SISMANOGLIO
MILANO

PERKIN'S
Book-Binder
LEICESTER.

Mosque of Sultan Achmet in the Hippodrome
Constantinople

FISHER'S ILLUSTRATIONS

CONSTANTINOPLE

AND

ITS ENVIRONS.

T. Allom.

Gardens of the Seraglio
Constantinople

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.

SECOND SERIES.

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Map of the Mediterranean, and Turkish Empire.

THE MEDITERRANEAN.

AND TURKISH EMPIRE.

English Miles.

50 100 200 300 400 500

Longitude West of Greenwich. Longitude East of Greenwich.

DRAWN & ENGRAVED BY ALEX.ª FINDLAY.

FISHER, SON & Cº LONDON & PARIS, 1840.

CONSTANTINOPLE

AND

ITS ENVIRONS.

OBELISK OF THEODOSIUS, IN THE ATMEIDAN.

This splendid ornament of the ancient Hippodrome was brought from the Thebaïd in Egypt, and is one of those spoils which Constantine and his successors tore from their pedestals, to enrich and adorn New Rome with the pillage of ancient art. It was erected by the emperor Theodosius in thirty days, by means of machinery invented for the purpose, and of which some notice has been already taken in our description of the Atmeidan. The Obelisk consists of a single quadrangular block of Egyptian granite, sixty feet high, beautifully polished, and covered with hieroglyphics, still in perfect preservation. Of all the remains of antiquity, those of Egypt seem to be most perfect, though probably the most ancient. The hardness and durability of the material, the sharp and deep sculpture, and the mildness of the climate where they were erected, confer upon them an almost undecaying permanency; and while others of a more recent date, in the capital, appear defaced and nearly destroyed by the ravages of time and barbarism, the Obelisk of Theodosius is as beautiful and perfect, as when first finished by the hands of the workmen in the remotest ages.

The base on which it stands is in strong contrast with the pillar: originally of rude sculpture, and corroded by time, its figures and letters are scarcely to be deciphered. It contains four compartments on the four faces, in high relief. On the first are represented the emperor, his wife, and sons, sitting in state on thrones. In the second, he is receiving the homage of captive nations. In the third, he is alone, surveying the games of the Hippodrome. In the fourth he is holding a wreath between his sons. Portions of a Greek and Latin inscription appear on the base, alluding to the prostrate condition

of the pillar, the artist employed, and the time occupied in its re-erection; but the greater part is now effaced, and covered by the soil. We give them in their original perfect form:—

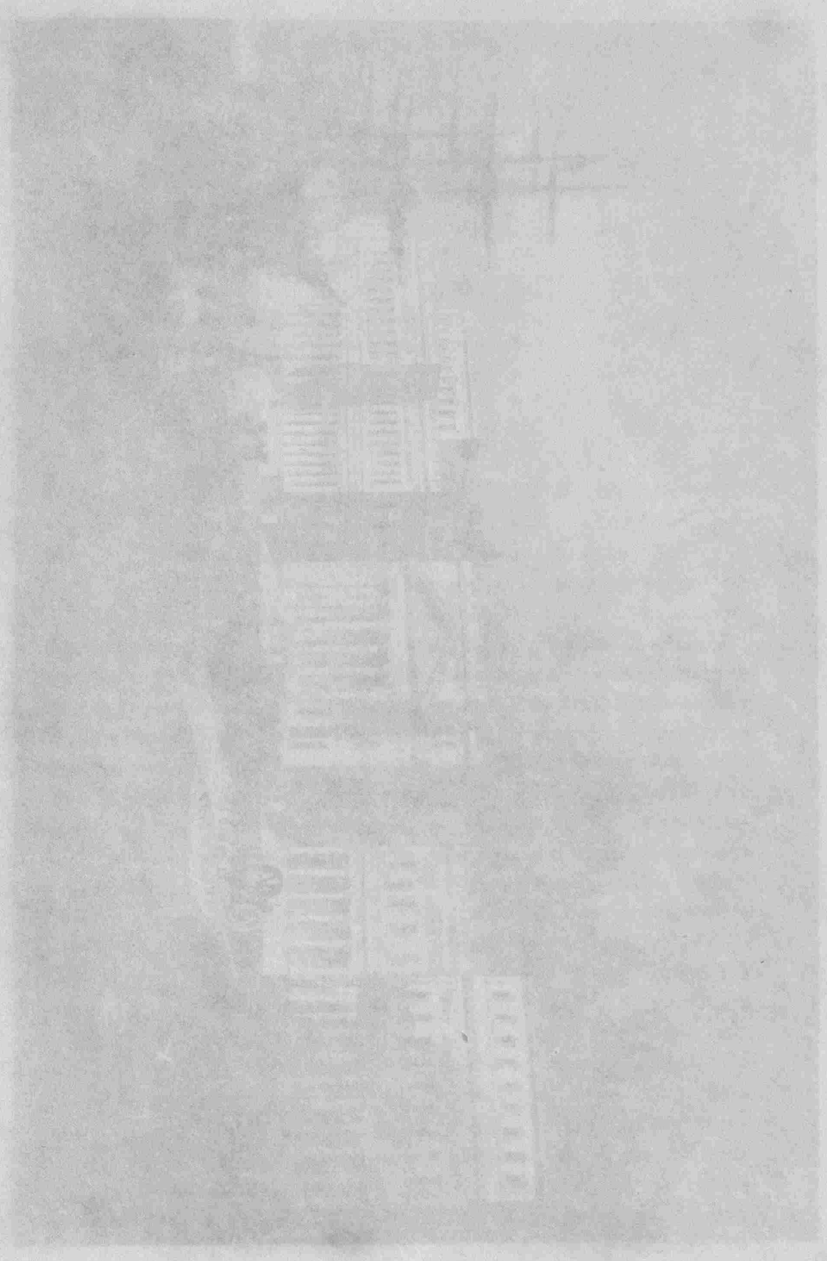
ΚΙΟΝΑ . ΤΕΤΡΑΠΛΕΥΡΟΝ . ΑΕΙ . ΧΘΟΝΙ . ΚΕΙΜΕΝΟΝ . ΑΚΘΟC.
ΜΟΥΝΟC . ΑΝΑCΤΗCΑΙ . ΤΗΕΥΔΟCΙΟC . ΒΑCΙΛΕΥC.
ΤΟΛΜΗCΑC . ΠΡΟΚΛΟC . ΕΠΕΚΕΚΛΕΤΟ . ΚΑΙ . ΤΟCΟC . ΕCΤΗ.
ΚΙΩΝ . ΗΕΛΙΟΙC . ΕΝ . ΤΡΙΑΚΟΝΤΑ . ΔΥΟ.

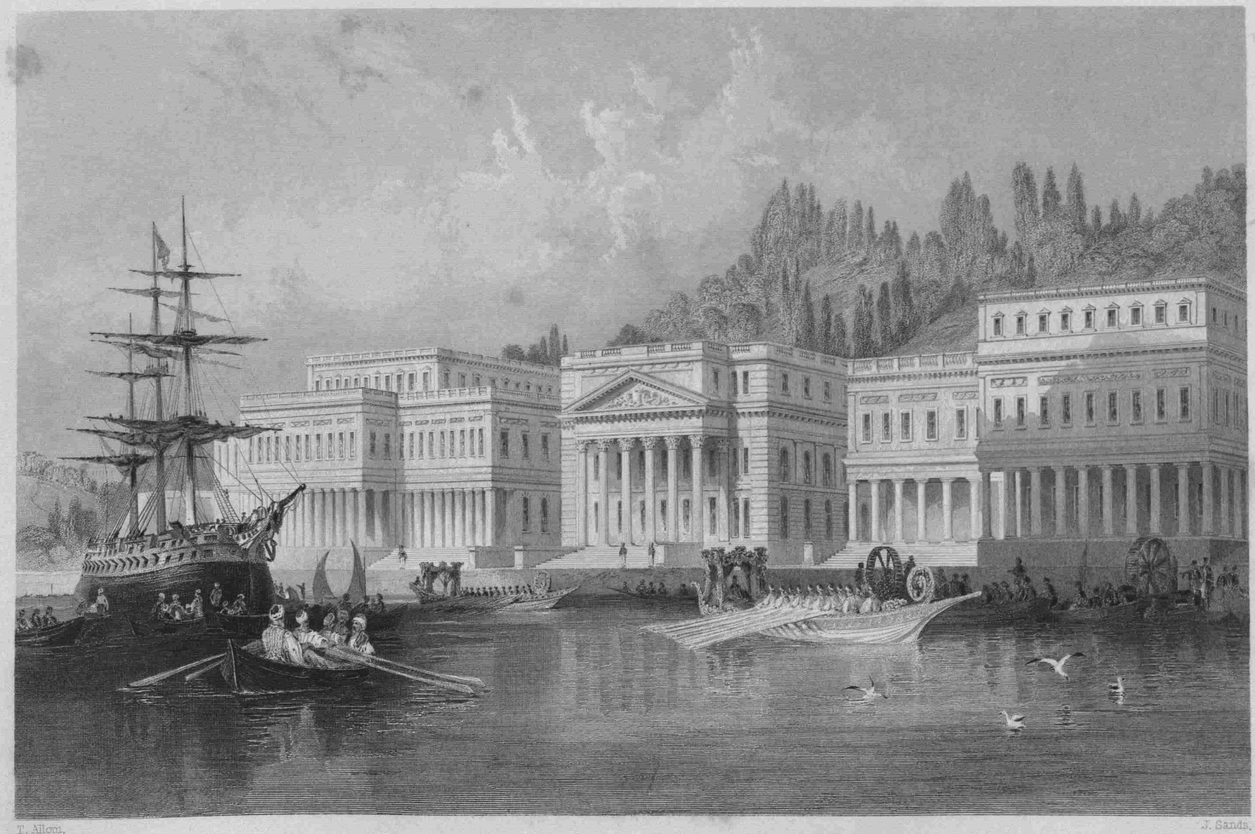
DIFFICILIS . QUONDAM . DOMINIS . PARERE . SUPERBIS .
JUSSUS . ET . EXTINCTIS . PALMAM . PORTARE . TYRANNIS.
OMNIA . THEODOSIO . CEDUNT . SOBOLIQ . PERENNI.
TERDENIS . SIC . VICTUS . EGO . DOMITUSQ; DIEBUS.
JUDICE . SUB PROCLO . SUPERAS . ELATUS . AD . AURAS.

THE SULTAN'S NEW PALACE ON THE BOSPHORUS.

Among the symptoms of growing European habits and usages, which are daily seen creeping over the metropolis of the Osmali and its vicinity, one of the most remarkable perhaps is the change which is daily introduced into their public edifices, and the substitution of a chaste and classic, for a fantastic Oriental style of architecture. When the rude ignorant Turks first rushed among the monuments of European art, what they did not utterly destroy, they perverted. Ionic shafts were pierced for cannons, Corinthian capitals were rounded into balls; and wherever they were applied to their original purpose, they were invariably inverted; and to this day are seen everywhere Turkish houses built with remains of Grecian temples, sculptured architraves laid for door-steps, and pillars standing on their smaller ends with the base uppermost, as the preferable position. "I have grieved," said Gillius, "not so much at the broken and prostrate monuments of ancient art, as at the barbarous, perverted uses to which they were applied."

The most distinguished of the kiosks of former sultans was that of Beshiktash, on the Bosphorus, forming one of the first objects which presents itself to a stranger ascending the strait in a caïque. The style is very remarkable, and truly Oriental. In the centre is an edifice with projecting roofs, and surrounded by a cluster of similar ones, intended, it is said, to represent the original warlike habitations of the Turcomans—the tent or pavilion of the khan, in the centre, and those of his officers pitched round it as in encampment: but the present sultan, in his zeal to abolish the old and establish a new order of things, is everywhere changing the architecture, as well as the dress, of his subjects, and his new erections bear the stamp of this improvement, and form strong contrasts with those of his predecessors. His factories and founderies resemble those of Manchester and Sheffield, and his palaces are revivals of ancient Grecian art.





T. Allom. J. Sands.

New Palace of Sultan Mahmoud the 2nd

On the Bosphorus.

Fisher, Son & Co. London, & Fisher, fils & Cie. Paris.

SISMANOGLIO MEGARO

On the Asiatic shore of the Bosphorus, nearly opposite to Beshiktash, and the old palace, he has erected a new one, displaying a taste very different from the former, and a design equal in beauty and arrangement to any of those erected by European sovereigns. It consists of a centre with two extensive wings. The long façade presents, not foundation-walls of rude masonry supporting a barbarous superstructure of wood, with windows darkened by dense blinds, like all the imperial palaces on the opposite coast; but a Doric colonnade of marble is approached by spacious flights of steps of the same material; these elevate stately fronts of sculptured stone, pierced by regular open windows, ornamented with mouldings and architraves, and surmounted by cornices and balustrades. The centre is a superb entrance of six Corinthian pillars, crowned by a noble pediment, enclosing a sculptured tympanum. This central portion is the residence of the sultan; the left wing contains the harem of his establishment, and the right the various offices of his household. The edifice stands on a quay of hewn granite, and forms the most noble and novel object of all the buildings that line the shores of the Bosphorus.

The palace was commenced at the termination of the Greek revolution, and the acknowledgment of their independence, when the sultan, conquering the feelings of anger and vengeance, again received them into his favour. It was observed at the time, that he showed not only an extraordinary placability of disposition towards his revolted subjects, altogether extraordinary in one of his character, but conferred on them such favours, that his enemies circulated a report that he was about to abjure the faith of Mahomet, and adopt, among other European innovations, the religion of the Gospel. It was remarked, that he had built his new palace near Istauros, the ancient "city of the cross." It had been so called because Constantine, when he embraced Christianity, had erected here a large golden cross, to commemorate the event of his conversion; and the sanguine Greeks did not fail to seize on it as a proof of the same intention of the sultan, that he chose the city of the cross as the site of his new palace, as if to record his conversion. That nothing might be wanting, a report at the time was circulated in the Fanal, that a large aërial cross, like that seen by Constantine, had just appeared over the dome of Santa Sophia—a certain indication that it was about to be purified from its desecration, and again consecrated to the service of Christ, for which it was originally built.

A STREET IN SMYRNA.

ASIA MINOR.

This second church of the Apocalypse is, with the exception of Philadelphia, the only one that retains any thing of its former consequence. Its palaces, theatres, pagan temples, and Christian churches have passed away, but its riches, its commerce, its population, and its extent have been probably increased; and modern Smyrna is a more wealthy and prosperous town than either its pagan or Christian predecessor.

It was from the earliest ages celebrated as one of the most distinguished and frequented sea-ports of Asia Minor. It is approached by a noble and spacious bay, penetrating deeply into the country, expanding its capacious bosom to the Egean, and inviting the commerce of the world. Its waters are daily ruffled by the *Inbat*, a trade-wind, which blows with unerring regularity, morning and evening, bearing ships in and out, so that they enter and depart with the most perfect certainty and security; and it is a locality where the riches of the East and West most conveniently meet together. Such permanent characters, impressed by the hand of nature, are of every age; and Smyrna has at all times been a great commercial emporium, as well of the ancient as the modern world.

