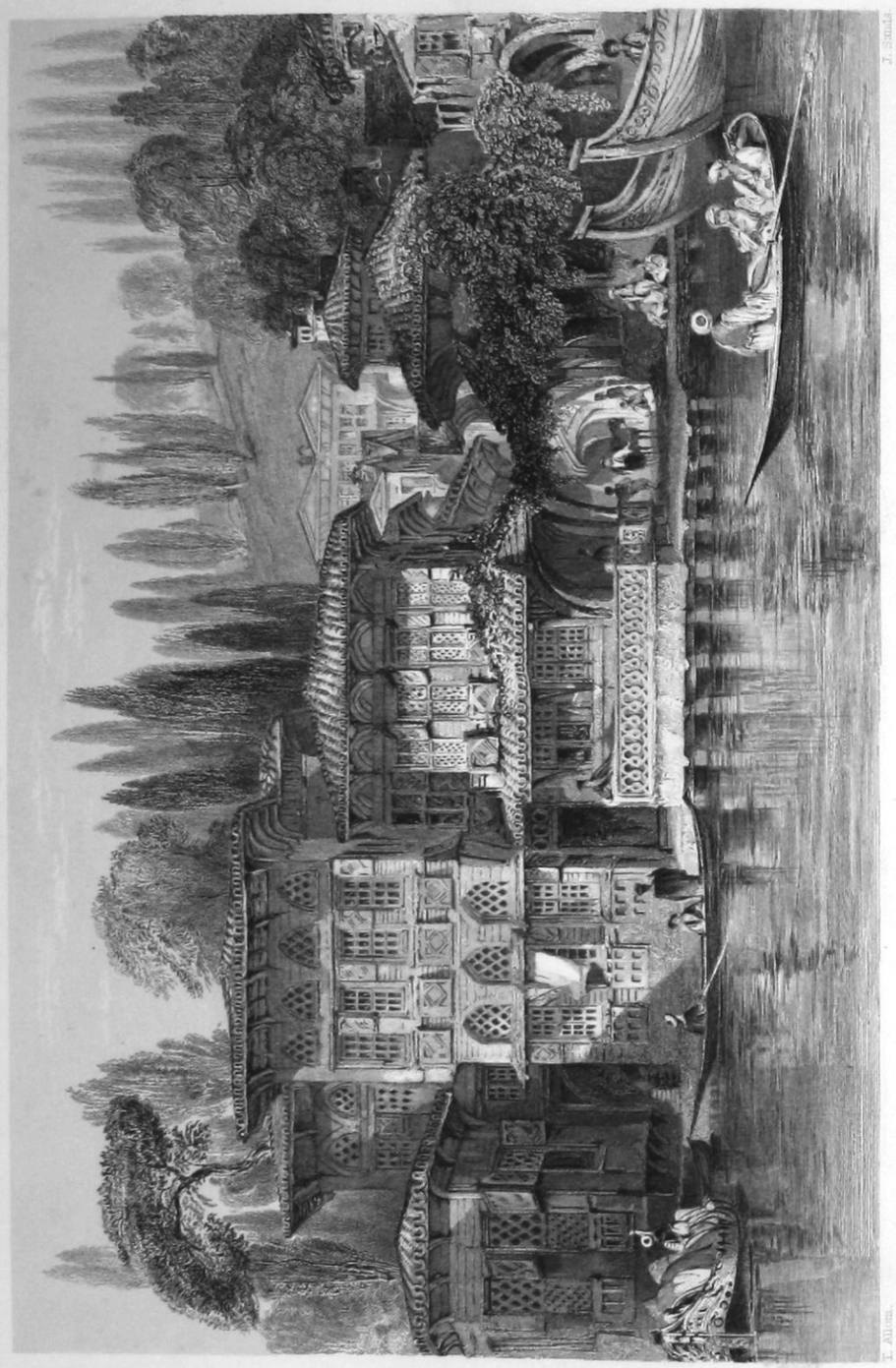
The present state of this "light of Asia," this "emporium of the world," forms a sad and striking contrast to its former splendour. The traveller lands on a dismal swamp at the mouth of a river, choked up with sand. Beside this is an extensive jungle of low bushes, the retreat of wolves and jackals, and all the wild animals whose solitary and predatory habits lead them to those haunts, which had once been, but are no longer, the habitations of men. From thence he advances up an extensive and fertile plain, through which the Cayster winds, exhibiting all the capabilities of culture and abundance, but now a rank marsh, scattered over with muddy pools, the retreat of flocks of aquatic fowls, among which are sometimes seen flights of swans, indicating the permanent character of nature still remaining unchanged, though the habits of man are altered. At some miles from the sea are marble columns, supposed to have formed part of the quay when the river was navigable, and Ephesus the great mart of Asia. Beyond, the plain is skirted by a rising ground, on which appears a succession of ruins for several miles,

including a stadium in a more perfect state than the rest; but by far the most interesting are the remains of the temple and the amphitheatre.

On the side of the hill, and partly excavated from it, is a section of a great amphitheatre: the seats have been destroyed or removed, but part of the marble front, many bas-reliefs, and sculptured fragments, attest its primitive splendour. This magnificent area for representing the spectacles of the ancients, gives a high idea of the wealth and population of the city to which it belonged, and the number of spectators it was necessary to accommodate. Immediately below are the supposed ruins of the *Artemision*, or Temple of Diana, of which Ctesiphon was the chief architect; it was one of the seven wonders of the world: it measured 425 feet in length, 200 in breadth; was adorned with 127 columns, each the gift of a king; occupied 220 years in building; and was eight times reduced to ruins. Its foundations were laid in a swamp, as Pliny says, to guard against the effects of an earthquake. To absorb the damp, wool and charcoal were interspersed, and the arches form a subterranean labyrinth, in which the waters now stagnate. The walls are formed of immense blocks of marble, the faces of which are perforated with cavities; into these were sunk the shanks of the brass and silver plates with which the temple was faced, but they have been long since abstracted. In front are the remains of vast porphyry pillars, which probably formed the portico of the temple. When Constantine the Great issued his decree against heathen worship, this the principal of its temples was finally destroyed, and some of its pillars removed to Constantinople, to adorn the Christian church of the "holy and eternal freedom of God."—So celebrated was this magnificent pile, that Herostratus, a philosopher, conceived the extraordinary idea of rendering himself immortal by destroying it. He set it on fire on the night Alexander the Great was born, when, as the mythologists say, the goddess to whom it belonged was so engaged in one of her functions at this important birth, that she neglected the care of her temple, and the splendid fabric was burnt to the ground. To defeat the hopes of this incendiary, a decree was issued, rendering it penal to pronounce his name, but this only contributed to preserve it the more.

The vicinity of this ruin to the amphitheatre is an additional and deeply interesting reason for supposing it to be what remains of the ancient temple of Diana. Here was the place where St. Paul excited the disturbance among the silver and brass smiths who worked for the temple; and opposite was the great public resort, where the people were assembling for the exhibition of spectacles, into which they rushed, carrying with them Gaius and Aristarchus, Paul's companions. Here they had a full view of the magnificent front of the temple "which all Asia worshipped," and in their enthusiasm they cried out, "Great is Diana of the Ephesians!"

Passing these ruins, the traveller arrives at Aiasaluk, situated on a hill near the upper extremity of the valley. Beside it is the ancient aqueduct which conveyed water to the great city; and near it a church, supposed to be that of St. John, rebuilt by the emperor Justinian, but now converted into a Turkish mosque. All that remains of the habitations of the living is now contained in this Turkish village, whose name still reminds him of its former Christian population. Aiasaluk is a corruption of Ayas



Theologos,* the name by which the Greeks denominate St. John, to whom the neighbouring church was dedicated.

Such is the brief account of the great and interesting city of Ephesus! Its "candlestick has been removed," as the prophet predicted. All that remains of the Gentile population are, one hundred Turks, enclosed within narrow limits on the summit of a hill; and its numerous Christian congregation is reduced to two individuals, one a Greek gardener, and the other the keeper of a coffee-house,—and these are the representatives of the first great church of the Apocalypse!

The Illustration represents these objects. On the right, in front, are the remains of the theatre, ascending the side of the hill; and before it, extensive ruins are scattered over the surface. Other fragments of edifices are strewed about, and beyond is the humid plain of the Cayster. In the back ground are the hills which terminate the plain; and under them, on a lower eminence, the town of Aiasaluk, having below all that remains of the church of St. John, and the aqueduct, built by Herodes Atticus from the ruins of the great city.

GREEK PRIEST'S HOUSE NEAR YENI KUEY.

ON THE BOSPHORUS.

The various nations that compose the population of Turkey are all distinguished in the metropolis by peculiarities which are not left to their option, but are strictly prescribed to them, that there may be no amalgamation, and the Osmanli may be marked everywhere by separate and distinct characters from their Rayas. Not only the manner of their turban and the colour of their slippers distinguish them from their masters, but the hue of their houses; and while the Turk indulges in every gay and gaudy tint, the mansions of the Jew, Greek, and Armenian are confined to dark and leaden colours, and are at once known by their dull and dismal aspect. This is particularly distinguished in sailing along the Bosphorus; and so rigid are the Turks in exacting this distinction, that those who violate it are punished with death. During the progress of the Greek revolution, it set a fatal mark on the devoted inhabitants. The troops, in passing up and down the strait, selected these houses as targets, at which to direct their tophees. Wherever a person appeared at an open window, a volley was discharged at him in very wantonness, till the house was riddled with shot. Nothing could

* "Les Grecs appellent Saint Jean Ayos Scologos au lieu d'Agios Theologus, le Saint Theologien, parce qu'ils prononcent le theta comme un sigma."—TOURNEFORT.

be more dismal than the appearance they presented—their dark and dingy fronts torn and ragged, and the inhabitants frequently hanging out of the windows or against the tattered walls. The rage at one time was particularly directed against the priests. After the execution of their venerable patriarch, all sense of sanctity, which the Turks are willing to allow to the sacred character, whatever be the profession, was converted into hatred and insult. The bishop of Derkon was hung against his own church at Therapia; his clergy were executed whenever they were taken, like common felons, on the shores of the Bosphorus; and the beauty of this fair region was deformed by the most appalling sights. The waters, too, bore frightful testimony of these enormities. The bodies thrown into the current were sometimes carried by the eddies into the little bays and harbours, where they remained putrifying in the still water, tainting the air, and exhibiting to the terrified survivors the decaying remains of their pastors, still wrapped in the vestments in which they died.