The founder of Smyrna is disputed; some confer the reputation of it on Tantalus, others on the Amazons; but after various vicissitudes of earthquake, conflagration, war, and pestilence, it was splendidly re-edified by Alexander the Great, and became the chief of the twelve cities of the Ionian confederacy, and distinguished for its magnificence as well as its power. It contained temples of Jupiter, Cybele, Apollo, and Diana, the latter more beautified, though less extensive, than that at Ephesus. Games were periodically celebrated, like those of Elis and Olympia; and the reputation of being a learned people, was among the laudable ambitions of the citizens of Smyrna. They laid claim to Homer as a native, and pointed out the cavern, on the banks of their river Meles, where his immortal Iliad was composed, and from hence the poet is called *Melesigenes*, and his works *Meletææ chartæ*. The people erected statues to him, taught rhetoric in a temple dedicated to him, and impressed his head and name upon their coins; and of all the seven towns*

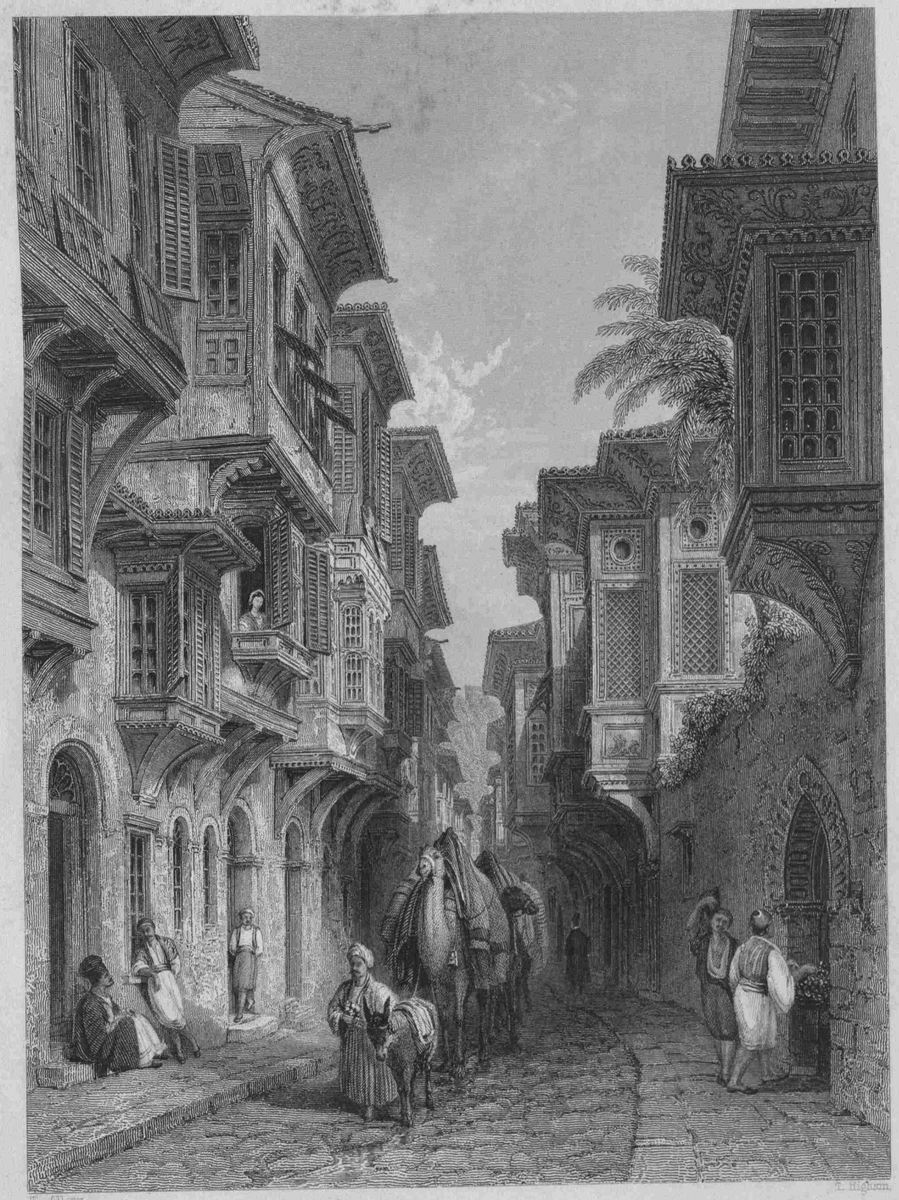
> Which claim the poet dead,
> Through which the living poet begged his bread,

the assumptions of Smyrna seem to be the best founded; but whatever doubt may rest on Homer's place of nativity, it is certain that Bion, Mimnermus, and other distinguished writers, were natives of Smyrna, and ennobled the city of their birth.

* The towns are designated in the following hexameter:

"Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ."





T. Allom. T. Higham.

A Street in Smyrna.

Asia Minor.

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

Thus distinguished as an honoured and enlightened city of the pagans, its citizens were among the foremost that embraced the doctrines of Christianity when proposed to them. The apostle established here one of the seven churches; and while he denounced that "the candlestick of Ephesus should be removed," he exhorted the Christians of Smyrna "to be faithful unto death, and he would give them the crown of life." Ephesus is no more, but Smyrna still flourishes. It was assaulted by the Saracens, and nearly extinguished as a Christian city; it was restored by the emperor Alexius, and greatly enlarged when it was captured by the Turks. In the beginning of the last century it contained 28,000 persons, of whom 11,000 were Christians of the Greek, Armenian, and Latin churches, which have their respective temples, monasteries, and bishops. The present population is estimated at 100,000. It contains a number of Protestants sufficient to form a congregation for religious worship; and it is the only one of the towns of the Apocalypse in which is established a church of the Reformation.

The city describes a semicircle, at the lower termination of its noble bay; its site is low and alluvial, and embosomed in a range of hills. The Franks carry on an immense trade, by exchanging the produce of the West for that of the East. Caravans daily arrive from Persia, bringing raw silks and drugs, and ships from Europe with cochineal, indigo, &c.; but the most remarkable commodity in which the English trade, is fruit. Charles II., it seems, was so fond of figs, that he directed his ambassador, Sir T. Finch, to conclude a commercial treaty, by which two ship-loads should be allowed for the king's table; and under the shadow of this, all England has since been supplied with them. The drying and packing of these form an animated and entertaining scene in Smyrna at the season.

The Frank quarter, which Europeans occupy, forms a spacious terrace, or marino, along the sea-shore, ventilated by the fresh and wholesome breath of the never-failing Inbat. The edifices in which the merchants reside, are divided into stores and offices below, and above into corridors and galleries which communicate with various apartments and saloons opening on the sea, the breezes from which circulate through them with a constant current. The Turkish quarter is perfectly Oriental, consisting of narrow streets, with balconies projecting one over the other till they nearly meet at top, excluding light and air. One is given in our illustration, its dark and distant prospect terminated by the hill of the Acropolis, and its narrow passage nearly obstructed by a single file of loaded camels, bringing to the Frank quarters the produce of Persia and India, to be exchanged for that of Europe and America.

MOSQUE OF BUYUK DJAMI, SCUTARI.

ASIA MINOR.

This epithet "Buyuk," or great, was conferred upon it, to distinguish it from the lesser mosques which adorn Scutari. It is known by the smallness of its dome, and by the balcony or gallery which runs round the outside. It stands on the edge of the water, near the scala, or landing-place for passing caïques. Beside it is the usual fountain, covered with the common aquatic birds, which the considerate charity of the Turks renders so tame, that they mix undisturbed with the bustle of the passengers. On the right is seen the distant summits of the cypress which fill the great cemetery.

FOUNTAIN NEAR THE BABA HUMMAYOUN,

OR GREAT GATE OF THE SERAGLIO.

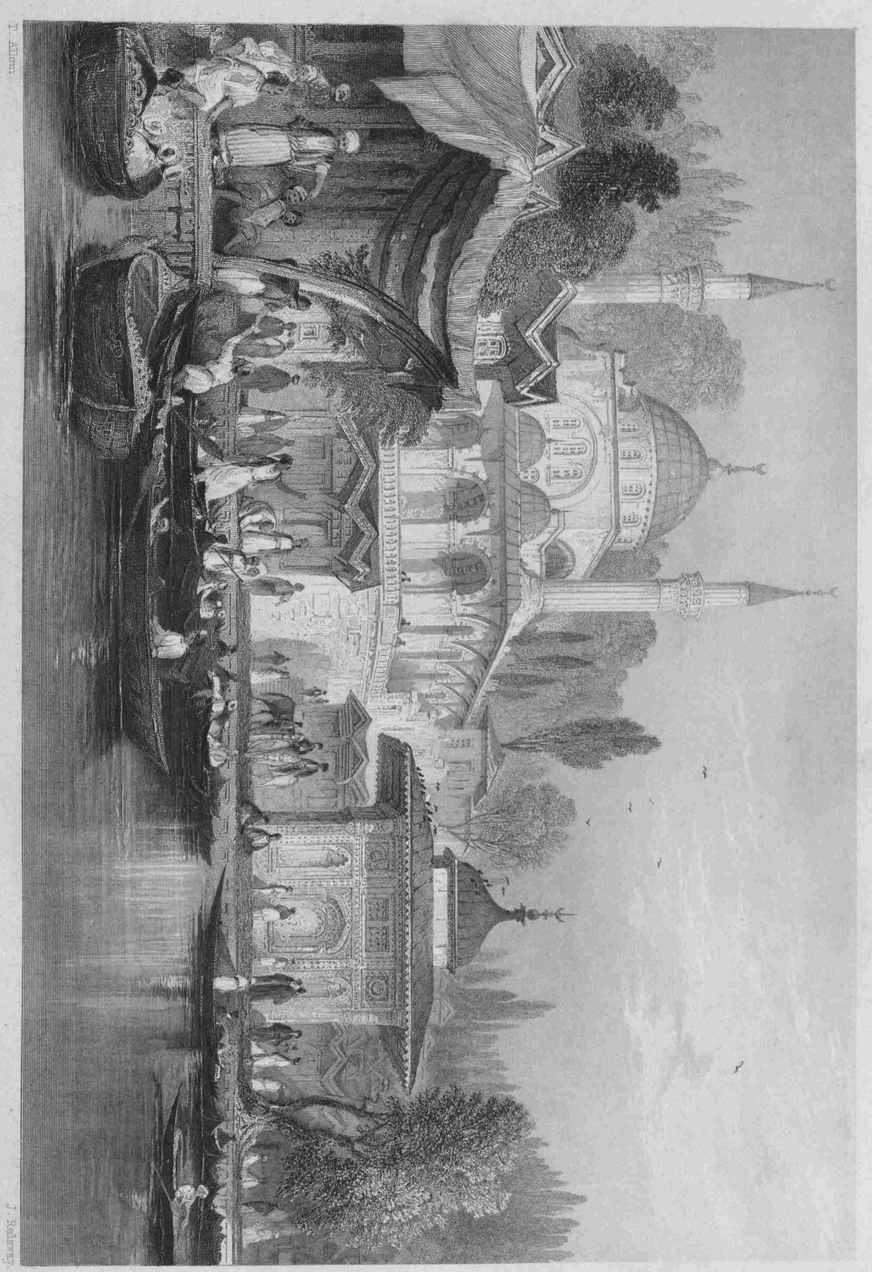
After climbing through various narrow, winding, steep, dark, and dirty streets, which form the great interior of the avenues leading through the city, the stranger emerges near the summit of one of the seven hills; and here the town assumes somewhat of a new and spacious character. He enters an irregular but open and extensive area, which was the "Forum Augusti" under the Greek empire, and which the Turks have not yet entirely choked up with narrow lanes. Here he walks through wider, more level, and better-paved streets, and sees, almost clustered together, the mosque of Santa Sophia, a noble kisla, or barrack, the opening of the Atmeidan, a beautiful fountain, and the Baba Hummayoun, or great entrance into the seraglio.

The fountain, somewhat similar to that already described, was erected by Achmet III. in the beginning of the last century. It is crowned with domes, and ornamented with the usual arabesque sculpture, but it is particularly distinguished by bearing sundry poetical inscriptions composed by the imperial builder of it.

Between the fountain and one entrance to the mosque of Santa Sophia is seen that of the seraglio. This gate, distinguished by its lofty arch, was therefore called Baba Hummayoun, or "the high door," by the Turks, which the French translate into "Sublime Porte:"* the term has become a designation for the cabinet of Turkish diplomacy, as before noticed. The gate was originally erected by Mahomet II. when he entered the Christian capital, and converted the residence of the priests of Santa Sophia into a palace for himself. It con-

* Cette *porte* dont l'empire Ottomane a pris nom.—TOURN





Mosquée de Bayazid Djami, Soultan.

Taken from the Bridge of Galata, Pera in the Distance.

Drawn by W. H. Bartlett.

J. Roberts.

SISMANOGLIO



T. Allom.

E. Challis

Fountain near the Baba Kumnayoun, or "Great Gate of the Seraglio"

Constantinople.

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

SISMANOGLIO MEGARO



The Castle of Smyrna.

From a Sketch taken on the Spot.

Fisher, Son & Co. London & Paris

W. J. Cooke

T. Allom

SISMANOGLIO

Area of a massive and oblong pavilion, formerly covered with turrets; it is pierced by the high door from which it takes its name, and within this arch is an inscription on a broad tablet. Above are two large [illegible] apertures for windows at each side, and below, the dead [illegible] of a sewer. It has undergone changes for improvement [illegible] a military station, than the great [illegible] but it is from hence [illegible] Europe, and [illegible] the Imperial Airship" from

[illegible] and bloody barbarism which the Osmali brought with them into [illegible] displayed in their most characteristic manner at this imperial gate. Here [illegible] and were exhibited as trophies of victory, like Indian scalps. In the [illegible] of Patron's feet many such ghastly trophies; they were shaken [illegible] Hummayoun, and formed into large piles of various mutilated portions [illegible] pleasure; and through these ghastly and festering heaps of his subjects' [illegible] the sultan and his officers passed every day, till they rotted and dissolved away. [illegible] the heads of deposed Turkish officers were exposed; and the ambassadors [illegible] European sovereigns proceeding to an audience, saw them kicked about in sport and derision, and were threatened themselves with being pelted with human scalls. Within the gate, the heads of pashas of rank, Halet Effendi, Ali Pasha, and other great delinquents, were allowed the indulgence of silver dishes to support them, and were daily exposed to the multitude, like that of John the Baptist, in a charger.

THE CASTLE OF SMYRNA.

Ascending from the alluvial and marshy soil below, are seen various ruins indicating the more healthy and elevated site of the ancient city. Crowning the summit of Mount Pagus, are what remains of the Acropolis, consisting of ramparts and embattled walls, flanked by numerous towers, some of which are square, and some circular. These walls enclose a very extensive area of many acres, which seem never to have been built on, or filled with any kind of edifices. It was a clear space, on which the garrison defending the town pitched their tents as on a field of battle, so that the whole formed a strong walled camp. Here are still seen the remains of a temple, and the cistern that conveyed water. Here it was the knights of Rhodes took their stand, when they defended the Christian city against the infidel invasions. It was dilapidated by Tamerlane and his Tartars, who brought down the stones from the hill, and threw them into the harbour, in order at once to destroy both the security and commercial prosperity of this great emporium of the Oriental Christians. Over one of the gates is an inscription, implying that the walls were repaired by one of the Comneni, and his wife Helena. But the most interesting of sculptured remains, is a bust and head of marble, in good

sists of a massive and clumsy pavilion, formerly crowned with turrets; it is pierced by the high door from which it takes its name, and under the arch is an inscription on a broad tablet. Above are one large and three smaller apertures for windows at each side, and below, the dead wall is excavated by two deep niches. It has undergone changes for improvements, but it still resembles rather the strong-hold of a military station, than the great entrance to the most extensive and gorgeous palace in the world; yet it is from hence the sultans of the East for centuries dictated to the sovereigns of Europe, and issued the mandates of the "high door" from the city, or of "the imperial stirrup" from the field.

Much of the brutal and bloody barbarism which the Osmali brought with them into Europe, is still displayed in their most characteristic manner at this imperial gate. Here it is that noses and ears are exhibited as trophies of victory, like Indian scalps. In the year 1822, the conqueror of Patrass sent many sacks of those trophies; they were shaken out before the Baba Hummayoun, and formed two large piles of various mutilated portions of the human countenance; and through these ghastly and festering heaps of his subjects' flesh, the sultan and his officers passed every day, till they rotted and dissolved away. In the niches, the heads of deposed Turkish officers were exposed; and the ambassadors of European sovereigns proceeding to an audience, saw them kicked about in sport and derision, and were threatened themselves with being pelted with human sculls. Within the gate, the heads of pashas of rank, Halet Effendi, Ali Pasha, and other great delinquents, were allowed the indulgence of silver dishes to support them, and were daily exposed to the multitude, like that of John the Baptist, in a charger.

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preservation, and highly finished. It represents a female with a profusion of long hair, which has given rise to various conjectures; some affirming it to be part of the statue of the empress Helena, who, with her husband, rebuilt the fortress. It seems, however, a better specimen than could be executed during the total decay of the arts of that period, and displays a boldness of design belonging to a more perfect age of Grecian skill. It is therefore with greater probability supposed to represent Smyrna, the heroic Amazon, who, according to Pliny, founded the city, and conferred on it her own name.

On the slope of the hill on one side, are the ruins of a stadium, or theatre. The stones were formerly removed to erect a khan, and displayed under the foundation of the walls, the cells where those wild beasts were confined, with which the early Christians were compelled to fight, as St. Paul, "after the manner of men," at Ephesus. To this fate, St. Polycarp, the first Christian bishop, was condemned. He was the disciple of St. John, and appointed by him to superintend his church of Smyrna. He proceeded to Rome, at the age of one hundred and four, to confer with the Christians of that city about some subjects of controversy, which even then divided the infant church; and on his return he was, by the order of the emperor, thrown to the beasts of this theatre, and devoured, for the recreation of the assembled people of one of the most opulent and polished cities of the heathen world: some, however, say he was burned alive. The persecution of Christians has distinguished this church of the Apocalypse even in modern times. In the year 1770, after the defeat of the Turkish fleet, orders were given by the pasha to retaliate on the Greeks of Smyrna. Armed men were let loose on them at five o'clock on Sunday morning, who rushed into their houses, and the churches where they were assembled, and in five hours one thousand five hundred Greeks were sacrificed in cold blood. In the year 1822, similar cruelties were perpetrated. The massacre of Scio extended to Smyrna. For several days the Greeks were hunted out, and brought, as they were seized, to a spot below the ascent of the hill, as to a favourite place for immolation. Eight hundred were here murdered, and their putrid remains were left for a long time tainting the air, and spreading pestilence among their executioners.