Happily this dismal period is passed away, and the constitutional gaiety of the Greeks now evinces its usual hilarity, and their music and dancing again enlivens the shores and villages of the Bosphorus. Their social dispositions, evinced in the structure of their houses, is strongly contrasted with those of the Turks. While the windows of the latter are shut up by impenetrable lattice-work, which is always kept jealously closed, and a human being is never seen in the solitary house, those of the former are distinguished by open casements, at which is generally observed some gay groups of laughing female faces, holding a cheerful and unrestrained communication with any passenger. Nor are the houses of their ecclesiastics prohibited from this social enjoyment. The Greek secular priests are allowed to marry: their religion does not inhibit gaiety, though it prescribes many fasts: they have often a numerous family, and the "priest's house" has nothing of that ascetic and austere observance that marks the celibacy of the Latin church.

THE ACROPOLIS AT SARDIS.

ASIA MINOR.

Sardis, one of the seven churches of the Apocalypse, was anciently the capital of the rich kingdom of Lydia. Here was the court of the splendid Crœsus, the contemporary of Cyrus the Great, to which were invited men distinguished by worth and learning. Here it was that Æsop composed those apologues, which at this day form the rudiments of our education; and here Solon gave that instructive lesson to the monarch on his throne, that riches and prosperity are no protection against the instability of fortune—a truth which the unhappy prince had soon reason bitterly to remember. This city,

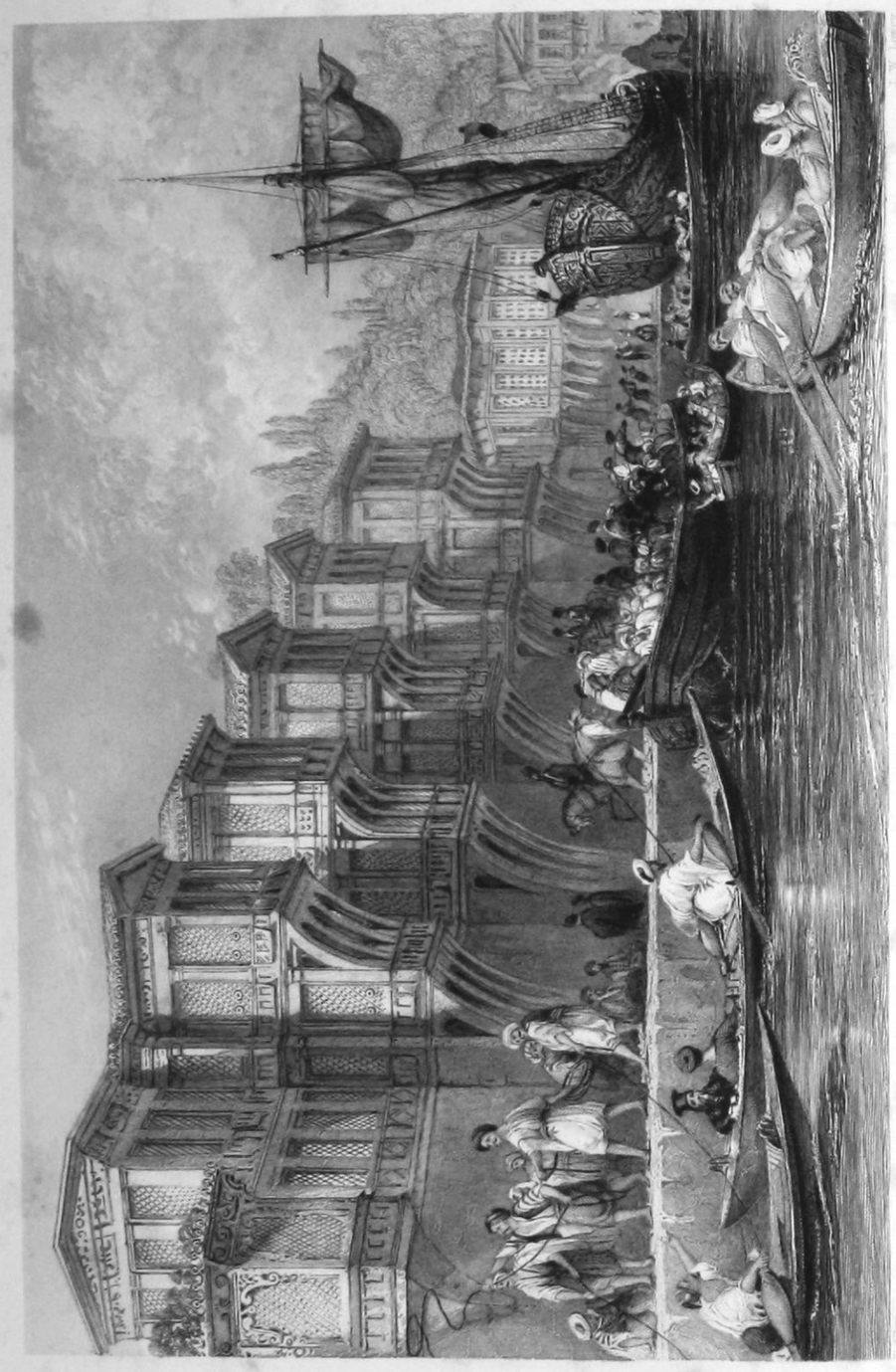


like others, underwent many vicissitudes. It fell into the hands of Cyrus and the Persians, five hundred and fifty years before the Christian era. It was burnt by the Athenians half a century afterwards; was the occasion of drawing down the resentment of the "Great King;" led the Persians to invade Europe; and was the cause of all the celebrated events that followed. It was totally destroyed by an earthquake in the reign of Tiberius, and about the time of the crucifixion of our Lord. Immediately after, the renovated city became distinguished among the seven Christian lights of the world. Sardis was one of those which the prophet, in the Apocalypse, reproves for declension from the Christian faith, and who thus exhorts them: "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God:" They despised the admonition; and when Julian attempted to restore paganism, he re-erected in this town all the pagan altars that had been prostrated; and when the Mohammedans invaded Asia Minor, Sardis, like the rest, fell into the power of the inveterate enemies of Christianity.

Sardis, now called Sart by the Turks, has not any collection of human habitations. The only temporary occupants are the hordes of marauding Turcomans, who, with their camels and their flocks, sometimes pitch their tents on the plains, and, when the herbage is exhausted, pass to other places. Ruins scattered over an extensive surface, intimate the existence of a former city, whose name would not be recognized and ascertained, but for the permanent characters of nature which surround it, and still remain unchanged. As Diana was the great deity, and chief object of adoration to the Ephesians, so Cybele was to the Lydians, among whom she was said to be born. Her great temple stood at Sardis. On the plain is still seen the remnant of a noble edifice of which the five columns still standing supported a vast mass of marble, exciting the wonder of the ancients by what power it could be raised so high. It now lies a prostrate fragment, serving only as an indication of the structure to which it belonged. The remains of the Gerusia, or House of Crœsus, are considerable, and consist of brick-work remarkable for its durability. But the objects of greatest interest to the Christian visiter are the ruins of two Churches, those of the Panayia and St. John. Among "the Seven Churches," these are perhaps the only actual edifices of early Christian worship, that can be distinguished at the present day.

At the extremity of the plain is the hill of the Acropolis, at this day representing, by its shape and position, what the ancient site is described to be. Its front is a triangular inclined plane, not difficult to approach; its rear was an abrupt precipice, supposed to be inaccessible. The view from the summit is commanding, and includes the vast plain of the Hermus, the tomb of Halyattes, and the Gygean lake. When Antiochus besieged the city, he observed that vultures and birds of prey were gathered about offals thrown from the fortress above, and he sagaciously inferred that the wall of this place was low, and negligently watched. It is added, that a Persian soldier, allured by a high reward, attempted to climb the dangerous precipice; and having done so, he descended, and pointed out the way to his companions, who followed him, and entered

the citadel. The front aspect of the Acropolis, which is accurately represented in our Illustration, exactly corresponds with this detail. Behind the Acropolis rise the ridges of mount Tmolus, covered with snow, and once celebrated for vines and saffron, odoriferous shrubs, and the longevity of its inhabitants. These properties of nature it retains to this day, and travellers speak of its balmy air, and the rich fragrance that is wafted from its aromatic herbs. In it the celebrated Pactolus took its rise, and, pouring down its auriferous streams, enriched the capital with such abundance of gold, that mythologists accounted for it in their fanciful manner. The mountain has parted with all its auriferous particles, and the golden reservoir is exhausted, but the sands are still of a ruddy hue, and justify the name of the "Golden Pactolus." The splendid remains of Sardis are calculated to recall early impressions, and excite the most solemn reflections. Once the capital of the richest kingdom on earth, and her name associated with mighty events, she affords now no permanent habitation to any human being, while her whole Christian population is comprised in *two* servants of a Mohammedan miller in the vicinity.



PALACE OF SAÏD PASHA.

ON ONE OF THE RAPIDS OF THE BOSPHORUS.

The first objects that present themselves on ascending the Bosphorus, are the palaces of the several female members of the imperial family, hanging, as it were, over the water. They display long fronts, with coarse balconies of wood, having little of architectural beauty to recommend them. Each balcony is supported by sloping beams of timber, the upper projecting beyond the lower, so as to impend over the water, leaving a narrow quay as the public street beneath. The windows are closed up with more than Turkish jealousy. The lattices are dense and impervious to all view, leaving only one minute aperture, to which the inmate of the harem applies her eye when she wishes to contemplate the busy and living picture continually before her.