In the front ground of our illustration is a bridge thrown over the mouth of the Meles, where it debouches into the harbour. Over it is constantly passing an uninterrupted current of caravans, bearing merchandise, indicating the immense commercial intercourse of the city. It is known, that eight hundred laden camels a day, cross the Meles at this one point. Beside the bridge, is a tree, noted as the instrument of the summary justice of the Turks. When a suspected delinquent is seized in the neighbourhood, he is dragged to it, and immediately hung up to one of the branches.

SISMANOGLIO



T. Allom. J. C. Bentley

The City of Magnesia, and Mount Sipylus.

Asia Minor.

Fisher, Son & Co. London. & Quai des Grds Augs. Paris.



THE CITY OF MAGNESIA, AND MOUNT SIPYLUS.

Two cities in Asia Minor of this name were known to, and recorded by the ancients: one at the base of a mountain, and called "Magnesia on Sipylus;" the other on the banks of a river, denominated "Magnesia on Mæander."—The first is that given in illustration.

This city, though not hallowed by the notice of the sacred penman, or selected as a beacon on which the early light of Christianity was to shine, has yet many claims on the notice of a traveller. Mythology and history contribute to the interest it excites, nor is its name unconnected with the arts and sciences.—Here it was that Niobe lamented the loss of her children, and the effects of her grief still appear in her supposed transformation—here it was that Scipio defeated the Asiatic confederacy, and obtained the first permanent footing in Asia—and here it was that extraordinary substance was first discovered, whose properties and affinities have since become the wonder and guide of man in the trackless ocean.

The city of Magnesia was founded by Tantalus, whose fabled punishment renders his name so notorious in the world. The situation is striking; it stands near the foot of a lofty mountain, on the edge of a vast and fertile plain, and its site and soil resemble those of Brusa; but it wants those important advantages which the other enjoys. The ridges of Sipylus afford no perennial snows like those of Olympus, to refresh the inhabitants below; nor is there any solution of the frigid element, to ripple in copious currents through the streets, or meander through the fertile plain. Its site, however, is very beautiful. Above it rise in majestic grandeur the rugged and romantic precipices of a mountain once celebrated for its thunder and lightning, and which still seem to be the shattered and splintered effects of those electric storms; and below it, lies one of those vast and exuberant levels, which, in Asia Minor, are found at the base of its hill, endued with the capabilities of all the luxury of life. This majestic plain is eight or ten miles in breadth, and fifteen in length. Through the centre flows the river Hermus, which, like the Pactolus its tributary stream, abounds in auriferous sands, but, like the Nile, has the more valuable property of fertilizing its soil, and, by the deposit of its rich mud, producing golden harvests. This was so remarkable formerly, that medals in honour of the river were struck, representing its course; having on one side the branch of a fruit-tree, and on the other a cornucopiæ, emblematic of its abundant produce. The fate of Turkey has, however, now blasted it. The luxuriance of a wild vegetation covers its corn-fields, and its former crops are converted into groves of tamarisk; still it abounds in many indications of its former state. Gardens and vineyards cover extensive spaces, verdant pastures are filled with snow-white sheep, and the landscape is varied by herds of those sable goats peculiar to Anatolia, whose dark and silky coats contrast in so striking a manner with their woolly companions. The camel is nowhere more noble and majestic. The breed is here particularly attended to.

They are seen gaily caparisoned, winding in long lines through the plains, laden with Oriental produce for exportation, to the mart of Smyrna, where the camel of Magnesia is particularly prized and admired.

The local attractions have rendered it in all ages the abode of a numerous community, and the selected residence of the great and the powerful. It was to Magnesia that Themistocles retired* from the resentment of his fellow-citizens, when the Persian king afforded him a tranquil retreat, to close his turbulent life. It was here that Andronicus Palæologus sought repose, when he resigned the sceptre of the Greek empire, and was no longer able to contend with the growing power of the Osmali. Here Turks as well as Christians sought a retreat. Kiorod, son of Bajazet, and Selim, son of Soliman, dwelt in Magnesia; and Murad, the father of the mighty Mahomed, the scourge of Christians, when he abdicated, betook himself to the solitude of this city, to seek that quiet which a throne denied him; and being again called to public life, he once more retired to this favourite abode.

The early history of this town is connected with interesting events, the records of which are still preserved in England. The noble bay of Smyrna being the great outlet for the produce of the fertile plains of Magnesia, a league was entered into by these free and polished cities, for mutual benefit and protection. The citizens of one were admitted to all the rights and immunities of the other; and the mutual alliance was ratified by erecting marble pillars in both cities, with the terms of the compact inscribed on them. One of these interesting documents has escaped the ravages of time and accident. The tremendous earthquake, in the reign of Tiberius, that prostrated thirteen noble cities in Asia, and with them Magnesia, respected this monument, and it is now preserved among the marbles which enrich the university of Oxford.

The citizens of Magnesia had been long celebrated for their skill in staining glass, and still retain some beautiful specimens. Travellers see with surprise, in the houses they enter, the floors covered with varied forms in vivid colours, and find them caused by "storied windows, richly dight," through which the sun's rays had passed. The glass here manufactured possesses a brightness and transparency of colours superior to those of Europe. It is thus that, while the arts have long fled from this barbarized region to the more polished people of the west, a beautiful one remained behind, the loss of which Europe long regretted.

Indications of the wonderful substance to which the city gave its name, is yet found in the mountain over the town. Pliny affirms that the appellation of magnet was derived from Magnes, the shepherd, who discovered it in mount Ida, by the iron attached to his crook; but Lucretius, the philosophic poet, and others, say it took its name from the place where it was first found.† Travellers in modern times endeavour to settle the question; they bring with them ship and pocket compasses, to ascertain the existence of the magnetic stone in this place. They find the needle pointing to different quarters, as the compass is moved from place to place, and at length losing its quality of being

* Some say it was to Magnesia on the Meander.

† Magnesia ad Sipylum, a qua magnes lapis, ferum attractens, nomen sortitus est.

attracted altogether; a circumstance known to be the effect produced on magnetic needles, when brought near other bodies possessing the same property.

The conversion of Niobe, not into a fountain, but a rock, was an opinion so universally received by the ancients, that Pausanias affirms, he himself, in ascending the hill, saw the statue with his own eyes. This indurated memorial of the tear-dissolved mother, is yet to be seen as Pausanias saw it 2,000 years ago. On the side of the hill is the rude fragment of a rock, bearing a semblance to a human form, which a lively imagination may easily convert into a Niobe. The person represented, however, has been disputed; some have taken it for the colossal statue of Cybele, the tutelar deity of the place.

The face of the mountain, ascending from the city, presents the remains of very extensive fortifications, once occupied by soldiers of various nations, but at present in a state of entire dilapidation. Its cannon were removed to Smyrna, and now protect its ancient ally. A more modern edifice, surrounded by well-timbered woods, attracts more attention. This is the residence of the present Ayan, or proprietor of the soil, whose family has been long distinguished in this region. When the Osmanli made their first inroads on Christian possessions, they secured them, by establishing, as they advanced, a feudal system. They left the acquired territory under some military chief, who portioned it out among his Moslem followers, on the terms of military service when called upon. These were named Deré beys, or "Lords of the valleys;" and the rich plains of Asia Minor were divided among them. They were classed as *Zaims* or *Timariots*, according to the number of spahis or cavalry they were bound to supply; and were the only hereditary nobility in the Turkish empire—few in numbers, but the petty and brutal tyrants of their respective territories. To these, however, was one distinguished exception: the family of Cara Osman Oglou preserved a high character for many generations, and every traveller who visited Magnesia spoke of them as liberal and enlightened benefactors of the territory over which they presided. This nobility is now extinguished; the energetic Mahomed, in his reforms, reduced this small but tyrannic oligarchy to the general level, and united, and confined to his own person, the whole nobility of the empire. The last descendant of the Oglous was invited to the capital, where he now employs his time and revenues in mechanical pursuits. He is a cunning shipwright, and has built a man-of-war, to serve in the Turkish fleet.

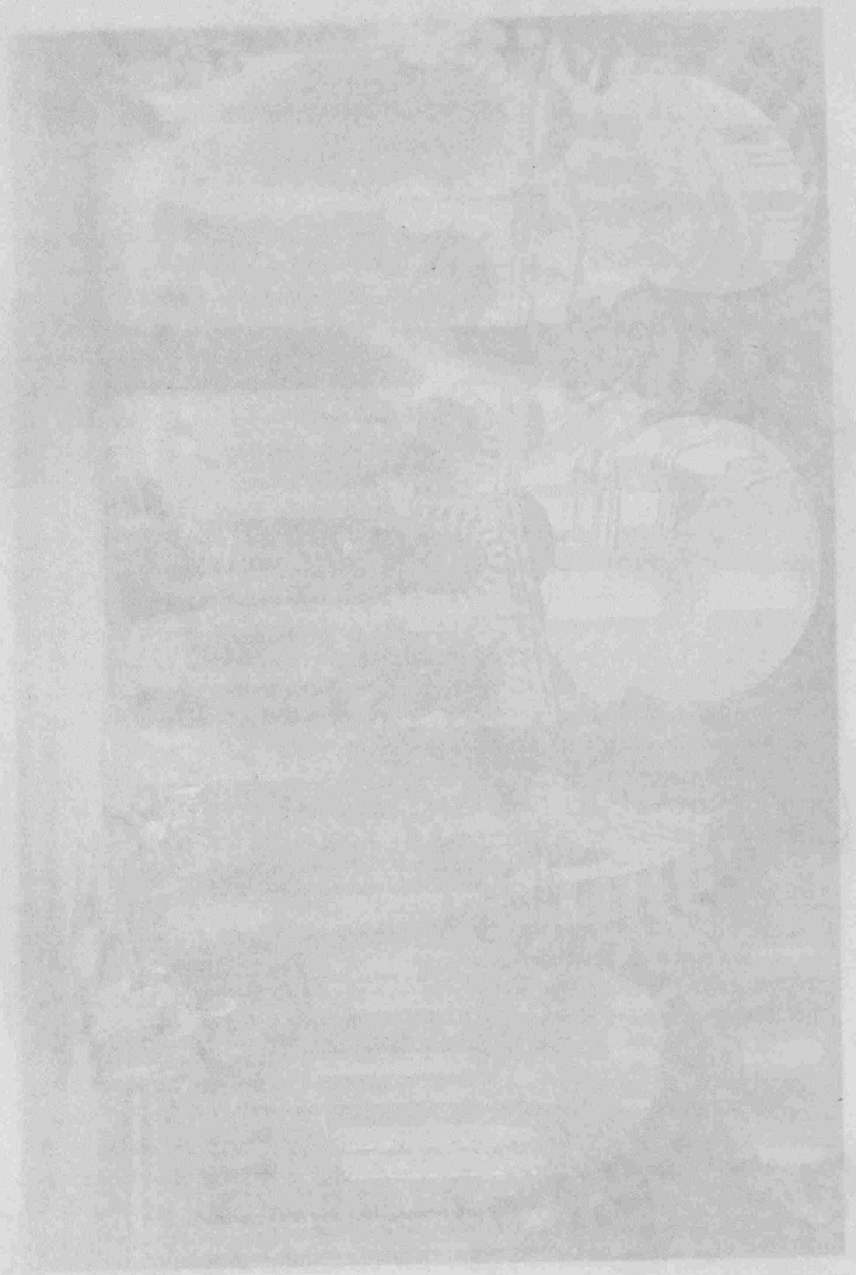
The present population of the city is estimated at somewhat more than 30,000, of which 20,000 are Turks, and the remainder Jews and Christians. The former have twenty mosques, whose bristling minarets are seen in our illustration. There are three Greek and Armenian churches, and two synagogues. In the foreground is represented one of those Oriental wells, which from the earliest ages were "digged" in the East, and which now form a conspicuous object in every landscape. A long horizontal beam of wood is divided into two unequal lengths, and supported and turned on a perpendicular. On the short arm is placed a weight which counterpoises the longer and the bucket and cord attached, when it descends into the well, and is very easily raised by means of this lever. One of these machines is seen erected in every garden, and, as irrigation is constantly required in an arid soil, it is always in motion, and its dull and drowsy creaking is the sound incessantly heard by all travellers.

INNER COURT OF THE MOSQUE OF SULTAN OSMAN.

Mahomed III. was distinguished by vice and imbecility; but his reign was embellished by learned and upright men. Risman Ben Ac Hissar wrote a treatise on government for the use of his master, which, notwithstanding the excellent precepts contained in it, seems to have but little improved his weak and vicious sovereign. The treatise has come down to us, with many sage maxims. One was—"that it is the duty of a prince to govern with equity, for his own interest is concerned in it: justice is the support of the throne, and Allah requires that those persons only should be entrusted with power and dignity, who show themselves worthy of exercising them." Another, more shrewd, declares that "a thousand friends are too few, and one enemy too many;" but the only injunction that seems to have had any weight with the heedless monarch was, that "he should not only honour and respect the Ulemah (men of the law,) but promote all his undertakings by securing the aid of their prayers, for they have the inheritance of the gifts of the Prophet." Influenced by this advice, he determined on building a mosque, and adding another imperial Djami to the capital: in order to make it more splendid than that of any of his predecessors, he sent architects to collect the models of the Christian cathedrals in Europe, that his mosque might be constructed from the perfections of them all. This heterodox intention, however, was opposed by the Ulemah, who denounced it as a desecration of a temple dedicated to the Prophet; and while he hesitated in his architectural plans, and before he had matured the whole design, death overtook him, and he left his mosque unfinished.

It was reserved for Osman, or Ottoman, to complete it. His vizir died immensely rich, and, by the maxims of the Turkish empire, his wealth reverted to the sovereign. "The Sultan," says the law, "never loses his inheritance to wealth, for, cast it upon the ocean, and let it sink to the bottom, it will again rise to the surface, and become visible." Enabled, it should appear, by this accession of means, he set about completing the unfinished mosque of his predecessor. This he effected, though his pious work did not propitiate Allah to alter his decrees with respect to his own fate; it was very miserable. He was seized by Daud, his rebellious vizir, and sent a prisoner to the Seven Towers; here, at the age of nineteen, in the prime of life, vigour of youth, and bloom of beauty, he was strangled, his features mutilated, and one of his ears cut off, and sent as a grateful present to his successor.

Notwithstanding the intentions of its first architect, the design of the mosque of Osman is purely Oriental; yet it has an elegant appearance. The approach is by an arcade, supported by a colonnade of light and lofty pillars, enclosing the court. The whole of the interior is covered by an expansive dome, without any visible support of columns. Our illustration represents the court with the congregation gathering for





T. Allom. J. D. Allen.

Inner Court of the Mosque of Sultan Osman,

Constantinople.

Fisher, Son & Co. London, & Quai des Grds Augustins, Paris.

SISMANOGLIO MEGARO

G. Presbury

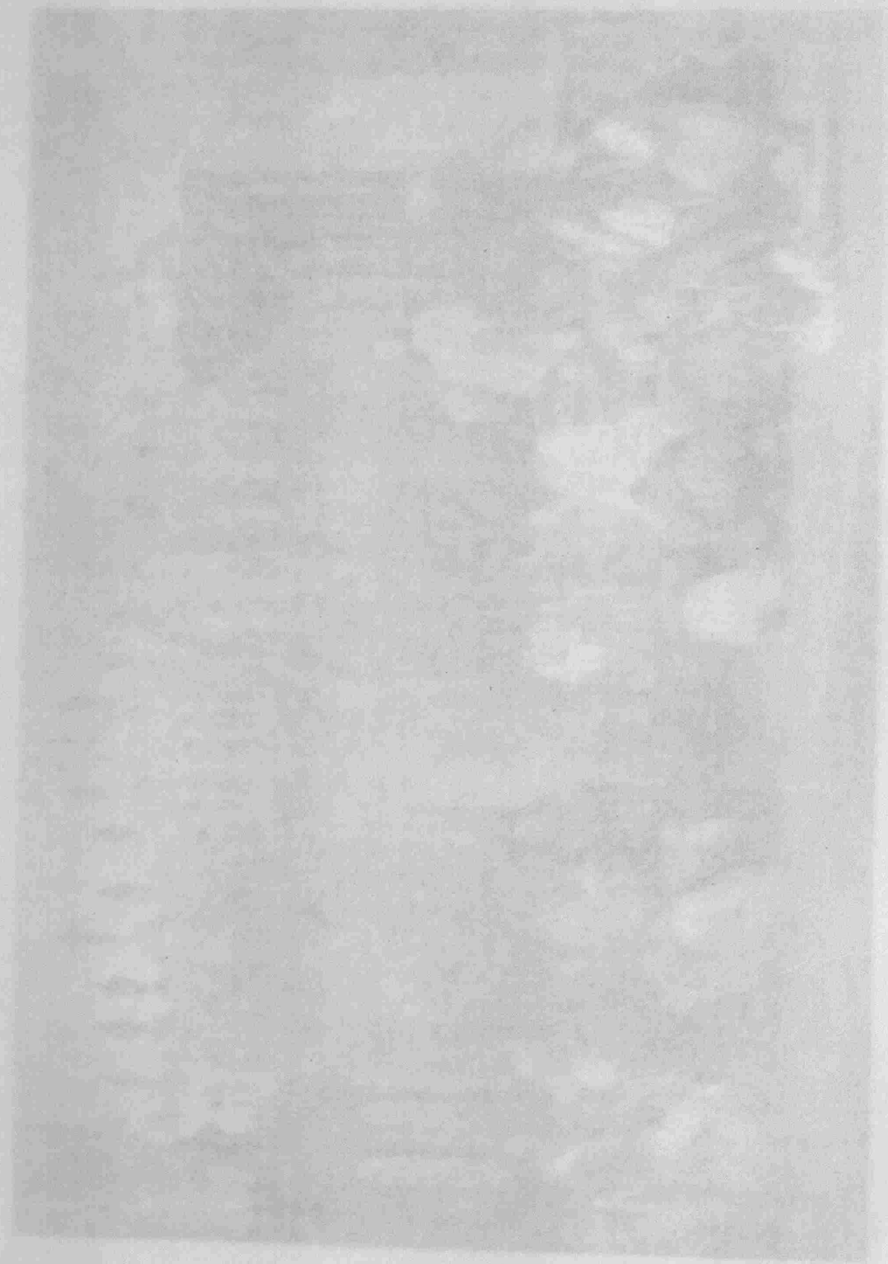
T. Allom.

Installation of the Bishops in the Metropolitan Church at Augsburg.

Rome. Mainz.

Fisher, Son & Co. London & Paris.

SISMANOGLIO
MEGARO



prayers, and some of them engaged in the usual preparations. Nothing can be more grave and solemn than these. The people seem impressed with their pious purpose before they enter the house of prayer. They divest themselves of their gayest apparel, because they suppose humility of appearance is required before God. As they approach, the groups appear to be more than usually serious and silent, as if meditating on what they were about to do. When arrived at the reservoir of water provided for ablution, they wash their face, hands, and feet, from a feeling that personal purity is indicative of purity of the mind. When ascending the steps leading to the entrance, they deposite their shoes, from a conviction that the place they are about to enter is holy ground; and before the gate they sometimes prostrate themselves in reverence to the tomb of the Prophet, whose relative direction and position is always designated in every mosque. Before the door is suspended a curtain, which it is necessary to push aside on entering, and it immediately falls back, to screen the congregation from profane eyes. The floor is generally covered with carpets, on which the people kneel, and then fall prostrate on their faces, resuming occasionally their erect position. During their prayer there is no turning of the head, no wandering of the eye, to mark any abstraction of thought, but every faculty both of mind and body seems wrapt and bound up in the solemn act they are performing. Travellers who have noticed this total engagement of the attention of a Turk when he supposes himself in the presence of his Maker, and contrasts it with the languid and careless inattention so often observed and complained of in our churches, have remarked, "that Christian men might take a lesson from men who were not Christians, in what manner they should worship their common God."

METROPOLITAN CHURCH OF MAGNESIA.

INSTALLATION OF THE BISHOP.

The existence of the Greek church, and the religion of the Gospel, among its bitterest enemies, has evinced, at different periods when it seemed doomed to destruction, a preservation as unexpected as it was extraordinary. When the conqueror of Constantinople had suffered his followers to glut their worst passions on the Christians, and their total extinction was expected, he made a show of unexpected moderation, and, to the astonishment of all, he sent for the patriarch Gennadius, appointed him to his Christian pastoral office by placing in his hand a staff of ebony, and, to do him further honour, after the military manner of a Turk, he placed the meek minister of the Gospel on a war-

horse richly caparisoned. He then divided the churches equally between the two sects; half being reserved to the former use, and the other to the use of the Prophet.

This apparent indulgence was of short duration. The extirpation of Christianity in the Turkish empire was resolved on, and his successor, like another Diocletian, issued his decree, for the purpose; it ordained that all the Greeks, subject to the spiritual authority of the patriarch, should conform to the religion of Mahomed. It was then that an extraordinary trait in the Turkish character displayed itself. The patriarch affirmed that he could not, consistently with his duty, comply with the firman, without first stating his reasons before the mufti and the divan. This was pronounced to be reasonable. A Turk, in his fiercest determination, tries to preserve an appearance of equity and justice; so the patriarch was allowed to appear before the assembled divan. He there affirmed that "not only a compact was made on the surrender of the city, that the Greeks should enjoy the free exercise of their religion in half the churches, but that all the gates should be thrown open at Easter for three days, in order that those without may have an opportunity of going to them at this solemn season." The Turks admitted no evidence but living witnesses; so they demanded if the patriarch had any such, to prove the fact. Aware of the circumstance, he had provided them. Two very old and grey Janissaries, who had been engaged for a large sum of money, were produced, who testified that they were present when the compact was made, though it was notorious it had happened before they were born. The divan was satisfied with this impossible evidence. The mufti pronounced a fetva, that the attestation of living witnesses could not be gainsaid, and the extirpation of Christianity was for that time averted.

Again, when the Greeks, instigated by the intrigues of Russia, endeavoured to throw off the Turkish yoke, and put themselves under the protection of their fellow-Christians, it was resolved in the divan that the whole population should be exterminated, and orders were issued for that purpose. Their fate now seemed inevitable, and the gospel was to be suppressed in Turkey by the extinction of all its professors. The sagacity of one enlightened Turk saved them. The Capitan Pasha, Gazi Hassan, was distinguished by his rough and energetic, but humane character. "If," said he to the ferocious divan, "you extirpate the Greeks of the empire, who will remain to pay the haratch?" The haratch is a capitation-tax, laid on the rayas, or Christian subjects, which, when paid, ensures to them the permission to wear their heads for another year. This tax had produced annually 49,000 purses, or about £542,000; so this appeal to the cupidity of the Turks again saved the Christians.

After various similar menaces and perils, during which the Greeks adhered to their religion with the most inflexible constancy, their church has finally established itself, with some modifications, under its own independent government, while that portion of it under the Turks retains its old form. It is superintended by four patriarchs, in Asia, Africa, and Europe; viz. Antioch, Jerusalem, Alexandria, and Constantinople. They are elected by a body composed of the clergy and laity forming a synod; but in reality the situation is a mere matter of purchase from the Turkish government. Every patriarch, on his election, pays a large sum to the Porte; on many occasions the demand has amounted

to 250,000 dollars. When the exigency of the state requires such a sum, the existing patriarch is deposed or strangled, and his successor pays it on his election. This causes a constant succession; the tenure of a patriarchate seldom exceeds a year or two. On payment, however, of the money required, a written diploma, called *Berat*, is given, securing to the patriarch the full and free exercise of his functions. This is strictly observed by the Turks, till they seek occasion to depose him, and appoint another.

Under the Greek empire, the number of bishops was unsettled. They now amount to 150, of whom 60 are suffragans, and three claim independence of any superior ecclesiastical authority in their own sees. Both patriarchs and bishops are judges in right of their office, not only in matters of faith and discipline, in their church, but also in civil and criminal cases. They are assisted by a synod composed of laics and ecclesiastics, and administer justice in their courts with the same formalities as Turkish functionaries, with attendants, formerly Janissaries, who are bound to execute their decrees. The code of laws by which they decide is that of Justinian, and they have the power of condemning delinquents to prison or exile. Such is the reputation of those courts, that Turks and Jews are known to appeal to them in preference to their own tribunals.

As the office of patriarch is purchased from the Porte, that of prelate is purchased from the patriarch; the amount paid is proportionate to the value of the sees, and varies from 18,000 to 150,000 piasters. This, with various other sums paid on different occasions, both by clergy and laity, form a common chest, out of which all the expenses of the Greek church are defrayed. This is managed by a κοινον, or public community, composed of members taken from all classes; for, notwithstanding the state of slavery and depression in which the nation lives under their Turkish masters, they preserve a semblance of freedom, and manage their own affairs by popular assemblies, like their republican ancestors.

The clergy, as in the Western church, are divided into regular and secular: the first are called Kaloyers, literally, "good old men," the latter Papas, or "fathers." The kaloyers are generally men of better education; they are not allowed to marry, and, as the dignitaries of the church are all taken from this class, neither patriarch nor bishop is permitted to have a wife. So rigidly is this regulation enjoined, that from some convents cows, hens, and all females of inferior animals, are excluded, as infringing on monastic discipline. They inhabit numerous edifices, scattered all over the Turkish empire. They are very strongly built, resembling fortresses, and in fact are retreats to which people retire from the outrages of pirates and robbers. They are seen the most conspicuous objects on hills and islands by land and sea; the most remarkable are those of mount Athos in Europe, and mount Sinai in Asia. The papa, or secular priest, is generally a married man; he is allowed to take one wife, and not marry another after her death; he has no fixed residence, is generally very illiterate, poor, and humble, and but little respected.

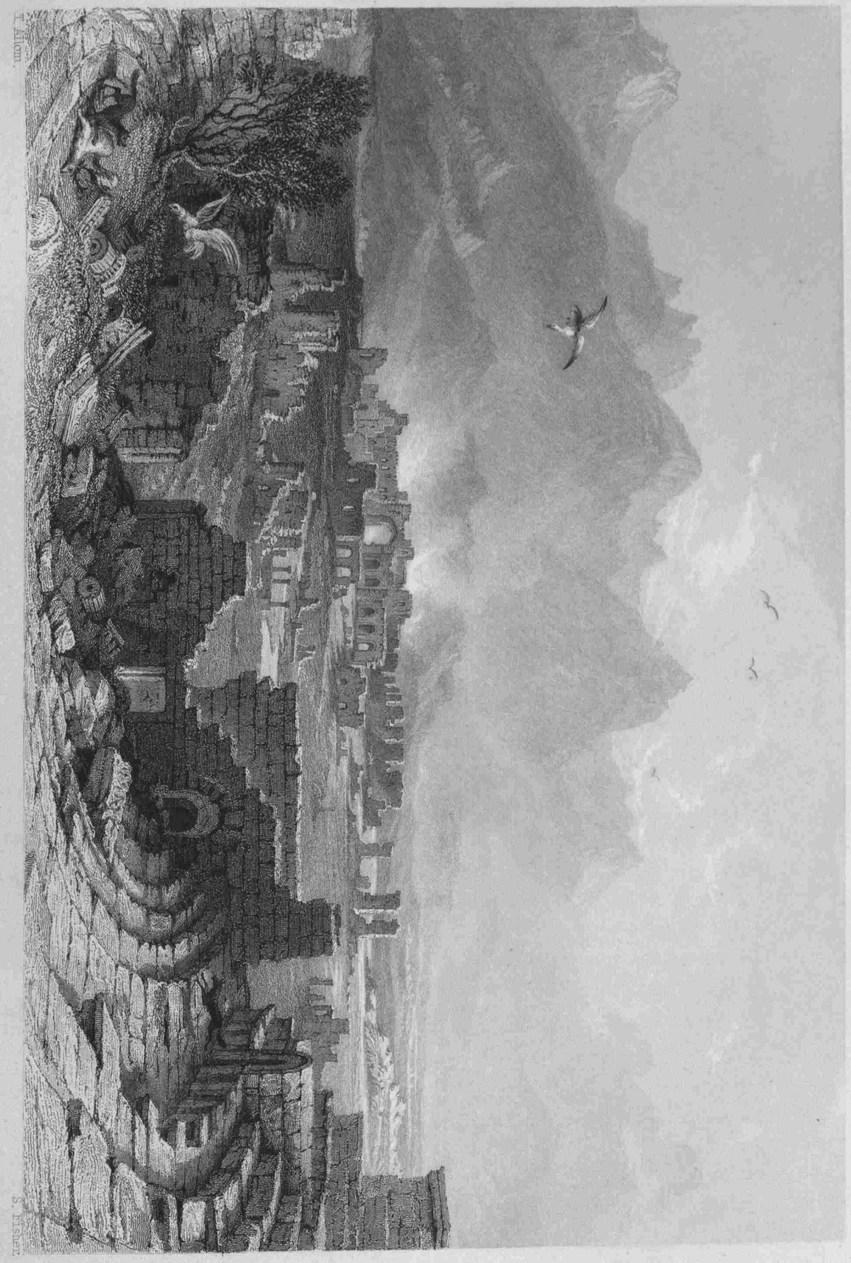
The dress of the clergy under the Lower Empire was not remarkable; and under the first year of the Ottoman sway, it retained its indistinct simplicity; but in the reign of Soliman an alteration took place. A deputation of the patriarch and his prelates issued from Adrianople, to do him homage; and the Turks seeing this mass of people

approaching, and not recognizing them by any dress, supposed their intention hostile, and prepared to attack them, when they discovered their mistake. To prevent the recurrence of such a thing, the clergy were ordered to assume a particular and conspicuous dress, by which they could be recognized at a distance; they, therefore, adopted one on the other extreme: bright hats of crimson velvet, adorned with glittering crosses of gold. This is now laid aside, and one extremely humble, but sufficiently distinctive, is substituted. That of the dignitaries was adopted from the monks of mount Athos—a black crape veil thrown over a plain black cap, and falling down the shoulders. The dress of the papas is a plain tunic of blue cotton, and a felt hat without a brim, but broader on the top than below. When he is a married man, his state is indicated by a narrow band of white muslin round his black cap. All wear beards, which they cherish till they grow to a venerable length. Their vestments, when performing service in their churches, are rich and gaudy.

Our illustration represents the installation of a bishop in the metropolitan church of Magnesia: the throne is before a screen which separates the nave from the sanctuary, into which none are allowed to enter but the clergy. This screen is profusely adorned with pictures of saints,—an essential part of the decorations of every Greek church. Among the priests and elders who assist at the ceremony, is one who holds a triple taper, to represent the Trinity; with this emblem, patriarchs and bishops confer their blessing, waving it over the heads of the congregation while they pronounce the benediction. During this, one finger is carefully bent, so as to separate the little finger from the first and second, to intimate that peculiar dogma of the Greek church, "the procession of the Spirit from the Father only."

Among the display of the Greek church are banners, borne on festival days, representing favourite saints, to whose representation they attribute extraordinary qualities. A remarkable superstition of this kind prevails at Magnesia: St. George, the patron of England, is in high esteem there, and at Easter his banner forms the most distinguished object in the procession. It has the important property of distinguishing and punishing a sinner; it is borne to church always by a priest, who of course passes the ordeal uninjured and with credit; but on returning, it is given to some unfortunate layman, who bears to the grave the marks of the chastisements inflicted on him for his sins. He is violently beaten by some persons appointed for the purpose, while the blows are faithfully believed to proceed from the image of our pugnacious saint.





The Ruins of Hierapolis, from the Theatre

From Modern Greece

SISMANOGLIO
MEGARO

THE RUINS OF HIERAPOLIS, FROM THE THEATRE.

ASIA MINOR.

Nothing marks so strongly the genius and propensities of the ancient Greeks, as their theatres. As these edifices were the most interesting and most attractive, so they seemed to have engaged their greatest attention, and to have called forth all their skill, to render them the most permanent and beautiful of the buildings they erected. We have already remarked, that every town, inhabited by Greeks, or the descendants of Greeks, seems to have had one, as essential to its well-being; and they were not erected with the fragile and perishable materials with which the modern edifices of the same kind were constructed. Their seats were not wooden benches enclosed with slight walls and covered with slender roofs, or their decorations flimsy painted paper and canvass; they were built with solid blocks of marble, roofed with the canopy of heaven, adorned with statuary and sculptured ornaments of imperishable materials; and their remains, at the present day, are as durable as the rock on which they were generally erected. When every other vestige of an ancient city is obliterated, its theatre is the only building that remains, to determine its site; and when ruins had concealed it, or the lapse of time had covered it with soil, accident or design has detected it under the mass, as perfect in some of its parts as when it was frequented by a crowded audience. The beautiful theatre in the small and comparatively obscure Island of Milo had disappeared for ages, till unexpectedly discovered by agricultural labourers, in a solitary spot, where no other evidence existed but itself, of the city to which it had belonged. Its materials were solid blocks of beautifully sculptured marble; the angular mouldings seemed as sharp, and the workmanship as recent, as when the chisel had first struck them; and though probably not less than 2,000 years erected, looked as fresh, said a traveller, "as if the masons had just gone home to their dinner, and you expected them to return every moment, and put the last hand to their work."