The first of these palaces is that of the Asma Sultana, the sister of the present sultan. It is distinguished by its brazen doors, and by the sounds of music continually issuing from it, particularly at night; when concerts attract multitudes of boats, and caïques of all sizes, filled with company of every grade, crowd the Bosphorus before it. Next this is the palace of the sultan's daughter, the princess Sahilé, and beside it the humbler edifice of her spouse—the difference of rank still scrupulously observed, that the son-in-law may not forget that he is married to the daughter of the sultan. Immediately beyond is the palace of Saïd Pasha, lately united to the princess Mirameh, the youngest marriageable daughter of the imperial family. The pasha has availed himself of the privilege denied to the rayah, by painting his house of "a rosy hue," alluding, it is said, that emblematic colour, to the happiness of his nuptial state.

Immediately below the palace is one of the rapids called by the Greeks *Megalé roë*, and by the Turks, *Buyuk akindisi*, over which the stream tumbles sometimes with the velocity and turbulence of a cataract, and is supposed to be one of the evidences of that awful convulsion which tore open the strait, and sent the waters of the upper ocean down to the lower regions in an eternal current. As no vessel can ascend here by force of oars, it is necessary to tow them. The shore is seen lined with men holding coils of cord: when a vessel arrives, the efforts of the crew are suspended; the coil is cast to the ship, and fastened to the prow; it is then passed over the shoulders of a long line of men, and by main

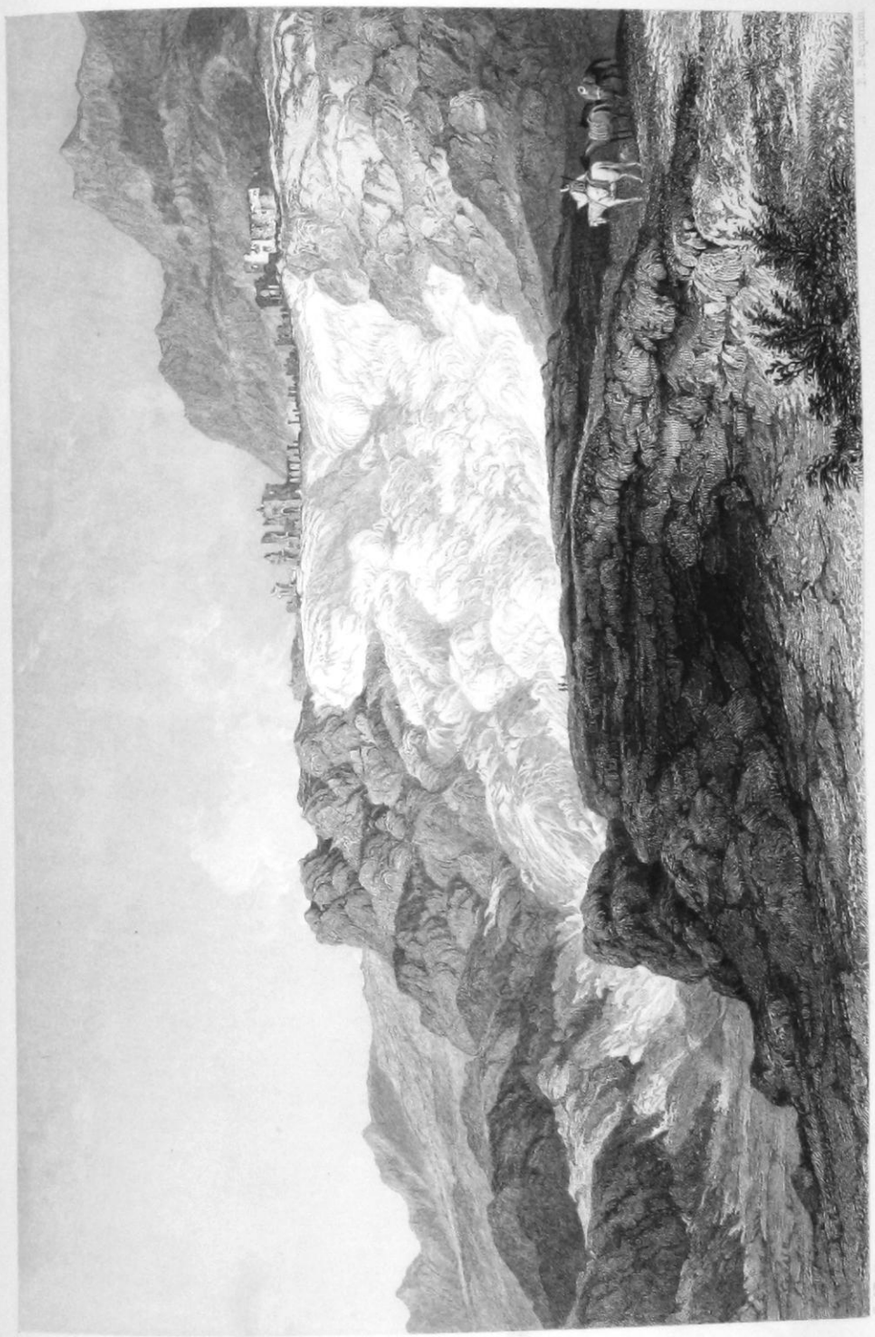
force, and most laborious exertions, the largest and most ponderous ships of the Black sea are thus dragged up the descent, with a bodily strength and perseverance which a Turkish hammal alone can exert. When the lighter caïque arrives, it ascends with little labour. The passenger then wraps a few paras in a morsel of paper, throws them ashore to the robust assistants, the tow is thrown off, and the light caïque, now arrived at the summit, shoots on its way. The introduction of steam-boats was opposed, as depriving so many persons of a means of support, but they are now used for larger vessels, and partly abridge this painful toil.

THE REMAINS OF HIERAPOLIS.

ASIA MINOR.

Hierapolis, or "the Sacred City," stands on the confines of ancient Caria and Lydia, in Asia Minor, and a few miles from Laodicea. It is now called *Pambouk kalesi*, the first part of the name signifies "cotton," from a very singular phænomenon. On approaching the place, the traveller sees before him the sloping face of a hill, of a pure white, and apparently fleecy texture, swelling into little eminences, and resembling a mass of wool laid upon the surface, and as if slightly agitated by the wind. The soil abounds with hot springs, and this singular appearance is a pure white concrete substance, generated by the water flowing over the steep, and leaving behind a chalky deposit. On being tested with acids, it is found to ferment; and like the dropping-well at Knaresborough, and from the same cause, leaving behind it an incrustated surface of carbonate of lime wherever it flows. The abundance of this concrete deposit was so great formerly, that it performed the function of Amphion's lyre, and raised spontaneous walls. The water was conducted round edifices and enclosures, and the channels then became long fences of a single stone. When the rill first drips over any surface, it leaves behind it a lurid appearance, resembling wet salt, or half-dissolved snow. Several of the vineyards and gardens are now fenced with this substance.

Over the summit of this chalky cliff appear the remains of Hierapolis. These consist of the ruins of a stadium, and amphitheatre, which no ancient town, yet discovered, has been without; they were the most indispensable, and the most permanently built. The meanest as well as the most insignificant cities seem to have thought them necessary to their well-being. Mixed with these are numerous sarcophagi, with and without covers; the whole occupying a space of one mile in length; and among the inscriptions found are some celebrating this city for its hot springs, declaring it to be revered over Asia for its salubrious rills. It was, therefore, dedicated to Apollo, who, with





Æsculapius and Hygeia, appear on the medals which remain. They had another property, that of assisting the tincture extracted from vegetable dyes, and imparting to wool its richest purple.

Besides its hot springs, Hierapolis was distinguished by a very remarkable and deleterious exhalation, called very properly, *plutonium*, as appertaining to the key of the infernal regions. This was a small excavation in an adjoining mountain, having an area before it of four or five hundred yards in circumference. This space was always filled with a dense vapour, so that the bottom could not be discerned. Like the modern Grotto del Cane, this vapour was mortal to those who breathed it; bulls and other animals were driven into the enclosure, and immediately fell down suffocated; and birds, as at Averno, dropped senseless when attempting to fly across it. The priests of Cybele, availing themselves of this mephitic cavern, pretended to work a miracle. They alone were able to walk through the exhalation unhurt. The imposture is easily detected; the vapour is carbonic acid gas, like that of the grotto in Italy; it is a dense and heavy fluid, which does not rise high above the ground. Animals, whose heads are immersed in it, are immediately suffocated; but those who walk erect, above the surface, pass through it with impunity.

PHILADELPHIA.

Of all the churches of the Apocalypse, Philadelphia retains more of its former Christian character than any other. Ephesus and Sardis *are not* but Philadelphia *is;* and the profession of Christianity is not only cherished there by a large population, but it is presided over by a Christian bishop; and while the cooing of turtle-doves in every tree, the mansion of the filial stork in every roof, and sundry other objects of nature, of soothing sound and placid aspect, reminds the traveller of its Christian name, Philadelphia, or "brotherly love," the Turks, as if to mark its former sanctity, now call it Allah Sher, or the "City of God." The inhabitants, too, are of a most urbane character, and have obtained for themselves, in the barbarism that surrounds them, the eulogy of being a "kind and civil people."