As these characteristic structures form so prominent a feature in ancient Greek cities, and at this day are generally the most striking objects emerging from their ruins, a brief notice of their structure will be the best accompaniment to our illustration. The inventor of dramatic entertainments was Thespis, who lived about 550 years before the Christian era. His theatre was as simple as his exhibition was rude; it was an ambulatory machine, moving from place to place, like the booth of an English fair. On the cart, a stage was erected; the dramatic representation was confined to two performers, whose faces were smeared with lees of wine, and who entertained the audience with a dialogue of coarse and rustic humour. This movable edifice was improved by being fixed, and the spectators accommodated with wooden benches, raised one above the other; but the fondness of the Greeks for such exhibitions was so great, and the throng so pressing, that frequent accidents occurred from the breaking down of these frail structures, and

the loss of life was so serious, that it was necessary to accommodate the people with more durable edifices. The name of Æschylus is immortalized as well by his mechanical as his literary genius; he not only fixed the drama by the composition of forty regular plays, in which the characters were dressed in suitable costume, but he gave his representations in a regular and permanent edifice, the arrangement of which was the model on which all others were afterwards built.

The building was a semicircle whose extremities were limited by a right line; this was divided into three parts, each having its own appropriation. The theatre, properly so called, from whence the spectators "saw" the exhibition, filled the semicircle, where the people were accommodated with benches rising one above the other. The upper were allocated to females. The seats were confined to a particular number in each row, in all theatres; they were eighteen inches high and three feet broad, so that the people sat at their ease, the feet of those above never incommoding those below. Behind each row were galleries, formed in the walls, by which the spectators entered from without, and, from the crowds that issued from them, they were called "vomitories;" from them were passages through the seats in a right line tending to a common centre, and, from the shape of the enclosed spaces, broad above and narrow below, the portions into which the benches were divided, were called "wedges." As the actor's voice would be insufficient to fill the vast space enclosed by some theatres, which contained 40,000 people, the sound was augmented, and rendered distinct, by hollow vessels of copper, dispersed under the seats in such a way as to reverberate the words distinctly to the ear of every individual.

The right line, in front, was occupied by the orchestra, so called because it was originally intended for the exhibition of "mimes and dancers;" it afterwards admitted other exhibitions. In one of its compartments, the chorus acted, which from its square form was called thymele, or "the altar;" another received a band of music, and, from its position at the bottom of the theatre, was named "hyposcene;" behind this was the stage, divided also into three parts; the largest, properly called the "scene," extended across the theatre. Here was suspended the large curtain, which fell, not rose, when the exhibition commenced; the next was the proscene, or "pulpit," where the performance was carried on; and the last the parascene, or green room, the place "behind the stage," where the performers retired to dress, and the machines were kept and prepared.

The bland and beautiful climate of the country inhabited by the Greeks, require for the greater part of the year no shelter. The theatre, therefore, had no roof, and all the exhibitions were in the open air; when a passing shower required it, there were porticoes to which the audience retired in winter; in summer, the rays of the sun were to be guarded against in a warm climate, and machinery was provided, by which canvass awnings were drawn across over the theatre. The degree of sultriness which this caused among a crowd in confined air, was mitigated by an artificial rain. Reservoirs of scented water were formed above the porticoes, from whence it descended to the statues and other sculptured ornaments, and was suffered to exude through certain pores in the marble, and filled the covered space not only with grateful coolness but fragrant exhalation.

SISMANOGLIO MEGARO

The fondness of the Greeks in general, and of the Athenians in particular, for such dramatic exhibitions, is not to be expressed; it was not only the medium through which the music of their poetry, the refinement of their sentiments, the display of their taste, and their moral impressions, were conveyed, but it was the great channel of their political opinions. Every sense and faculty was engaged in these exhibitions: the eye, the ear, the imagination, the understanding, were appealed to, and gratified; but what rendered it so deeply interesting was, that it became the arena upon which the public affairs were exhibited, the channel through which public sentiments were conveyed; and the great interests and transactions of the republic, in which every man felt a personal interest, were discussed in mimic representations. When an event or character was introduced in the drama, its parallel was immediately found, and its application was made to some passing circumstance or person. When a passage in Æschylus was uttered, that Amphiaraus "had rather be great and good, than seem so," it was instantly and simultaneously applied by the audience to Aristides, and they rose up spontaneously to salute him. It was thus, that not only in Athens, their vast theatre, capable of holding 30,000 people, was constantly crowded, but in every city inhabited by the Greeks, either in the islands or on the continents of Asia and Europe, theatres were erected among their first public edifices; and there is scarcely a town, however obscure or little noticed, where one is not found at this day among the most perfect part of the ruins.

The theatre of Hierapolis, given in our illustration, is the least dilapidated among its existing remains; it is an extensive and sumptuous structure, even in its present ruinous state; it retains perfectly its semicircular form, and part of the proscene is still standing in good preservation; the wedge-form rows of benches still afford seats to the traveller; and the arched vomitories, opening upon the passages to admit spectators, are still perfect; but the centre is filled up with heaps of broken cornices, fragments of fluted shafts, and almost perfect capitals of pillars, tumbled from their elevation, and indicating, by their number and the excellency of their workmanship, the skill and labour bestowed upon the theatre of this provincial town. On a low semicircular screen, dividing the seats, is still legible an inscription in which "Apollo the Archegetes," or manager of the theatre, is entreated to be "propitious to the performers;" and on another is a panegyric on the city of Hieropolis, in which it is called "the city of gold." The perspective in the back-ground exhibits the remains of stadia, baths, and other edifices before mentioned.

The circumstance which most strongly impresses a traveller in visiting these ancient theatres, is the dismal contrast presented by their first and present state. These crowded scenes of life and enjoyment are now the most dismal and desolate spots among the ruins; they seem to be the place to which every thing that is foul and venomous repair, attracted perhaps by the shelter and concealment their more perfect state affords. "The busy hum of men" is exchanged for the serpent's hiss and the eagle's scream—the crowded seats

> "Are now the raven's bleak abode,
> Are now the apartment of the toad."

Snakes are everywhere seen gliding through the rubbish, or rustling among the thicket of shrubs that grow among them. Their exuviæ are found deposited in every crevice, and the alarmed traveller starts back, supposing that to be a living reptile, which he finds is only the spotted skin from which the renovated serpent had extricated itself, and just left behind. Jackals and wolves drag here their prey, as to a congenial spot, to devour them; and vultures, "scenting their murky quarry from afar," are heard screaming in the air, and seen hovering over the carcase, ready to alight, and snatch it from their rapacious rivals. Such is the almost universal aspect that every ancient theatre we have visited presents to the traveller.

THE PRINCESS' ISLANDS.

The two straits by which Constantinople is approached, are marked at their entrance by clusters of islands. The traveller, before he enters the Dardanelles, passes through the Cyclades; as he approaches the Bosphorus, he finds himself among a similar group, forming an Archipelago in the Propontis, if not so extensive, yet still more lovely than that in the Egean.

The Cyclades of the Propontis was anciently called Demonesca, or the "islands of spirits;" but under the Lower Empire they assumed another denomination. Irene, the widow of Fl. Leo, had put out the eyes of her son, in order that she herself might reign in his place; for this she was banished by his successor, to these islands; and, having built a monastery on one of them, to atone for her guilt, and erected edifices where females of the imperial family were educated, the group was called, therefore, after her, the "Princess' Islands." They are nine in number, of different sizes, and are distinguished by Greek names, indicating some peculiarity of each. The four smaller are uninhabited; they lie between the European and Asiatic coasts, about 10 miles from each, and the same distance from the mouth of the Bosphorus; and to the houses of the streets built on the eminences, both of Pera and Constantinople, exhibit a picturesque and striking prospect.

The water which flows round them is not less pure than the air is balmy; they seem to float in a sea of singular transparency, so clear and lucid that objects are distinctly seen at the greatest depths; and the caïque which glides over it seems supported by a fluid less dense than water, and nearly as invisible and transparent as air. From various circumstances, it is conjectured that the islands were originally one mass, and torn asunder by some convulsion of nature; abrupt promontories in the one correspond with bays and indentations in the opposite, and the space between is so deep, that the large

* The names were as follow: Proté, because it is the first met in sailing from Constantinople—Chalki, from its copper mines—Prinkipo, the residence of a princess—Antigone, so called by Demetrius Polyorcetes in memory of his father Antigonus—Oxy, from its sharp precipices—Platy from its flatness—Pitya, from its pines, &c.



T. Allom.

J. Sands.

The Princes Islands.-from the Monastery of the Trinity.

Prinkipo in the middle distance.

SISMANOGLIO MEGARO

ships of Admiral Duckworth's fleet anchored everywhere among them with perfect safety, when they passed into the Propontis, to menace the capital. Fish of many kinds abound in the streights, and their capture is one of the employments and amusements of the residents. The fishing carried on by night is very picturesque. The boats proceed with blazing faggots lighted in braziers of iron projecting from their bow and stern; and at certain times the shores are illuminated every night, by innumerable moving lights floating round them.

The islands labour under two disadvantages; one is, the want of water: there are no streams, and the springs found are impregnated with mineral ingredients, everywhere mixed up with the soil, particularly in the island of Chalki. To remedy this, the houses, and particularly the convents, have deep excavations, forming reservoirs into which the rain is received; so sacred is this deposit, that the wells are covered with iron stopples, carefully locked, and only opened with great caution at stated times. On the smaller deserted islands, deep cisterns of former times exist, where passing ships and boats at this day draw up water.

The next is, the sudden hurricanes to which they are subject in the most calm and beautiful weather. The air seems to stagnate, and a death-like stillness succeeds; then a dark lurid spot appears near the horizon, which suddenly bursts, as it were, and an explosion of wind issues from it, which sweeps everything before it. The doors and windows of the houses are instantly burst open, and every thing on land seems splitting to pieces; the sea is raised into mountains of white foam; and the only hope of safety for ships is to drive before it. The boats of the islands are sometimes overtaken thus in their passage to the capital: the boatmen at once lose all power of managing their caïques, and throw themselves on their faces in despair, crying out "For our sins, for our sins!" In this state the vessel turns over, and goes down with all her passengers. Accidents of this kind happen every year.

The islands are exceedingly beautiful and salubrious; unlike many of their kindred in the Egean, there is nothing bare or rugged in their aspect. They are generally crowned with arbutus, pine, cypress, myrtle, and different kinds of oak, particularly the kermes or evergreen, so that they preserve their leaves unchanged at all seasons, and render the islands at all times verdant and romantic. The arbutus grows with such luxuriance, that it ripens its berries into large mellow fruit, which is sold in the markets, and furnishes a rich dessert; they are eaten as strawberries, which they nearly resemble in shape, colour, and taste. There are, besides, various other trees, which, though deciduous, seldom lose their foliage; such as the terebinth or cypress turpentine, which yields a resinous aroma, so that a stranger, in making his way through these romantic thickets, as he presses aside the branches, is surprised at the grateful odours exhaled about him: but the shrubs which most abound, are the various species of the gum-cistus; they cover large tracts, and sometimes so tint the surface of the hills, that the islands are suffused with a rich hue from their bright blossoms. The fragrance of these spots is exceedingly rich and grateful. As the traveller moves through the low shrubs, and disturbs them with his feet, a dense vapour of odoriferous particles ascends, and the air

seems loaded, as it were, with a palpable fragrance.* This gratification of the senses has conferred upon the islands the character of luxurious enjoyment, which has at all times distinguished them; they were, therefore, considered the Capreæ of the Lower Empire, and became the Capua of the Turks; when their rude military energy degenerated, they retired here, to gratify themselves with indulgences which were prohibited even in the license of the capital. Whenever the plague rages, they are crowded with Frank and Raya fugitives, who escape to this asylum from the pestilential atmosphere of the city.

By a prescription, some time established, the islands have been entirely abandoned to the Greeks, and no Turk is allowed to take up his residence there, except temporarily, on official business. Even the aga who superintends them, resides on the opposite coast of Asia, and never visits them except to collect the haratch. No mosque or other Moslem edifice was allowed to raise its crescent-head; but the larger islands had one or more Greek monasteries crowning their summits, and forming the most conspicuous objects. They were erected in the time of the Lower Empire, and were the asylums to which the sovereigns retired when compelled to abdicate the throne: many of them were the retreats of those who were mutilated or blinded by their successors; many were the receptacles where guilt and remorse sought, by solitude and penance, to atone for past crimes. Some of these monasteries are now in ruins, and their "ivy-mantled towers" add to the picturesque scenery; some are still kept in good repair, and the residence of Caloyers, having chapels eminent for their sanctity, to which not only the people of the islands, but many families of the Fanal, resort, and celebrate their festivals with much pomp and devotion.

On the greater islands are towns called by the same names. They possess fleets of caïques of a larger size than ordinary, which keep up a daily communication with the capital in conveying goods and passengers. Every morning these fleets leave the islands at sunrise, and return by sunset. The merry disposition of the people is nowhere more displayed than in these passage-boats, which the gravity and taciturnity of a Turk, who is an occasional passenger, cannot suppress. It sometimes happens that this levity is severely punished: on a charge of some real or supposed delinquency, the crews are cited before the cadi, when they land at Tophana. His carpet is spread on the ground, and where he sits cross-legged smoking his nargillai, the laughing culprits are brought before him, and he dispenses justice in a summary manner. He waves his hand—the delinquent is seized by two men who throw him on his back, while two more raise his feet between poles, presenting their soles. Executioners then, provided with angular rods as thick as a man's thumb, lay on the shrieking wretch till he faints, or the cadi, by another wave of his hand, intimates to them to cease: this punishment of the unfortunate caïque-gees of the islands, is very frequent, and sometimes is inflicted on the whole of the boats' crews. It often happens to be so severe, that the legs swell as high as the hips, and the victim

* The gum-resin, yielded by these plants, is sometimes collected by combing the beards of the goats, which browse among them, when they return home at night; and sometimes a leather thong is drawn across them, and that which adheres scraped off. The boots of those who walk through the shrubs are often incrusted with this gum.

is in danger of dying of a mortification; notwithstanding, it is soon forgotten by the sufferers. On their return, they only laugh at each other, and the next day repeat the fault for which they were punished.

During the Greek revolution, these islands were made the prison of the suspected. The families of the Fanal were sent here, to be kept in safe custody till their fate was decided in the capital; every day some unfortunate victim was taken away, and never re-appeared, yet this seemed to make little impression on the survivors. They were constantly seen in groups under some favourite trees, playing dominos, chess, or other games, and entering with as much earnestness and disputation into the chances, as if they were in a state of perfect security. Sometimes a caïque was seen approaching, and the turbaned head of a chaoush appeared over the gunwale—he landed, approached the groups of players, and laid a black handkerchief on the shoulder of one of them; the doomed man rose from his seat, followed the chaoush to the caïque, and never returned again. His place was supplied by another, and the game was continued as if nothing extraordinary had happened. The bouyancy and reckless character of the Greeks, during the perils of their revolution, was nowhere, perhaps, so displayed as on these occasions; they saw their friends daily taken from the midst of them, and knew they were led away to be strangled or decapitated, yet it seemed but little to affect the careless hilarity of the daily decreasing survivors.

Among the suspected shut up in one of these insular prisons was the venerable and learned archbishop of Mount Sinai. After the execution of the patriarch and his prelates, he hourly expected his mortal summons; yet it never affected his cheerfulness: he was engaged in a work on the ancient and modern state of Constantinople, and his only wish, unfounded then on any hope, was, that he might be allowed to live and finish it. His wishes, contrary to his expectations, were fulfilled. I left him in his Patmos, every day looking for death; and I found him, on my return to Turkey, some years after, elevated to the patriarchal throne. His suceptibility to the beauties of nature that smiled here in his prison, was not impaired by any dismal apprehensions. In his work, since published, he describes with enthusiasm the view presented from his island: "The prospect from hence," said he, "formed by the circle of lovely objects around, is inimitable on the earth; it stands like the varied representations of some grand amphitheatre, and the astonished and delighted eye, at sunset, sees the exceeding splendour of nature's scenery."

The view in our illustration is taken from the monastery of the Triades, or Trinity, in the island of Chalki. This edifice was erected by the patriarch Photios, who was named "the man of ten thousand books." He called it Zion, but its name was afterwards changed. His ten thousand books were deposited in a library: the greater part was destroyed by fire, which consumed nearly the whole edifice, and the rest by time and neglect, so that not one now remains. The present edifice, inhabited by the Caloyers, is but a wing of the original building. In the foreground, on a platform, is a kiosk, from whence is seen one of those lovely views which almost every eminence of the island presents. Attached to every monastery is such an edifice; it is kind of coffee-house, open to

strangers, in which they repose, enjoying the beauty of the scenery, and are seen with pipes, coffee, and sweetmeats by the good monks. The view from this kiosk of the Triades, comprehending Europe and Asia, is particularly eulogized and described by the archbishop. The splendid city of Constantinople rising on its seven hills, with its gilded domes and glittering minarets; the sweeping shores of Thrace; the Bithynian chain of mountains, in the midst of which Olympus raises his head, covered with eternal snows; the whole circle of islands, floating below on the bosom of the placid sea—form an unrivalled panoramic picture.

Just below lies the varied face of the island, with its shrubs and trees; a range of gigantic cypresses leads, along the ridge of a sloping hill, to an edifice on the sea-shore; this was erected by an opulent Greek tchelebi, in the palmy days of their prosperity. He was suspected, apprehended, and executed, and his splendid mansion, containing all the requisites of modern Greek luxuries, was occupied by various Franks, who left the sultry heats of the capital for the refreshing breezes of the islands. Along the shore below run the streets of the capital of Chalki, with its fleet of small-craft lying in the harbour. Among the edifices are some which present an unusual sight in these islands: On a promontory, a minaret raises its taper head; and on the hill behind, is a Turkish kisla, or barracks. When the insurrection broke out, the immunities of the islands were withdrawn, and Moslem edifices and Moslem people are now seen mixed with the hitherto exclusive Greek population.

THE MONASTERY OF ST. GEORGE OF THE PRECIPICE.

There is no saint in the Oriental calendar held in more estimation, both by Moslems and Christians, than St. George of Cappadocia. The Greeks and Armenians dedicate many churches to him, and the legends they tell and believe of him correspond with those that are current in England of its patron saint. The Orientals do not reproach their favourite, as some incredulous historians do among us, with being the son of a fuller, becoming a parasite, a bacon-merchant, and a cheat, who was torn to pieces by his townsmen for his manifold crimes and vices, in the reign of Julian the Apostate. They represent him as a Christian hero, who suffered martyrdom for his inflexible adherence to Christianity in the persecution of Diocletian, but, before that, had distinguished himself by deeds of high heroic reputation. One of them seems a version of Perseus and Andromeda; and, as in many other instances, fables of pagan mythology are appropriated by Christian saints. After various achievements against Paynims and Saracens, he came to the land of Egypt in search of new adventures. He here found a winged dragon devastating the country with his pestiferous breath, and devouring those whom he had preserved. The wise men were called together, and a compact was made with the monster, that he should be content with devouring a virgin every day. They were all eaten, except the



T. Allom. J. C. Bentley.

Monastery of St. George of the Precipice.

Princes Islands

Fisher, Son & Co. London & Fisher Son & Cie. Paris.

SISMANOGLIO MEGARO

daughter of the soldan, and her weeping friends had just led her to the sacrifice, when St. George arrived. He attacked and slew the monster, and liberated the virgin. This legend, which corresponds with that of the old English ballad, is commemorated in this church of St. George, by a picture in the portico: the saint is depicted on horseback, piercing a winged dragon with a spear, exactly as he is represented on our coins and armorial blazonry; and so he is displayed in every one of the numerous churches dedicated to him in the East.

This fable, which is a popular legend both in the East and West, is, however, explained allegorically. The dragon is the devil, represented under that form in the Apocalypse; and subduing him, and trampling him under foot, by the saint, is emblematic of the faith and fortitude of a Christian. The Greeks call St. George the Megalomartyr, and his festival is a holiday "of obligation." Constantine the Great built a church, which stood over his tomb in Palestine, and erected the first to his memory in the metropolis, where there were afterwards five more dedicated to him. Justinian, in the sixth century, introduced him into the Armenian calendar, and raised a temple to him. At the entrance into the Hellespont is a large and celebrated convent of his order, which gives his name to the strait; and the pagan appellation of Hellespont merged into the Christian one of "the Arm of St. George." He was the great patron of Christian knights, and none went to battle without first offering to him their vows.

When Richard Cœur de Lion laid siege to Acre, the saint appeared to him in a vision, and the Crusaders attributed their victories to his interference and aid. The great national council, held at Oxford in 1222, recognized him, and commanded his feast to be kept as a holiday; and in 1330, Edward III. instituted an order of knighthood to his name in England, one of the oldest in Europe, and so he has become the patron-saint of England. His festival is celebrated on the 23d of April, in the Greek church; and the English ambassador at Constantinople, as if to identify our patron-saint with that of the Greeks, gives a splendid entertainment on the same day at the British palace, where St. George is held "as the patron of arms, chivalry, and the garter."

But our saint has immunities and privileges which do not appear to be allowed to any other in the Greek calendar. At the early period of the reformation in the Oriental church, statues were everywhere torn down by the Iconoclasts, and excluded from their worship as idolatrous, though pictures were allowed to remain; adhering literally to the commandment of making "no graven images," but, by a singular anomaly of Greek refinement, venting their religious horror on wood and stone, and bowing down without scruple to paint and canvass. This distinction continues in all its strictness to the present day: the churches are profusely daubed with gaudy pictures of saints, to which profound adoration is paid, and the most extraordinary miracles are attributed; while no statue, or sculptured or graven representation, of the same persons, are tolerated: but to our saint alone an indulgence is extended. His image in some churches is formed on graven silver plates attached to a wooden block, which they affirm had miraculously escaped from the destruction of the Iconoclasts, and has peculiar faculties conferred upon it, corresponding

with the pugnacious propensities of the character whose person it represents; and to its wonder-working powers many miracles are attributed.

In the monastery of St. George, in one of the islands of the Archipelago, is a statue of this kind, which is highly serviceable to the Caloyers. If any one is indebted to the convent, and does not pay his dues—if a penitent omits to perform the penance, or violates the strict abstinence imposed upon him during the many seasons of fasting—above all, if he neglects to perform any vow made to the saint—the image immediately finds him out. It is placed on the shoulders of a blind monk, who trusts implicitly to its guidance, and walks fearlessly on without making a false step. It is in vain that the sinning defaulter tries to hide himself. The image follows him through all his windings with infallible sagacity, and, when at length he is overtaken, springs from the shoulders of his bearer to the neck of the culprit, and flogs him with unmerciful severity till he makes restitution and atonement for all his delinquencies. A French writer, who was a firm believer in the miracles wrought by the images of saints in the Latin church, in recording these absurdities of St. George, adds with great naïveté: *Les Grecs sont les plus grands imposteurs du mond.*

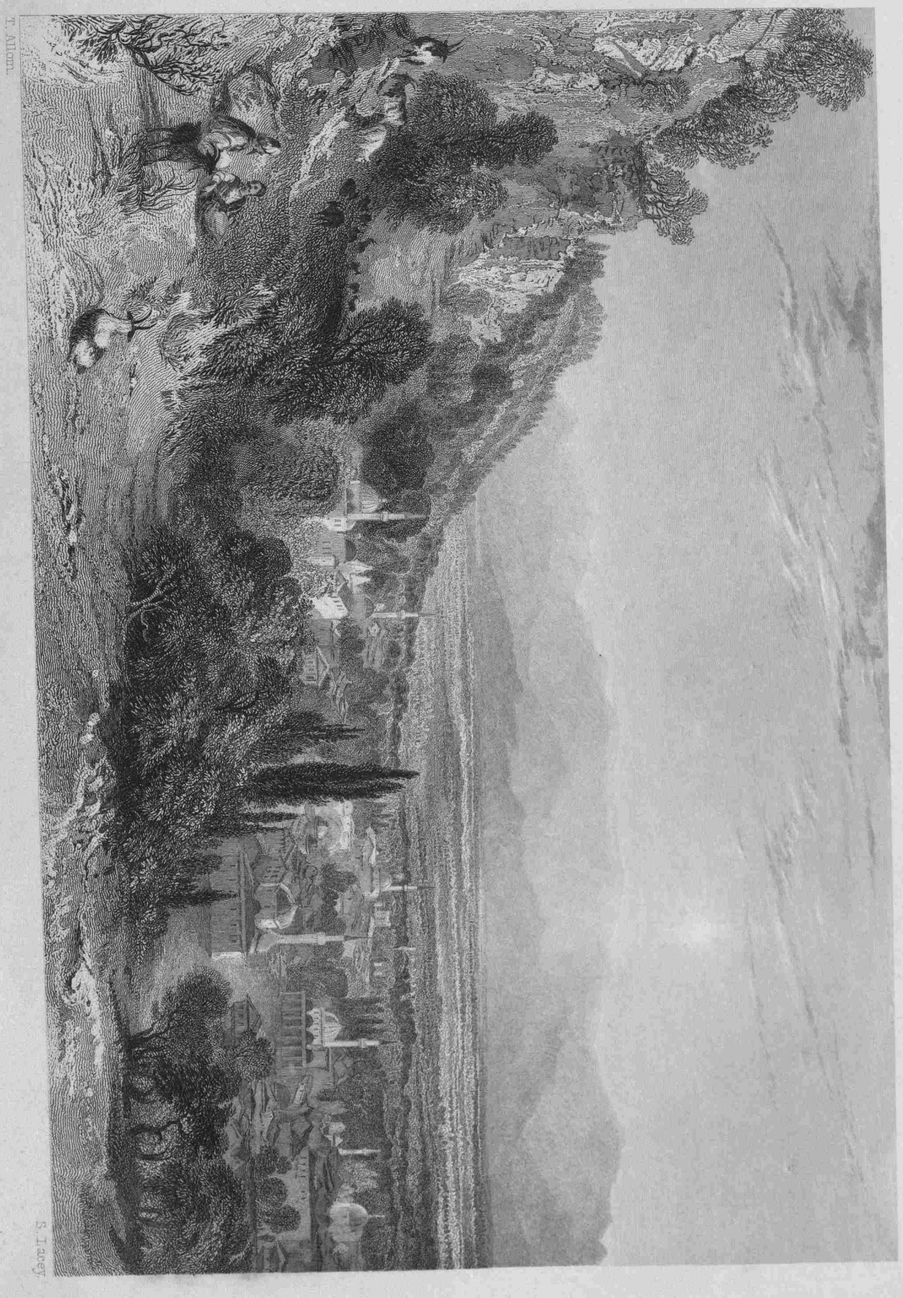
In the church of the convent is a picture highly prized as a *chef d'œuvre* of Grecian art; it represents the last day, a subject which the Greek Caloyers are fond of impressing on their people. In some, the punishments of a future state, as painted on the walls, are hardly fit to be looked at. Devils riding ploughshares, and driving them through naked bodies of men, and serpents twining round the limbs of offending women. This picture, however, is less exceptionable; it depicts the Deity on the summit, dressed in sumptuous robes, and crowned like a king, having an expanded book before him, in which the fate of every mortal is recorded: below, on one side is a garden, having various departments like the pews of a church, in each of which is enclosed some celebrated individual. In one, Abraham with Lazarus in his bosom,—in another, the penitent thief with his cross on his shoulder. Immediately below, are the extended jaws of a vast monster, into which demons are casting the souls of the condemned, among whom are all the apostates and persecutors of Christianity—Judas, Julian, and Diocletian; with sundry Turks. Among the condemned, one is surprised to see a Greek with his calpac; he had been a dragoman of the Porte, who had offended the artist, and he took this not unprecedented mode of avenging himself on his adversary.

GUZEL-HISSAR, AND THE PLAIN OF THE MEANDER.

ASIA MINOR.

The river Meander is perhaps the most celebrated of all antiquity, and has been made a generic term, in most languages, to designate a winding stream; poets and historians equally commemorate it. It rose near the ancient city of Celene, and, increased by various tributaries, it fell into the Ægean between Miletus and Priene. So tortuous was its course, that it was counted to have made 600 windings in its progress to the sea. It

SISMANOGLIO MEGARO



Engd by Sigalon, and the Column of the Meander.

Antient Ionic Manner.

Pubd. June 1st 1822 by Longman & Co. Paternoster Row.

T. Allom.

S. Tracy.

SISMANOGLIO
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afforded Dædalus the model for his labyrinth, and travellers have discovered in many parts the various accurate outlines of some of the most convoluted letters of the Greek alphabet. It was remarkable for the alterations it caused in the countries through which it wound its way—obliterating old, and adding new tracts. This was so frequent, and attended with such damage, that an indictment lay against the river; and the person who suffered was remunerated out of the tolls of the bridges which passed over it.

This constant undermining of its banks, and the fall of them into its current, was the probable cause of its devious course. The soil, obstructed in one place, was deposited in another; while the great quantity held in suspension, was suffered to fall when the waters, meeting the obstructions of the sea, no longer supported it in the current. In its mouth it formed great bars, and threw up new lands. The changes thus made were celebrated by the ancients as so many mythological and preternatural metamorphoses:—

"The magic river in its tortuous wheel
Defrauds the mariner; and where his keel
Plough'd up the pliant wave—the rustic's share
Delves in the soil, and plants his harvest there.
The moving waves to fixed furrows rise;
The sportive kid the dolphin's place supplies.
The shepherd's pipe delights the grazing sheep,
Where the hoarse sailor's voice outroared the boisterous deep."

Thus it happened that several celebrated towns, situated on its banks, are not now to be traced there. The city of Myus stood on a bay; the constant deposit of mud by the river obstructed the ingress of salt-water, and the bay was changed into an inland lake; the alluvial and marshy soil, generated by the slime, afforded a nidus to vast swarms of insects; and so Myus was infested, and called "the city of gnats." The swarms at this day are an intolerable nuisance; towards evening, the inside of tents become black with them. Myriads of winged insects cling to the poles and canvass. The torture they give is so insupportable, that the sufferers blow them up with gunpowder, and often set fire to their tents, to get rid of a plague equal to any of those of Egypt. Miletus, celebrated for its woollen manufacture and rich dyes—the birth-place of one of the seven wise men, and the capital of Ionia—was ruined by the Meander; the capricious stream removed itself from its vicinity, and, for an easy and inviting approach, prohibited ingress by depositing inaccessible mounds of mud.

The process, which for revolving centuries marked this singular river, is still going on; deposits are daily made of soft soil, and that which had been left before, hardened into firm ground. This new-created land is stretching beyond the estuary of the stream, and the promontories which marked its mouth, as its barrier against the encroaching of the sea, are now so remote from it, that they are seen distant inland hills. A judicious traveller remarks, that it is probable the land will be pushed away, to join the island of Samos, and such a change will be wrought on this coast by the caprice of the river, that "barren rocks may be enamelled with rich domains, and other cities may rise and flourish on the bounty of the Meander."

The rich valley through which this river winds its way, was formerly filled with many famous cities, and some distinguished for that luxury and effeminacy which a balmy climate and a fertile soil are apt to generate. Tralles and Alabanda sent from hence their swarms of "esurient Greeks," with their cargoes of figs and prunes, to taint the Roman citizens, already sufficiently corrupt. Notwithstanding the desolation which Turkish indolence and barbarism brought into these fertile regions, the active spirit of the ancient Greeks still seems to animate their oppressed descendants. The whole plain is seen by the traveller in the highest state of cultivation: corn, wine, and oil, the evidence and emblem of fatness and fertility, are now abundant here, as in the days of the free Greek cities,—pastures covered with sheep and oxen, fields waving with golden crops of wheat, vineyards bending under vast clusters of grape, and gardens shaded by the broad foliage of the fig, are still the prospects which present themselves.