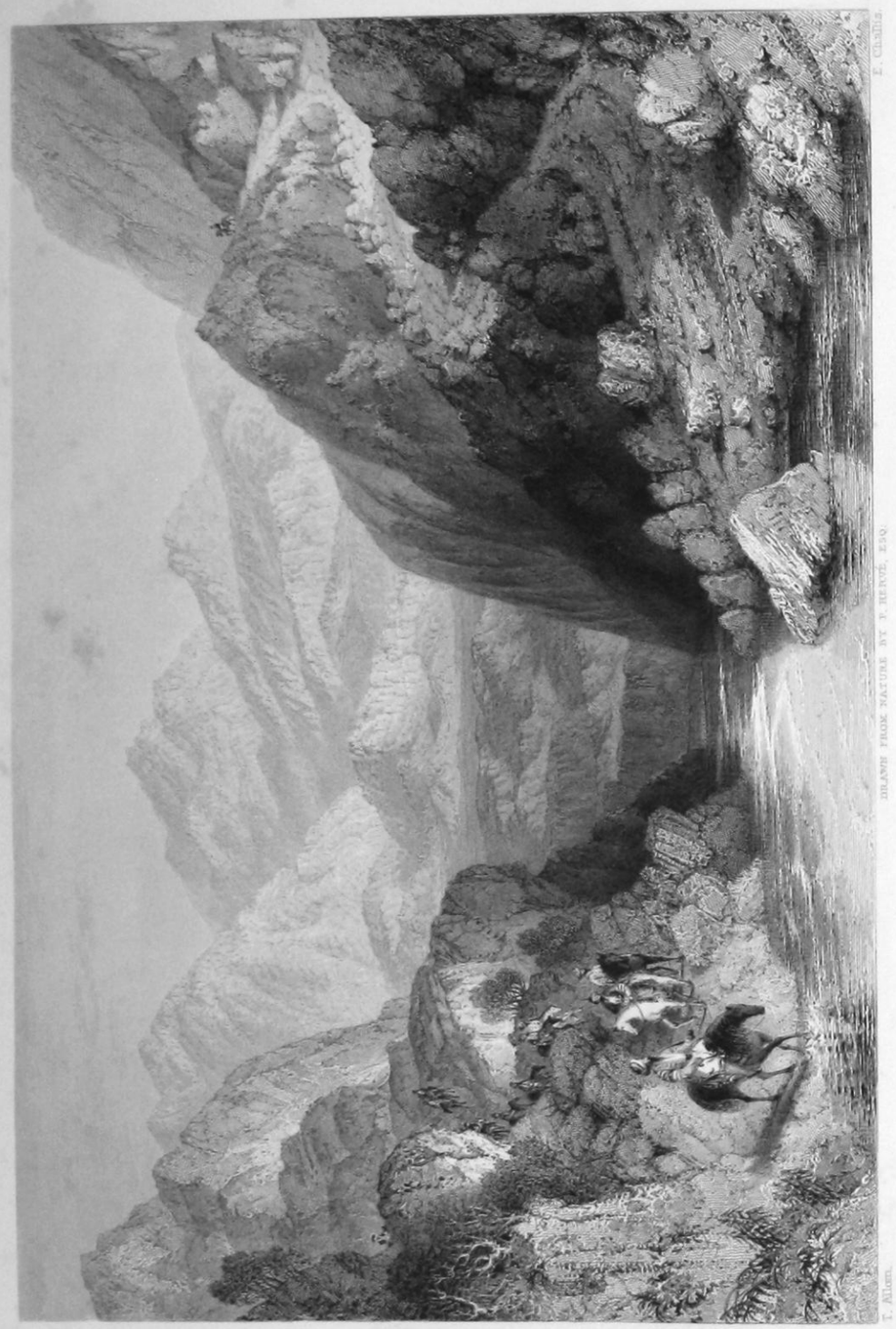
The city was originally built, like many others that long adorned Asia Minor, by descendants of the enterprising soldiers that followed Alexander the Great in his Persian expedition; who, after carrying war and its destructive train into the countries of the East, compensated their ravages by building cities in the place of those they had destroyed, and leaving behind them the arts and language of Greece. Attalus Philadelphus selected a site at the foot of Mount Tmolus, and called it Philadelphus, after himself. When Christianity expanded, the inhabitants early received the Gospel, and it became one of the churches distinguished by the Evangelist among the seven. He eulogizes it as that which "kept the word of God, and denied not his name." An impression remained

on the minds of the people, derived perhaps from their interpretation of the Apocalypse, that their city never had and never would be taken. When, therefore, the Moslems inflicted ruin and desolation on other Christian communities, the inhabitants of Philadelphia despised them. They had heard that they had "laid waste defenced cities into ruinous heaps," yet they read that "by the way they came, they should return," and "not come into this city." They therefore made a vigorous resistance, and though remote from the sea, and bereft of all maritime aid, they, for near a century, and long after other Christian cities had been destroyed, repelled all the attempts of the Osmanli. At length, exhausted by famine, they could make no further resistance, and fell under the superior power of Ilderim, the Turkish Thunderbolt.

The town stands upon a hill, and, like all Greek cities, ascends to an acropolis. Around the base expands a singularly rich country, even now in a high state of cultivation, divided into gardens and vineyards, and beyond them one of those verdant and fertile plains which distinguish Asia Minor. There are few remains of antiquity which mark the era when Grecian art flourished. Such walls and masses of masonry as now stand, belong to the time of the Lower Empire. Among the barbarous remnants of those times is a wall of human bones, cemented together, near the town, and said to be evidence of the massacre perpetrated by Bajazet, who formed the structure as a monument of the terrible effects of resisting his wrath. It is a companion for the pyramid of human heads which his rival Tamerlane erected on similar occasions.

The present Christian population amount to about 1800. They have 25 churches, but the greater part of them are disused, except once in the year: in five only is weekly service regularly performed. The remains of ancient Christian churches, of an era immediately succeeding the Apocalypse, are still shown; particularly one dedicated to him who saw and recorded the vision.

The illustration represents, in the foreground, the remains of the walls of the city. They were originally of great strength, and formed a triple defence, like those of Constantinople. Two no longer exist, but the inner still stands, with many of its bastions and circular towers. Beyond is the present city, displaying the evidence of a populous town. The bristling minarets and swelling domes indicate a numerous Moslem population, said to amount to 15,000 persons. In the background are the ridges of Mount Tmolus.



PASS IN THE BALKAN MOUNTAINS ON THE BULGARIAN SIDE.

The chain of the Balkans generally consists of three parallel ridges, having valleys of exceeding beauty between them. But in some places on the north side, the lower ridge seems obliterated; the descent is very precipitous, and the face of the mountain, like a vast wall, descends almost perpendicularly to the plain below, uninterrupted by any lesser eminence. This is particularly the case with the pass by Philippopoli and Tatar Bazaar. When the traveller stands upon the summit-ridge, he sees the plain of Bulgaria below him, extending its horizontal surface to the Danube, like the sea, to what seems to him an interminable distance. The roads down this side are not only steep, but dangerous, and frequent accidents happen to travellers from the abrupt and sudden descent of the pass. Winding down the narrow defiles on a rugged path, scarcely broad enough for one to pass; when two meet going in an opposite direction, the peril is awful. Neither can go back or turn aside, and one is often precipitated into the gulf below. This danger is increased, and more frequently occurs, from trains of horses laden with iron, the produce of mines found in the recesses of the mountains. The horses travel in a single file, and bound to each other by cords. When one falls over the edge of the precipice, he is generally supported by the rest of the train, till he regains his path and footing. This precaution is taken by other travellers, but baggage horses, from the greater weight and more unmanageable burdens, very often are precipitated over the edge, and disappear into the gulf below, where they are suffered to lie, without any fruitless attempt to follow or regain the baggage. To obviate such accidents, the Surrogee, or Tartar janissary who attends the traveller, stops at the entrance of a dangerous pass, and, drawing his pistols, discharges them into it several times, waiting for some space for a reply. If one is returned in the same manner, it intimates that the defile is already occupied by others, and the party wait their issuing forth. If no return be made to the discharges, they pass on.

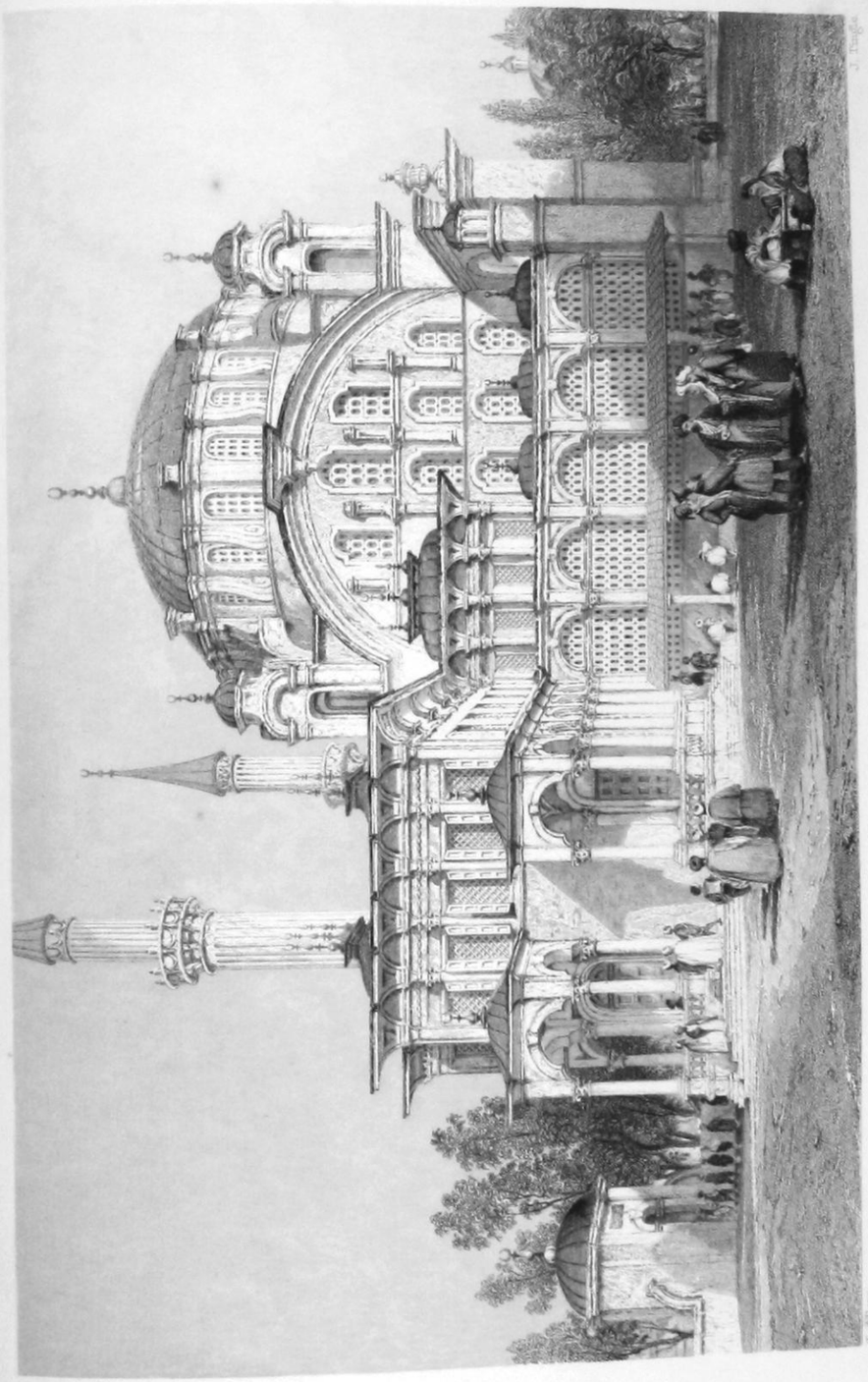
Our illustration represents a steep descent from the village of Intiman into the ravine below, and, after fording the mountain-torrent in the bottom of the gulf, the equally steep ascent on the other side. On climbing this, the plain of Bulgaria appears before the traveller, from the summit, in all the luxuriance of verdure and fertility, and leads him to Sophia, the ancient capital of Bulgaria, where the ashes of its kings repose.

SULTAN SELIM'S PALACE AT SCUTARI.

On the eastern mouth of the Bosphorus, opposite Constantinople, and, like it, rising from the waters up an inclined plane, stands the large town of Scutari, associated with many historic and classic recollections. When the Persian armies carried ruin to the Greek colonies on the Asiatic coast, and prepared to add Europe to their conquests, they formed a depôt on a promontory at the mouth of the Bosphorus, of all their rich plunder; and so great was the accumulation of wealth of all kinds in this place, that the town built on the spot was called Chrysopolis, or "the City of Gold." The point of the promontory was named Bous, or "The Ox," from a tradition that it was here that Iö landed in the shape of a cow, when she swam across the strait to escape the persecutions of Juno. It was just under this promontory that the Athenians defeated the fleets of Philip of Macedon, when he laid siege to Byzantium. It was here that Licinius, the brother-in-law of Constantine, was taken prisoner, and afterwards beheaded, which gave the undivided empire of the East to Constantine, and enabled him to build his new and splendid city on the opposite promontory, when he had rid himself of his last rival; and, finally, it was here the crusaders first contemplated it, indulged in their visions of rapacity, and conceived the project of plundering this capital of their fellow-christians.

The Turks call it Scodra, or Scutari, and consider it a suburb of Constantinople, though on the opposite side of the straits, and in another quarter of the world. The beauty and salubrity of its situation have rendered it a favourite residence. The streets are wider, the open areas more spacious, and the houses better built than in the capital; and the prospect, as you climb the hills above, is exceedingly beautiful. In the ascent to the hill of Bourgourlon, you arrive at a plateau, celebrated for the richness of the scenery it affords. Mount Olympus, the Princes' Islands, the winding strait of the Bosphorus with its bays and villages, appear with singular beauty from this spot, while the fragrance exhaled from the gardens, and the chant of the nightingale, afford a gratification to every sense. Beside it is a valley called Bulbul Dereci, or "the Vale of the Nightingale," where these birds abound, and their song is heard all day. When a public functionary is deprived of his office, and suffered to retain his life, he retires to Scutari, and seeks solace in its soothing enjoyments. The Persian ambassador and his suite, excluded, like the Franks, from Constantinople, here take up their abode. With the exception of a few Jews, it is exclusively a Mohammedan city, and contains eighty thousand Moslem inhabitants.

It is distinguished by many edifices of piety or utility. Here the daughter of Soliman the Magnificent erected a mosque to the memory of her father; and an inscription recording the circumstance, represents her as "the gem of the world," and





Mosque of Mahmoud II at Tophana.

prays that "Allah would render her excellent in every other qualification." Here Selim established his printing-press, when he revived it, to enlighten his subjects: here he erected a magnificent cotton-factory, to improve them in the industry and arts of life: here he built a noble kisla, or barrack, for his nizam djeddit, or new troops, to discipline a rude and turbulent rabble to European restraints: and here he endowed a mosque, to which he usually repaired to perform his Friday's devotion. This edifice, given in our illustration, stands on the slope of the hill, surrounded by an extensive area, and exhibits considerable lightness and elegance. Among the group of Turks is seen some in the costume of European soldiers; which he lost his crown and life in endeavouring to establish, though his more energetic successor completely succeeded. The violence and impetuosity of one of those sudden currents of air which burst out in the Sea of Marmora, was strongly marked by its effects on this mosque. The principal minaret was snapped off like the stem of a pipe, and the upper part was carried unbroken to a distance.

MOSQUE OF MAHMOUD II. AT TOPHANA.

This beautiful but small imperial mosque of the reigning sultan, is situated not on a conspicuous eminence like those of his predecessors, but in the low alluvial ground on the shores of the Bosphorus, and on the water's edge; but the beauty and finish of the edifice compensate for the defects of its site. All the skill of Oriental ornament is expended upon it. Rich lattice-work and taper spires of minarets highly gilded, glitter in the sun with a brilliancy and recency, as if they had been left just finished by the hands of the artisans; while painting and sculpture, in rich arabesque, give a peculiar elegance to the edifice. It is entered by a lofty approach of marble steps, and it is distinguished by a separate and detached spire, not a minaret, but intended for a use which modern improvement and approximation to European arts have lately introduced. The Turks abhorred the sound of a bell in any form, and inhibit its use even to the Franks in assembling their congregations for divine service. They could not be induced to erect a public clock in the capital,* and it was supposed, some years ago, that there were but two in the Turkish empire of Europe—one in the town of Shumla, erected by a minister who brought it from Russia, where he had been on a mission, had learned its use, and conferred it as a benefit on his native town; the other was bestowed on Athens, while under the dominion of the Turks, by Lord Elgin, as a compensation for his abduction of the marbles of the Parthenon. The present sultan, however, among his improvements, has erected a steeple in his temple for a clock, that the muezzim may be directed with more certainty in calling the faithful to prayer; and it is probable that, in a few years, the more effectual sound of the prohibited bell will be substituted for the human voice.

* Horologia in publico haberent nondum adduci potuerunt.—Busbeq.

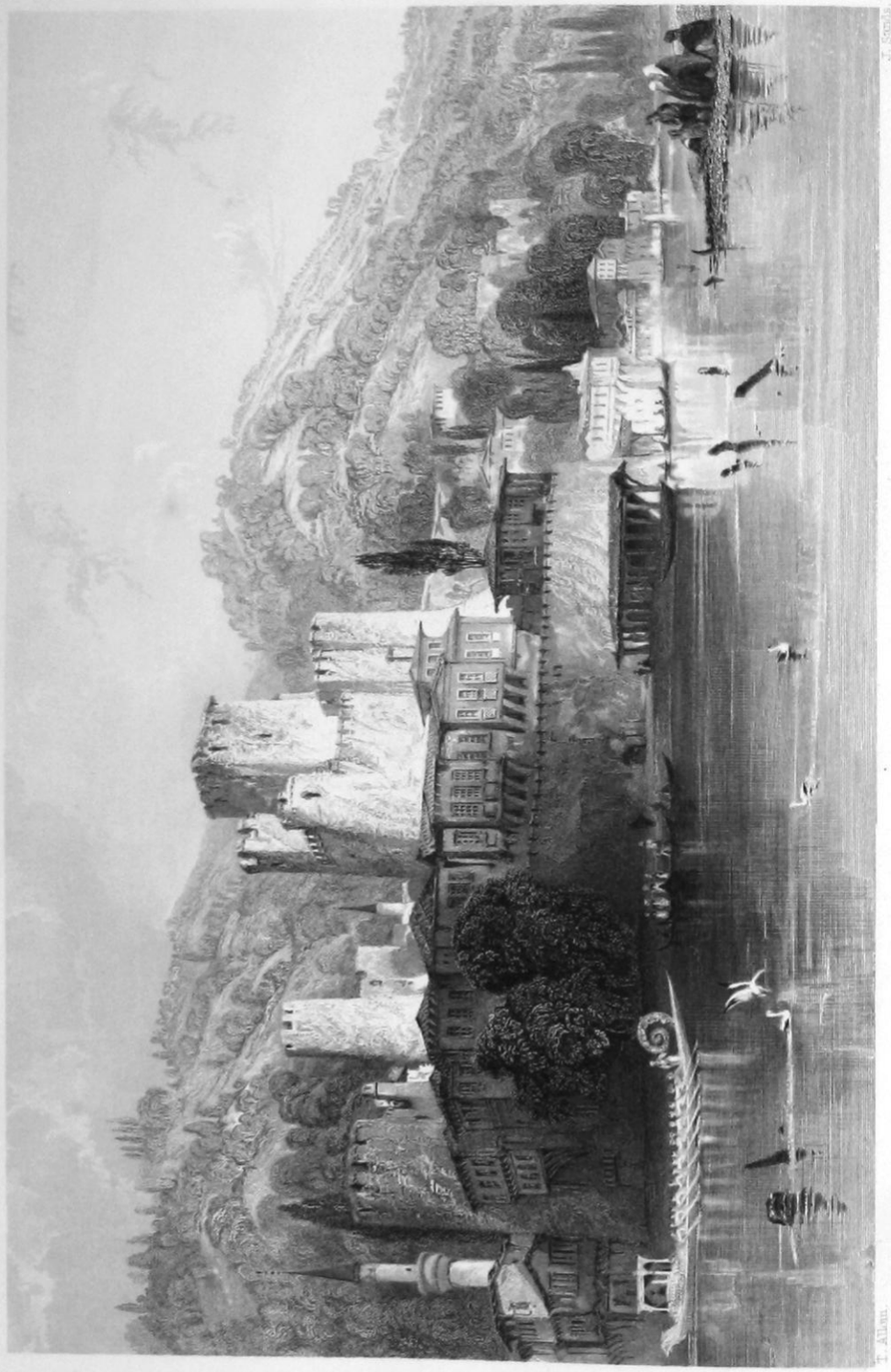
CARAVANSARY AT GUZEL-HISSAR, ON THE MEANDER.