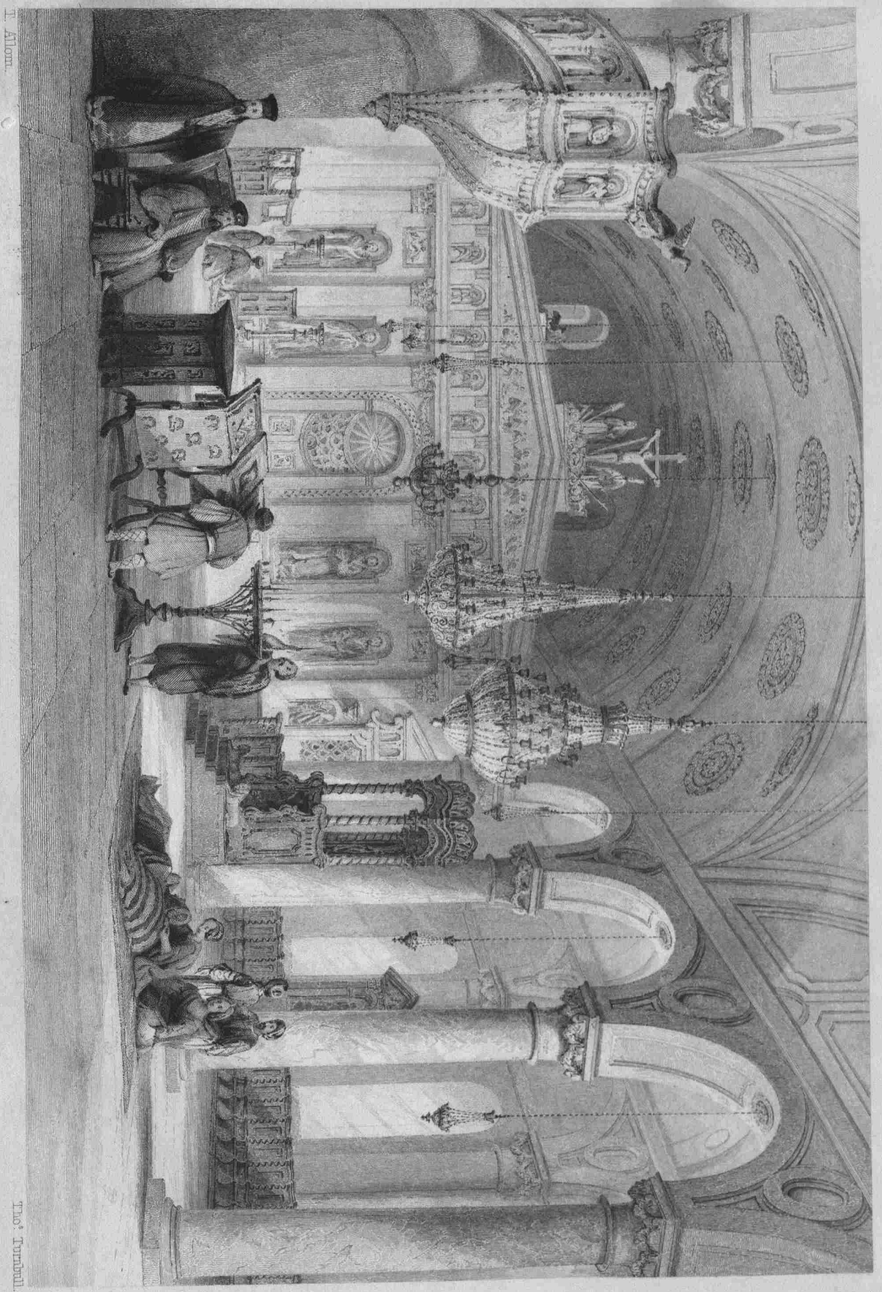
In the midst of this abundance is situated the town of Guzel-Hissar, appropriately called "the Castle of Beauty," which its name imports. It lies on a small stream, about ten miles from the Meander, and on an eminence which commands a prospect of the lovely vale through which the river winds its way. Our illustration presents a view of it, with Mount Thorax rising behind it, and the ridges of the Messogeis before it—the wooded plain of the Meander lying between, and spread out under the city. Both seem to partake of the same quality of rank vegetation. Among minarets, and domes, and houses, rise cypress, terebinth, and oriental platanus, so that the whole is a forest of mingled spires and trees; among these, myriads of turtle-doves take up their abode, and they and their progeny, in surprising numbers, covering the branches and roofs, fill the air all day long with their incessant and plaintive cooing. The town is the residence of a pasha, but its edifices have little to boast of; they are mean and ragged, and travellers complain of the caravansaries, as being more comfortless and destitute than even Turkish khans. The inhabitants feel the effects of a rank and exuberant vegetation. During the sultry months, a mal-aria is generated, highly pestilential. The plague sometimes rages with mortal malignity; and the traveller, shut up in a small and naked room of a filthy house, panting with heat and devoured with insects, rather endures any thing within, than walk abroad, and encounter the ghastly and infected objects that stalk along, and carry contagion with them through the streets.

GREEK CHURCH OF BALOUKLI,

NEAR CONSTANTINOPLE.

There is no superstition so strong in the Greek church as the efficiency ascribed to fountains, and there are no objects of veneration to which they are more fondly attached. Like their pagan ancestors, they consecrate a well to some presiding being, and ascribe to it corresponding virtues. The efficacy, however, is not of the same character. A modern Greek recognizes no Hippocrene, whose draughts inspire him with poetry; but he has





Engraved by J. Cousen, after a Drawing by T. Allom.

Church of Balouklí, near Constantinople.

Attached to the Imperial Palace of the Sultan Selim.

Pub.d by Fisher, Son & Co. Caxton Press.

Tho.s Turnbull

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MEGARO

innumerable sources of salutary waters, which, by some supernatural power coupled to it by its patron, heals diseases; and around Constantinople are many wells dedicated to different saints, which retain all the virtues of the pool of Bethesda.

Beyond the walls of the city, about half-a-mile from the Selyvria gate, approaching to the sea of Marmora, is one of the most celebrated of these fountains, which, from the earliest period of its dedication to Christianity, has been held in the highest veneration. The tradition of a miracle wrought by its waters in restoring sight to a blind man, attracted the attention of the Greek emperors, and it afterwards became the object of their peculiar care. Leo the Great, in the year 460, first erected a church over it. The emperor Justinian was returning one day from hunting, and perceived a great crowd surrounding it. He inquired into the cause, and learned that a miracle of healing had just been wrought by the waters; so, when he had finished his gorgeous temple to "the Eternal Wisdom of God," he applied the surplus of his rich materials to adorning this church. It stood for two centuries, an object of wonder and veneration, till it was shattered by an earthquake, when it was finally rebuilt by the empress Irene with more splendour than ever. Such was the sanctity and esteem in which it was held, that imperial marriages were celebrated in it, in preference to Santa Sophia, or other edifices in the city. When Simeon the Bulgarian defeated the Greeks under the walls of the city, he married his son Peter to Maria, the daughter of the emperor Lacapenus, here; and again, the nuptials of the daughter of Cantacuzene with the son of Andronicus Palæologus were celebrated in it with great pomp.

But, besides the sanctity of the place, its natural beauties present considerable attractions. The Byzantine historians describe them in glowing colours: meadows enamelled with flowers of all kinds, gardens filled with the richest fruits, groves waving with the most varied and luxuriant foliage, a balmy air breathing purity and enjoyment, and, above all, a fountain which, to use the language of the times, "the mother of God had endowed with such miraculous gifts, that every bubble that issued from it contained a remedy for every disease."

This lovely and health-giving place was the resort not only of the pious, but of all who sought recreation in rural scenes. The emperors erected a summer-residence beside the church, and the celebrated region was called "the palace and temple of the fountain."

When the Turks laid siege to the city, their principal attack was at the gate of St. Romanus, near this spot. The rude soldiers, encamped round it, destroyed its groves, dilapidated its walls, and defiled its fountain; but a traditional anecdote is told, which conferred, in the eyes of the superstitious conquerors, a character as miraculous as that which the Byzantines bestowed upon it. So sure were the infatuated Greeks of Divine assistance to repel their enemies, that they expected the angel Michael every moment to descend with a flaming sword and destroy them. When the Turks made their last successful attack, and entered the city over the body of the emperor, a priest was frying fish in a part of the edifice still standing; and when it was told him the city was taken, he replied, he could as soon believe the fried fish would return to their native element, and again resume life. To convert his incredulity, they did actually spring from the vessel into the sacred fountain beside it, where they swam about, and continue

to swim at this day. This circumstance is said to have rendered the place as miraculous in the eyes of the Moslems as the Christians; so they changed the name, to commemorate the miracle, into *Baloukli* or "the place of the fishes," into which its former appellative merged, and by which it is now known.

As this was a place held by the Greeks, from the earliest times, in great distinction, and the Turks themselves partook of the impression it caused; it was the object of their attention, when the insurrection broke out in 1821. They rushed in a body to this celebrated place, tore down what of the edifice had been suffered to remain, and attacked the unfortunate persons who had presumed to venture to celebrate their primitive festival. In this state it continued for several years, and the traveller who visited it saw a desecrated ruin, occupied only by a poor Caloyer in his tattered blue tunic, lamenting over the devastation of his sacred enclosure. The miraculous fishes, however, seemed to be the only objects that did not suffer by the sacrilege. They still might be seen darting through the water, and the countenance of the poor priest lightened up with pleasure, when he could find them out, and say, *idhoo psari afthenti*—look at these fishes, sir.

At length, when affairs became settled, and the revolution was completed and recognized, a firman was issued by the sultan, to repair all the Christian churches that had been injured, and this was among the first to which attention was directed. The former celebrity and great sanctity conferred upon it a more than usual interest; and the Russian government, as members of the Greek church, contributed to its re-erection on a more extended plan. It is surrounded by an area, in which is built a residence for the priests of the well. From hence is the approach to the church, which has a certain subterranean character, and is entered by a descent of marble steps. The interior has been finished with much care, indicating considerable anxiety to adorn such an edifice with corresponding ornaments. The walls are covered with a light and glittering coat of gold on white varnish, so as to resemble the finest porcelain China, and present a rich surface to the eye, perfectly dazzling. This effect is heightened by splendid glass lustres suspended from the ceiling, and presented by the emperor Nicholas.

Our illustration presents the church under its characteristic and usual aspect. Before the ornamented screen which separates the nave from the sanctuary, is stretched the sick brought here to be healed after the ablution of the water, by the panayia who presides over it. Another trait of Greek superstition is also displayed: at the entrance to the church is a large case, in which a number of slender tapers are deposited; every male, on coming in, purchases at this counter a taper, which he lights, and bears in his hand to a stand placed before the sanctuary. Here he sticks it on a point prepared for it, and suffers it to burn out, as a necessary part of his devotion. This ceremony is particularly practised by Greek mariners, who thus propitiate the Virgin before they sail. The Greek church, like the Latin, prescribes a formula for blessing those candles, and believe, that whenever the benediction is said over them, they have a power conferred upon them of chasing away demons and evil spirits when they are lighted.

SISMONDO MANOGLIO



Greek Church of S^t Theodore, Pergamus

Asia Minor.

T. A. Prior

T. Allom.

SISMANOGLIO
MEGARO

GREEK CHURCH OF SAINT THEODORE, PERGAMUS.

ASIA MINOR.

The Hagiography of the modern Greeks resembles, in many respects, the Mythology of their ancestors. Their saints are divided into Megalo and Micro, like the Major and Minor deities of their pagan forefathers. They attribute to them preternatural powers and miraculous gifts, the exercise of which is displayed pretty much in the same manner in both; and there are many of the same name, to each of whom the actions of all are sometimes attributed. The name of Agios Theodoros is borne by five individuals in the Greek church, who have all festivals in different months in the year; there were three edifices consecrated to them in the capital, and churches bearing their name are found in every part of the empire where a Greek community exists, to this day.

Agios Theodoros, which the church of Pergamus acknowledges, was called Stratiolites, or "the Soldier." He was born at Heraclea, and was general under Licinius, the last rival of Constantine the Great. After various acts of valour and services to the state, he was decapitated by the tyrant, in 319, for his attachment to the Christian cause. He was buried by his adherents, to be buried at Apamea, which was thence called Theodoropolis; the pilgrims visited his shrine, and fulfilled vows in "the spiritual meadow" beside it, where many miracles were performed. His personal powers did not cease with his death; like the twin-brothers, Castor and Pollux, he appeared in battle, and discomfited the enemies of his votaries. Six hundred and fifty years after his death, the wicked Johannes Ducas, by his aid obtained a signal victory. He is represented in armour, with a sword and shield consonant to his church-militant character. His effigy formed one of the twelve flammuiæ or ensigns of the empire; his shield is preserved in the church at Thebaid, in Asia; his body was brought by Dandolo from Constantinople to Venice, in 1206; but his head was claimed by another place, and deposited at Cajeta.

Other saints, of the same name, had various similar acts attributed to them, and were frequently confounded together. Theodore of Syceon in Galatia, was a prophet, and predicted that Mauricius should be emperor, which accordingly took place; and he was afterwards sent for to the imperial palace, to confer his blessing upon the new royal family. Another Theodore was particularly distinguished for his miracles. In the language of his panegyrist "he expelled devils, healed lunatics, and conferred miraculous gifts on all who touched his tomb." A fourth, seized with prophetic inspiration, and while sailing on the Nile, exclaimed "that Julian the apostate from Christianity was dead;" and his death was found to have occurred at that moment, in Persia: and so he emulated Apollonius Tyaneus in declaring the death of Domitian. The fate of the last of the name is somewhat peculiar: he lived in the era of the reformation of the Greek church, begun by Leo; he adhered rigidly to the worship of images, which was then proscribed, and

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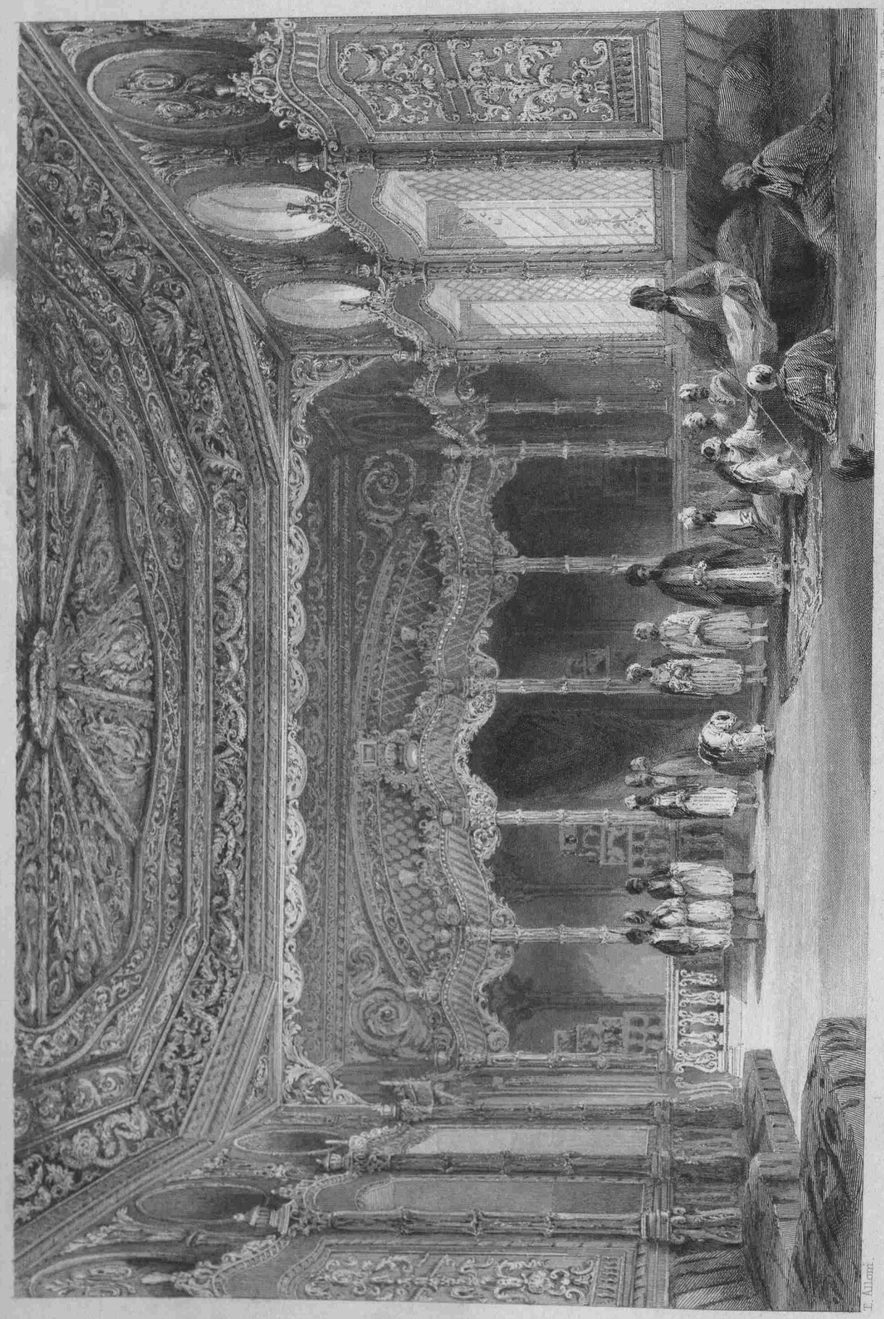
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carried them off whenever the Iconoclasts attempted to deface or destroy them. Certain Iambics were composed, in which the practice was declared superstitious and impious, and every person detected in it was seized, and a mark set upon him like Cain. The lines were indelibly inscribed on the person by puncturing them on the skin. In this way St. Theodore was stigmatized; the denunciation was tatooed on his forehead, and thence he obtained the name of Graft, or "the inscribed." He is held in great estimation by the Latin church, as a martyr to orthodoxy; but is of no repute in the Greek, which still professes a horror at image-worship.