There are two modes of travelling through Asiatic Turkey. When the traveller takes with him a firman from the sultan, and a Tartar janissary as a guard, and brings an introduction to the pasha or muzzelim of a town or village—on his arrival, and the presentation of his credentials, he has a *conak* assigned him; that is, some house is conferred upon him and his company, and a chaoush is sent to establish him in it. The house is generally the residence of some Greek, Armenian, or Jew. The chaoush enters without ceremony, turns out the family, and puts the stranger in possession of all it contains, as long as he chooses to remain. By special favour of some more considerate traveller, he asks the family to stay as lodgers in their own house, having assigned to the strangers the best apartments in it. Should the traveller not meet with the comfort and consideration of a conak, he is compelled to betake himself to a khan, or a caravansary. The first of these is an immense edifice, with a lofty roof and bare walls, resembling a rude imitation of Westminster Hall, in which the horses literally appear like mice, contrasted with the immensity of their stable. Round the bottom runs a low parapet, leaving a small space between it and the wall, which serves as a manger. Behind, it is filled with chopped straw, the usual food for horses. When a traveller arrives, he rides in without question or inquiry, turns his horse to his provender, spreads his carpet beside him for himself, sups on whatever he brings with him, sleeps where he eats, on the floor, and departs the next morning without payment. In cities, the khan has somewhat more accommodation, and in the country there is sometimes a small apartment stuck on the side of the lofty wall like a pigeon-house, and ascended by a ladder, like a hay-loft. Here the traveller finds a ragged mat on a rough dirty floor, and, perhaps, there is a coffee-room in the street, whence he can procure some refreshments; but these are rare luxuries. These naked edifices were first erected by Murad Khan, vizir to Soliman the Magnificent, and afterwards by the munificence and charity of sultans, for the gratuitous accommodation of all travellers.

The caravansary is an improved khan.* Commerce with the interior of Asia is carried on principally by the Armenians, who travel in caravans. Companies of merchants combine and travel together; and when the number is considerable, a chief is appointed, who commands and regulates the march. They are often attended by hired soldiers, and every man is himself armed with some weapon. When a pasha, or other great man, is known to be about to make a movement, the caravan awaits his departure, and proceed under his protection, like a fleet of merchant-men under the convoy of a man-of-war. The caravan in this way sometimes amounts to several thousand persons. Along the usual route, large edifices are erected, having more accommodation than common khans. They consist of quadrangles surrounded by chambers, where the mer-

* Caravan Serai, the "Merchants' Palace."





chants are lodged, and their wares stowed, rising sometimes to the height of two or three stories, ascended by stairs, and connected by galleries and corridors. The area has frequently a fountain of pure water playing in the centre, is planted with shrubs and trees, and the fronts are trellaced with vines climbing over the roofs, affording agreeable shade, or pendent with rich clusters of fruit. Some of them are very picturesque and pleasing objects, and afford a most grateful repose to the tired and heated traveller. As the indispensable duties of charity, formerly prescribed to Moslems, and strictly followed, are daily becoming of looser obligation; the fountains, khans, and other erections of piety and charity, are rapidly falling to decay and ruin, and no new ones are erected to supply their places.

The town of Guzel-Hissar, the caravansary of which is given in the illustration, is supposed to be the ancient Tralles, stigmatized by Juvenal for sending its effeminate inhabitants to corrupt the Romans. It is situated in Asia Minor, on the north side of the Meander, about thirty miles from Ephesus. It is approached by an excellent road, with rich gardens on either side, planted with vines, olives, and other Oriental trees. On ascending the hill on which the Acropolis of the ancient city stood, the eye commands a magnificent view of the rich plain beneath, with the Meander twining its tortuous current in such a way, as conveys in a striking manner the character of the stream, and why it gave its name to all winding rivulets. The modern town contains a large population of about fifty thousand inhabitants. The Jews have ten synagogues, and the Greek and Armenian Christians two churches.

Our illustration presents the arrival of a caravan, with all its busy accompaniments; the patient camel, "the ship of the desart," and the great medium of communication in these countries, discharging its cargo. Contrasted with this enormous and misshapen beast of burden, is the Arabian courser, on which is mounted the tchelebi, or Turkish gentleman, seated on his lofty saddle, his feet thrust into his fire-shovel stirrups, and his knees protruding above his horse's back by the shortness of his stirrup-leather. On the ground is seated the disengaged traveller, solacing his fatigue with his nargillai, and behind him a pious Mussulman, preparing by ablution for the namaz, or evening prayer.

ANADOLI-HISSAR, OR CASTLE OF ASIA, AND HILL OF KANDELI.

ON THE BOSPHORUS.—ASIA MINOR.

This castle was originally built, with that on the opposite shore, by the Greek emperors, to command the passage of the strait at its narrowest part. It was falling into ruins by the neglect and supineness of the sovereigns of the lower empire, but the site was appropriated and the edifice rebuilt by Mahomed I., when the Turks extended their dominion to the Asiatic shores of the Bosphorus, as an effectual step in his advance

to the capital. Its fate was soon after sealed by Mahomed II., who completed his line of approach by seizing on and rebuilding the castle on the European shore.

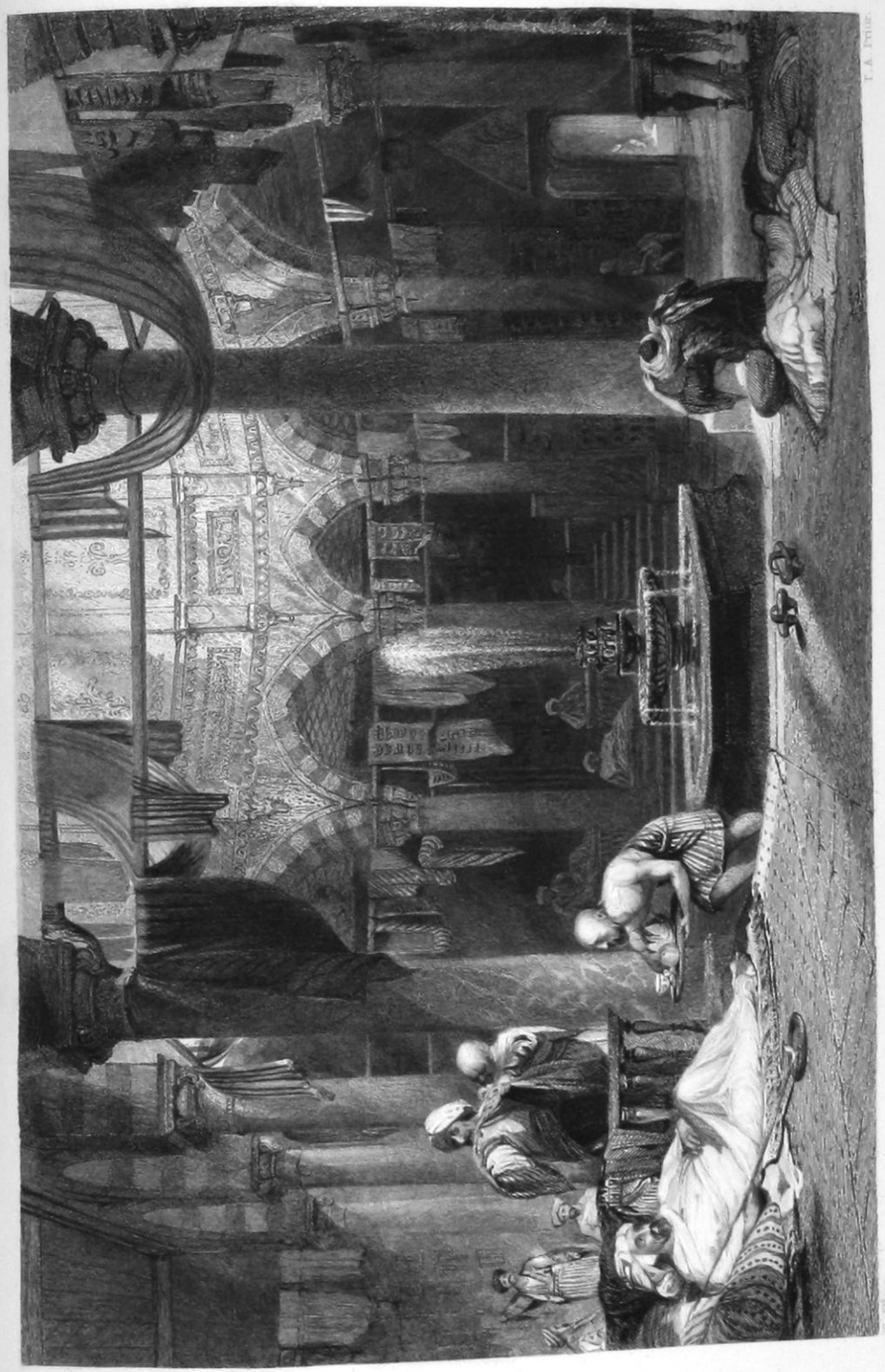
The Asiatic castle stands, somewhat elevated, on a low promontory, which, with a village around it, it covers. Near it is the Guyuk Sou, or Sweet Waters of Asia, frequented as one of the favourite scenes of Turkish enjoyment. The neighbourhood, on both sides the Bosphorus, possesses springs of great celebrity. They are called by the Greeks *ayasma*, or "holy wells," and held in high repute for the sanctity and efficacy of their waters, their spiritual and physical qualities healing all diseases both of mind and body. Within the cavity which covers the well, there is a shrine dedicated to the patron saint, at which the pious are constantly seen, by boats passing along the Bosphorus, offering up prayers and vows for the forgiveness of sins, or the recovery of health.

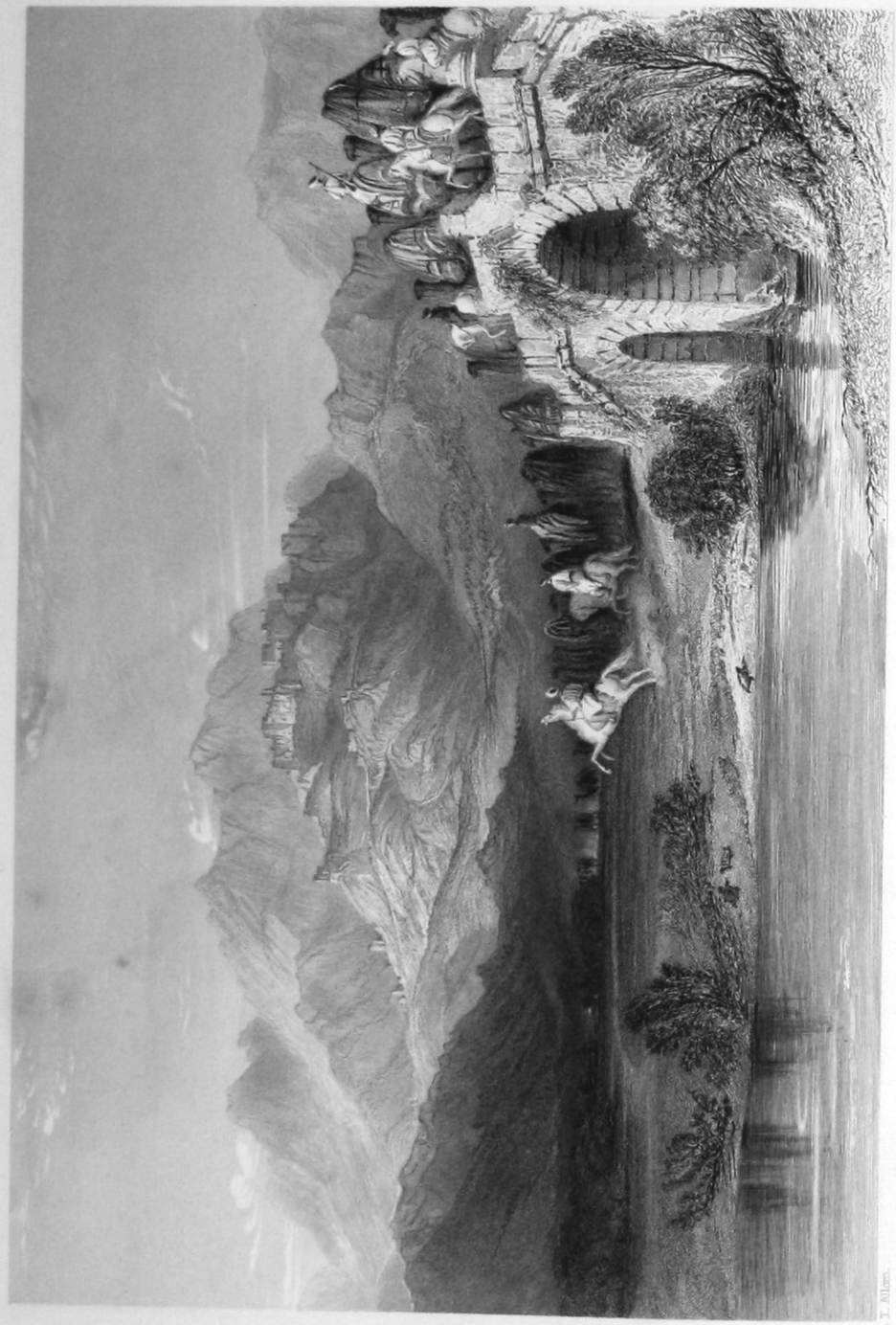
Rising from the low and alluvial soil below, is the beautiful and romantic eminence of Kandeli. This lovely hill projecting into a promontory, commands an extensive view on both sides, up and down the strait, nearly to its opening at both seas. It is the favourite residence of the rich Armenians, who, retiring from the dismal obscurity of their shops in the bazaars, or the cell-like offices where they are engaged in the city and confined all day, indulge here in airy and splendid mansions, an evening repose in more than Asiatic luxury.

OUTER COOLING-ROOM OF THE BATH, NEAR PSAMATIA KAPOUSI.

A district of Constantinople is called Psamatia, from a miracle of the Greek church. During one of those verbal and frivolous controversies which divided it, a priest was reproved by a young child for some unsound opinion. He replied, he would hold it till convinced by a sensible miracle that it was wrong. The child was immediately seized by an invisible hand, and held suspended in the air over the heterodox priest, till he confessed and recanted his error. This miracle, called in the Greek church *ypsomathea*, or "the divine elevation," gave a name to the whole district, where it is firmly believed at this day. It is one of the quarters inhabited by the Armenians, and presents many indications of the wealth and industry of that thriving people.

It contains one of the principal baths of the city, in the luxury of which, Oriental Christians, as well as Moslems, indulge. After the process we have already described is gone through, the bather, purged from all corporeal impurities, and escaped from the sensations of suffocation and dislocation, is led by the tellah to enjoy the luxury he has, in the opinion of many, dearly earned. Here, in an apartment reduced to a moderate temperature, reclined at ease on a divan, his purified person slightly covered with shawls, entirely divested of his clothes, and perfectly free from all pressure or restraint,





he feels a renovated existence. Refreshments of various kinds are brought to him, and, after taking them, he lies for some time sunk in that dreamy repose of half-conscious existence, which is the very paradise of an Oriental. When this is past, and the heat of his body is reduced gradually to its usual temperature, so that he apprehends no peril from sudden change, he resumes his clothes, and goes on his way rejoicing.

Nothing can afford a stronger contrast than the cautious effeminacy of a Turk, and the rude hardihood of his neighbour and enemy the Russian, in this particular. Both equally indulge in hot-baths; but the one reduces the temperature of his body afterwards, by careful gradations, even in the midst of summer, and dreads any extreme sensation as mortal; while the other rushes from burning heat, with every pore streaming with perspiration, into the intense cold of frozen snow, in the depth of winter, and thinks the luxury and salubrity of the bath increased by the contrast.

By a return of the Stambol effendi, or Turkish lord-mayor, there were in the city 88,115 houses, 130 of which were public baths, in which most of the inmates of the other houses daily indulged. To accommodate the number, men and women were obliged to have recourse to the same bath, at different hours.

THE ACROPOLIS OF PERGAMUS.

ASIA MINOR.

This city of the Apocalypse was distinguished by many circumstances worthy of record, both in profane and sacred history. It was erected by Philoterus, a eunuch, into the capital of many nations, comprising Lydia, Caria, Phrygia, and other states of Asia Minor, two centuries and a half before the birth of Christ. It possessed the greatest library then known in the world, consisting of 200,000 volumes, afterwards brought by Cleopatra to form that of Alexandria. It gave rise to a material for writing which has since been invaluable in the world. Ptolemy had prohibited the exportation of papyrus from Egypt, and an artist of Pergamus invented parchment, thence called "pergamea." It was celebrated for the worship of Esculapius, who had a splendid temple there. The priests were the physicians, and the temple was crowded with patients, who invoked succour by watching and prayer. This was communicated by means of dreams and visions through the priests, who administered the remedies which they affirmed the god directed. Mighty sovereigns were among the number of these patients. The last king, Attalus, was noted for his tyranny and singularity. He obtained the name of Philometor, for his love to his mother, and became a brass-founder, in order to cast for himself a statue of her. While engaged in his forge, working as a common artisan, on a hot day, he was seized with a fever, of which he died. His will was another mark of singularity: it consisted of one line—"Let the Roman people inherit all I possess." The Romans were charged with forging this will, and poisoning the

waters of the city, to compel the inhabitants to comply with it. The state from that time became a Roman province; and it was thus, by force or fraud, this ambitious people finally became masters of the then known world.

When Christianity expanded itself in Asia, Pergamos became the third church of the Apocalypse; but it appears, from the reproach of the evangelist, that it was early infected with that heresy, which has caused, in all ages, such injury to the church of Christ. "So hast thou also them which hold the doctrine of the Nicolaitanes, which I hate," says St. John.* These heretics were the followers of Nicolas—a proselyte of Antioch, and one of the seven deacons mentioned in the Acts.† They were "addicted to the vain babblings of science falsely so called,"‡ pretended to a more deep and mysterious knowledge of spirits and angels, and were the origin of the sect of "Gnostics," who, in the early ages of the Gospel, degraded it by absurd opinions and foul practices. This church fell like the others, and less perhaps to be regretted, under the dominion of the Osmanli, when, with the sword in one hand, and the Koran in the other, they left the inhabitants of Asia no alternative but death or Mahomed. As they advanced among the Greek cities, they made their perfection in the arts the means of subduing them. They not only cut their beautiful marble columns into portions, and rounded them into cannon-balls, but they perforated the larger pillars into artillery for throwing the pieces of the smaller. At Pergamus many of the shafts of the columns of their temples were thus converted into cannon.

The present city, now called Bergamo, by a slight corruption of the original name, contains 50,000 inhabitants, of whom 1700 are Christians of the Greek and Armenian churches, and 100 Jews, who have a synagogue. It is approached by an ancient bridge passing over a tributary stream of the Caicus. It forms the front ground of our illustration, with a caravan passing it. In the back-ground is seen the Acropolis, commanding a splendid view over the vast and rich plain below, as far as the Egean sea. On this grand elevation stood the magnificent temple, extensive remains of which still exist, visible from the sea. On the plain below was the Naumachia, where naval combats were held, supposed to be the most splendid in Asia; and among the remains of ruder works is a portion of a common sewer, consisting of a cylinder of brick, thirty feet in diameter. But the ruin most interesting to the Christian traveller is that of Agios Theologus, the Evangelist St. John, erected by Theodosius, when he surmounted the Globe he held in hand with a Cross—to declare that Christianity had now become the paramount religion of the world.

* Rev ii. 15. † Acts vi. 5. ‡ 1 Tim. vi. 20.



THE TRIPLE WALL OF CONSTANTINOPLE.

ON THE LAND SIDE, NEAR TOP KAPOUSI.

The walls of Constantinople, notwithstanding the shocks of earthquakes, the numerous assaults of besiegers, the decay of time, and the dilapidations of neglect, are at this day surprisingly perfect; and though fifteen centuries have passed since their first erection, they include the same space, and stand at the same elevation. The great wall, forming as it were the base of the triangular area on which the city is built, and running from sea to sea, is nearly five miles in extent: a broad high road passes parallel to and just under it, so that a traveller can view without interruption the whole line, from the Golden Horn to the Propontis, and contemplate, during a delightful walk, the most interesting remains perhaps existing in the world. In some places the rising ground so elevates him, that he sees a considerable part of the interior of the city over the walls, and he looks down upon places, hallowed by various recollections, which the narrowness and obscurity of the streets prevent his viewing from within.

This wall, originally erected by Constantine the Great, was enlarged by Theodosius, and is therefore called after his name. It suffered various shocks by violence of different kinds—of nature, time, and the hand of man—and was finally repaired by Leo and Theophilus. From the district called Blacherne, where it meets the harbour, it rises to an immense height, and towers to a surprising elevation above the head of the passenger. The uniformity is broken, however, by the remains of edifices on the summit of the wall, and the rich drapery of ivy and various trailing plants, which cover it. Here the wall, secured by its magnitude, is single, and presents but one defence. But at the gate called Egri Kapousi, or the crooked gate, where it forms an angle, the elevation is less, and the defence increased by a triple wall of three parallel fortifications, which extend to the Seven Towers and the sea. The walls are eighteen feet asunder, crowned with battlements, and defended by fifty-nine towers, of various forms and sizes. Inserted in different places are tablets of stone or iron, containing inscriptions which commemorate events, or persons who repaired the walls; but most of them are now entirely effaced, particularly those on iron, by the rust and corrosion of the metal. The masonry in some parts consists of huge blocks of granite, resembling those early structures in Greece called Cyclopean, from the fancy of mythologists, that they had been erected by gigantic architects. In others, they are composed of alternate courses of broad flat bricks, resembling our tiles, and stones twice the thickness. Arcades and arches, both in the walls and towers, are formed, in a curious manner, of similar materials. The wall is entered by seven gates, called by the names of the towns to which they lead, or some circumstance connected with them. Of the latter, is the gate of Top Kapousi.

This gate, called also *Porta Sancti Romani*, as leading to the Greek church of St. Romanus, was that rendered memorable by the final attack of the Turks. Before it stands the Mal Tepé, one of those artificial mounds, supposed to be sepulchral tumuli, which are spread for many hundred miles over these regions, both in Europe and Asia. The summit commands an extensive view of the interior of the city, and here Mahomed II. erected the Sanjak-sheriff, or great standard of the Prophet, and directed the operations of the siege. Beside the gate are seen, yet unrepaired, the breaches made in the walls by that enormous artillery which he caused to be cast for the purpose, and on the summit of the gate are placed some of the huge granite balls discharged from them, in memory of the event; and hence the gate is now called Top Kapousi, or "Port of the Cannon." When the cross was sinking under the crescent, and the great capital of the Christian world was just falling into the hands of the followers of Mahomet, Constantine retired to the church of Sancta Sophia, and, after receiving, with his few faithful adherents, the solemn eucharist, proceeded to make his last effort in the breach. He was killed in the attack, and the Turks poured into the devoted city over his body. There is no tomb, or coin, or other artificial memorial, to preserve the name of this good and gallant man; but nature has herself supplied the neglect. There grows out of the breach some picturesque and venerable trees, on the spot where tradition says he fell; and travellers gather the red berries in their season, to sow and propagate at home these testimonials of the last and best of the Palæologi.

YÈRÈ-BATAN-SERAÏ.

This appellation literally means "The Subterranean Palace," and it is given to the only one of the many cisterns with which the city was excavated, now remaining in use for the purpose for which it was erected. Some are filled up, and converted into gardens; one called Bin bir Derek, which we have before noticed, and given in our illustrations, is a silk factory; but the "Subterranean Palace" still remains a cistern filled with water.

When the Turks took possession of the city, this magnificent work of Grecian art escaped their notice, and remained unexplored and unknown till the time of Gillius, who was in Constantinople in 1550. He appears to be the first who discovered and described this curious subterranean edifice; and so ignorant were the Turks then of its existence, that the houses in the streets above drew water from it, and knew not whence it came. From that time the memory of it was again lost; and travellers, taking Gillius for their guide in exploring the city, searched for this curiosity in vain; and some pronounced that it had no existence, or was confounded with some other. In this state it remained for two centuries more, till Andreossi, the French ambassador, discovered and





described it. Again the mysterious edifice was lost, and Janissaries attending travellers as guides could give them no clue to discover it,—this singular and magnificent excavation appearing and disappearing to human sight, like some enchanted palace in Oriental fiction. Finally, it was searched for by a Frank resident of Pera, and, after two years' diligent inquiry, was at length discovered by him, under the foundation of a private house, in a remote and obscure street. Part of a wall had fallen in, and discovered to the astonished proprietor innumerable marble columns, of various orders of architecture, rising out of a vast lake of water, and supporting a lofty arched roof, on which his house stood. From that time, easy access has been afforded to it; every stranger visits it; and there is no probability that the Turks, now so much more enlightened and inquisitive, will again suffer the memory of this noble work of Grecian art to perish among them.

As we have already mentioned this cistern with others, we refer to our former notice. We will merely add, that the actual extent and beauty, though sufficiently great to excite our admiration, are extravagantly exaggerated by the credulous Turks, who now begin to regard it with awe and astonishment. Some places at a considerable distance have fallen into other subterranean cavities, and they are asserted to be parts of this cistern not yet explored. The number of columns is nearly the same as that of the Bin bir Derek, and both excavations are supposed to be of the same extent. But the proprietor of the house, through which is the only known access, tells of fearful perils encountered by intrepid navigators, who attempted to explore this inland sea; of lost adventurers, who never returned to tell them; and, in the still unchanged spirit of a Turk, relates as true all the figments of an Oriental imagination.

KIZ-KOULASI.—LEANDER'S, OR THE MAIDEN'S TOWER.

ON THE BOSPHORUS.

Immediately opposite Scutari, and where the rushing current of the Bosphorus meets that of the Golden Horn, is seen a tower rising out of the midst of the turbulent estuary, and forming a striking and singular object, emerging with its white walls from the dark-blue waters. It is a small, square, castellated structure, standing on an insulated rock, and surmounted by a lantern and spire. It is now used as a beacon for ships entering the strait, and boats passing the estuary. It sometimes happens that sudden gusts, like typhoons, come on, attended with a dense fog, so dark as at once to obscure both sides of the Bosphorus. The passage is generally crowded with caïques, which are thus left in the midst of peril without any guide to extricate them. In this blind commotion, the *pazar caïque*, or "great ferry boat," is an object of great dread, running down and sinking the slight and fragile barks driven against it. The tower is a kind of refuge to which they betake themselves. It was originally built by the emperor

Manuel, and formed part of the chain of obstructions thrown across the entrance to the Bosphorus and harbour, in the decline of the lower empire. The other parts have been carried away by the torrents of the strait, and this alone remains on the firmer rock on which it was erected.

From the traditionary story of Hero and Leander, this tower takes its name: the Franks confer upon it the name of the unfortunate lover who lost his life in attempting to cross the current to his mistress; but the Turks assign it to the lady, and model the tale after their own fashion. One of their sultans, whose name is not agreed upon, was warned by his astrologer, that his daughter would perish by the bite of a venomous serpent; so, to obviate the danger, she was sent to this insulated tower. The rugged rock, scantily covered with sea-weed, afforded no harbour for venomous reptiles, and her father never contemplated the possibility ot one reaching her place of seclusion. Her lover, however, separated from personal intercourse, opened a communication by the language of flowers, and had a basketful conveyed to her. She pressed to her bosom his fragrant emblems, which conveyed to her the sentiments of his heart, when a treacherous asp concealed among the leaves stung her to death, and thus the immutable decree of Allah was accomplished by the very means taken to defeat it; and the Turks, in memory of it, call the castle Kiz Koulasi, or "the Maiden's Tower."

MOSQUE OF SHAH-ZA-DEH DJAMESI.

This mosque was erected on the following occasion. The fame of Soliman the Magnificent was stained by the murder of two of his sons, Mustapha and Selim, by his own orders. When in an interval of peace, he directed his attention to beautify the city, and erected the splendid edifice which bears his name: he also ordered one to be built in 1544, to the memory of his murdered son Mustapha, and as a mausoleum for his remains. Thence it was named Shah-za-deh Djamesi, "the mosque of the king's son."

The area of this mosque, like that of many others, is open to the public, and a mart, where fruit and various articles are sold. Our illustration represents a scene among the groups of persons, of frequent occurrence—a Turkish functionary flogging a Greek fruiterer for false weights, while the rest look on and enjoy the chastisement he is receiving.