The present church of St. Theodore at Pergamus, is a poor, mean edifice, forming a strong contrast with the noble remains of the church of St. John, beside it: yet it is the only place of Christian worship now in the city. It stands on the side of the hill of the Acropolis, and appears but the remnant of a former church. The sanctuary is the only part not altogether dilapidated, the rest being only a mud-built heap. The screen, which in all Greek churches, however humble, glitters with gilding and gaudy paint, is here so dark and dingy, that even in the glow of the sun, or the ever-lighted lamps, the figures are scarcely discernible; yet it is pleasing to find, even in this dim temple, a spark of Christianity is cherished, likely to beam into a clearer light. The poor papas of the church have formed a school under the roof, in which more than thirty children are instructed, and the bibles of the British and Foreign Society are introduced.

Among the objects presented in our illustration, is one characteristic of the saint to whom the church is dedicated. The expulsion of devils was included among the miracles performed in the name of Theodore; and in our illustration is a poor maniac waiting before the sanctuary, for the purpose, while the appointed papas are exorcising him. A belief in actual possession by evil spirits, is the dogma of the Greek church at the present day; and in many of them are seen chains and manacles passed through rings in the floor, where the unfortunate maniac is bound night and day while the process of exorcism is being gone through. In a Greek monastery on the islands, is a chapel famed for the efficacy of its prayers in this way, to which patients are sent from Constantinople, and the floor of the church, at times, was almost covered with those demoniacs chained down to the ground. During the excitement of the Greek insurrection, the priests were the particular objects of Turkish persecution; and the Caloyers of this convent were particularly proscribed. They all escaped but one, and he was anxiously preparing to fly, expecting every moment his executioners; he saw them ascending the hill, on the summit of which the convent is situated, and, as a forlorn hope, he ran into the chapel, thrust his legs and arms into the fetters, and appeared violently possessed, so that no man "could bind him, no, not with chains." The Turks entertain great respect for maniacs, whom they believe to be, when bereft of reason, in the immediate care of Allah; so they only looked compassionately on the poor man, and left the church. The Caloyer escaped, descended in the dark into a caïque, which was secretly waiting for him, and escaped finally to Russia, the great refuge of the proscribed Greeks.



Apartment in the Palace of Eyoub, the residence of Asmè Sultana.

E. W. Topham

T. Allom.

SISMANOGLIO
MUSEO

APARTMENT IN THE PALACE OF EYOUB, THE RESIDENCE OF THE ASMÉ SULTANA.

The [illegible] region of Eyoub, not far from the tomb of the Ansar, and close [illegible] the Golden Horn, is an imperial residence recalling the memory of the [illegible] who selected this quiet and delicious retreat for his sister, to which he [illegible] in pursuit of that tranquillity his gentle spirit was not doomed [illegible] the wars and conquests that disturbed his reign. It bears the impress of [illegible] and beginning to adopt European usages, his taste was [illegible] and uncompromising character of Mahmoud, he united [illegible] the new palace of the one exhibits on the shores of [illegible] of European architecture, the new palace of the other is [illegible] barbarous ; the palace is perfectly Turkish.

[illegible] the exterior, from the gaudy glare of the gilded apartments [illegible] through any open casement with an almost pastel and dazzling lustre, [illegible] sun alone, so as to repel the gazer. The reception room, or salam-[illegible] given in our illustration, is remote from the harem, from whose mystery [illegible] strangers are utterly excluded : it is entered by a close curtain or screen [illegible] door, and immediately falling behind the person who passes, and gives [illegible] and jealous precaution even to this permitted room. Here a balustrade [illegible] leaving a passage in the centre which is ascended by steps, so that [illegible] like the dais of our Gothic halls. This portion of the apartment is [illegible] ; the walls are pierced with various niches and circular recesses, [illegible] members like icicles, and recall the mind to the cloistered [illegible] churches, and, notwithstanding the bright glare, convey the [illegible] on a scale. The panels are decorated with embossed festoons, [illegible] gold on a frosted surface. The ceiling, which in a Turkish [illegible] richly ornamented, is enclosed in an octagonal moulding with [illegible] from which issue to the circumference radiating decorations, the [illegible] studded with gilded stars.

[illegible] apartment, like every other room, is entirely divested of furniture. [illegible] are cushions of a divan, like a sofa, running round all the walls, on which [illegible] elevated rank sits cross-legged, smoking a chibouque, whose long tube extends [illegible] the floor below, where it is received into a gilded vase, and ventilated by [illegible] apartment. Persons of inferior rank recline on carpets spread on the floor ; [illegible] stand the mutes and black slaves, ready to do the behests of their [illegible] person is admitted, he makes a profound salaam, nearly touching his [illegible] on which he lays his hand, and then raises it to his head as if to



APARTMENT IN THE PALACE OF EYOUB, THE RESIDENCE OF THE ASMÉ SULTANA.

In the delightful region of Eyoub, not far from the tomb of the Ansar, and close upon the waters of the Golden Horn, is an imperial residence recalling the memory of the unfortunate Selim, who selected this quiet and delicious retreat for his sister, to which he might occasionally retire in pursuit of that tranquillity his gentle spirit was not doomed to enjoy, among the perils and tumults that disturbed his reign. It bears the impress of his hand. Though inclining to and beginning to adopt European usages, his taste was still Oriental. Unlike the bold and uncompromising character of Mahmoud, he halted between two opinions; and, while the new palace of the one exhibits on the shores of the Bosphorus a noble specimen of European architecture, the new palace of the other is no improvement on Eastern barbarism; the palace is perfectly Turkish.

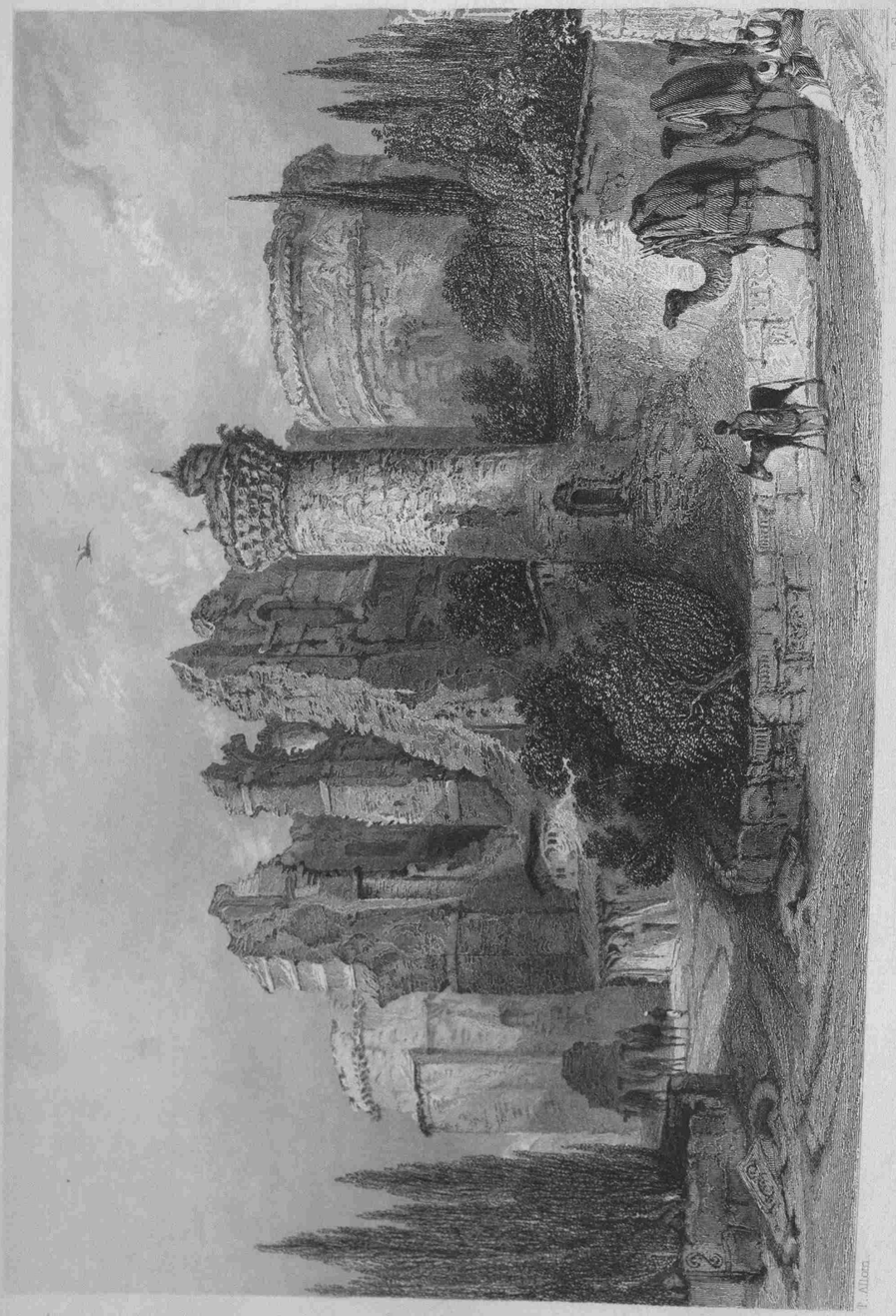
On passing along the arabesque front, the gaudy glare of the gilded apartments within are reflected through any open casement with an almost painful and dazzling lustre, particularly if the sun shines, so as to repel the gazer. The reception-room, or salaamlik, the only part given in our illustration, is remote from the harem, from whose mysterious recesses all strangers are utterly excluded: it is entered by a close curtain or screen drawn across the door, and immediately falling behind the person who passes, and gives a kind of mysterious and jealous precaution even to this permitted room. Here a balustrade of pillars runs across, leaving a passage in the centre which is ascended by steps, so that the upper end is raised like the dais of our Gothic halls. This portion of the apartment is covered over with gilding; the walls are pierced with various niches and circular recesses, ornamented with pendent members like icicles, and recall the mind to the cloistered sculpture of our old churches, and, notwithstanding the bright glare, convey the impression of gilding on a coffin. The panels are decorated with embossed festoons, glittering with burnished gold on a frosted surface. The ceiling, which in a Turkish apartment is always highly ornamented, is enclosed in an octagonal moulding with a central embossment, from which issue to the circumference radiating decorations; the ground is azure blue studded with gilded stars.

This spacious apartment, like every other room, is entirely divested of furniture. The only seats are cushions of a divan, like a sofa, running round all the walls, on which a man of elevated rank sits cross-legged, smoking a chiboque, whose long tube extends many yards on the floor below, where it is received into a gilded vase, and renovated by a kneeling attendant. Persons of inferior rank recline on carpets spread on the floor; beside the balustrade stand the mutes and black slaves, ready to do the behests of their master; and, as every person is admitted, he makes a profound salaam, nearly touching his forehead to the ground, on which he lays his hand, and then raises it to his head as if to

scatter dust upon it. Such is the general description of every salaamlik, or hall of salutation, of which this imperial one is a model.

The edifice is appropriated to the Asmé Sultana, or sister of the reigning sovereign. The former tenant, for whom it was erected by Selim, was one of whom the scandalous chronicles of Pera reported many delinquencies: she was said to be of a perverse and implacable character, very different from her gentle brother; she was in the habit of fixing her affections on every one who struck her fancy, and allowed no restraint upon her will, which it was equally fatal to refuse or comply with. It was the agreeable recreation of all classes, Turks, Rayas, and Franks, to proceed either by land or water to some of the lovely valleys opening on the Bosphorus, and pic-nic on the grass; here she used to repair, and her approach among the various groups was described to be like the appearance of some bird of prey among the feeble flocks of smaller fowl. Every man trembled, lest she should fix her ominous glance on him. A dragoman of the English mission, who possessed a comely face, one day attracted her notice: a slave notified to him that a lady wished to speak with him, and he followed her, nothing loth. When arrived at where a group of Turkish women were seated, he recognized with horror the too-well-known countenance of the sultan's sister, through the disguise with which she had covered it. After some refreshments, which were handed to him, he retired, but was followed by the slave, who intimated to him to repair, at a certain hour at night, to her palace: instead of doing so, the dragoman immediately left the city, and proceeded to Smyrna, where he concealed himself. Meantime the rage of the disappointed lady became furious: suite and pursuite were made after him by her emissaries; nor was it till another object had attracted her volatile regards, that he ventured to return to his employment; and even then he lived in considerable anxiety. Another instance occurred soon after, which justified his apprehension. A man in the humble rank of a musician, attached to a band who were occasionally sent for to play at the seraglio, attracted her notice, and was selected as the fated object of her regard; he afterwards, in some way, incurred her displeasure, and he, and the whole company to which he belonged, were sacrificed. A caïque was sent for them from the seraglio to the Princess' Islands, where they resided, and they went as usual, without apprehension; the next day the caïque returned without them, but brought back their clothes to their distracted families; it was then learned that they had been all cut to pieces for the imputed offence of one man, and their bodies cast into the sea.

The sister of Sultan Mahmoud, the Asmé Sultana, who now possesses the palace, and occasionally visits it, is the widow of an officer of high rank, and conducts herself with discretion: she regulates her domestic affairs with strict propriety, and affords a protection to her dependents, which even her terrible brother, the sultan, dared not violate. Among the young ladies of her establishment was one who, without any high degree of personal charms, had attracted the notice of Mahmoud in one of his visits, and he immediately proposed to receive her into his harem; to his astonishment, this flattering proposal was declined by the girl. She resisted his offers, and preferred an humble attachment founded on mutual affection, to all the splendour that awaited her in the



Remains of the Church of St. John, Pergamus.

Asia Minor.

SIMANOGLIO
MEGARO

imperial seraglio. The sultan, rendered only more importunate by her opposition still persisted in his proposal, but was finally and firmly rejected; and he, whose look was death, whose nod consigned 40,000 formidable Janissaries in one day to utter annihilation, was unable to overcome the reluctance of a timid girl, and dared not violate the sanctity of that protection which the Asmé Sultana had afforded her; so she was ultimately allowed to follow the bent of her own inclination, and select a lover for herself.

REMAINS OF THE CHURCH OF ST. JOHN—PERGAMUS.

ASIA MINOR.

Among the first edifices, erected by Constantine the Great to Christianity, in his new city, was one dedicated to St. John the Evangelist, whom the Greeks hold in the highest veneration, and distinguish by the appellation of "The Great Theologian." It was situated in the Hebdomum, or great plain, and was one of its most striking ornaments. In the subsequent reign of Theodosius the Great, the heart of St. John the Baptist, or, as the Greeks call him, the Prodromus, or "fore-runner" of Christ, was discovered, and the precious relic solemnly deposited in this church of his namesake by the emperor. He then directed other edifices to be built to the great theologian in the cities where his churches of the Apocalypse were founded, and one of extraordinary dimensions at Pergamus.

This church was, next to that of Santa Sophia, the best model of a Greek Christian edifice. Its remains at this day are of gigantic proportions, and afford a melancholy memorial of the vast Christian population that required so large an edifice, where now the existence of Christianity is hardly known. It stands near the great khan of the city, and rises above all the other buildings, on which it seems to look down. The length of the ruin is 225 feet, and its height about half its length. It is built of layers of Roman brick and masses of marble; and everywhere abounds in the fragments of architectural ornaments, which seem to have been drawn away from other edifices to adorn it. Two rows of granite columns still stand, dividing it into two aisles, and supporting the gallery designed for females. In the Greek church they are always separated. An Oriental feeling secludes them behind close lattices above, while men only occupy the body of the church below. The altar still stands in a semicircular recess, flanked by copolas on either side, forming a spacious area of 160 feet in circumference, crowned with domes 100 feet in height, towering far above the external walls. The doors are very lofty, fronting a spacious curve in the opposite wall, which leads to a vaulted apartment supported by a massive pillar.

The Turks entertain for the name of St. John a considerable respect and veneration. He is recognized in the koran as the son of Zacharias, and the account of him resembles that in the Gospel. His father was promised a child, and, from the age of his wife, he

doubted the fulfilment of it; as a token and punishment, he was struck dumb, and was unable to speak for three days. The Turks, who do not seem to make any distinction between the Evangelist and the Baptist, suffered this edifice to continue its Christian worship after they had overrun Asia Minor, and taken possession of this city of the Apocalypse; but on the subjugation of Constantinople, when Santa Sophia was assigned to the worship of Mahomed, this great Christian church shared its fate, and was converted into a mosque; but tradition says that a miracle caused it to be abandoned. To mark its appropriation to the Prophet, a minaret was built at one of its angles, as was done at Santa Sophia, where the muezzin ascended, and called the faithful to pray in it. In this minaret was a door which pointed to the west or setting sun, a proper orthodox aspect: when the muezzin returned next day to invite the people to morning-prayer, he could not find the door; and after an examination as to the cause of its disappearance, it was discovered that the tower had turned completely round on its base, and opposed an impenetrable wall to the entrance of the Islam priest: this was considered a plain indication of the will of Allah; so the edifice was restored to its former worship. This continued long after, till the decline and total decay of its Christian congregation; and still the semblance of it is faintly displayed. The traveller, in exploring his way through the ruins, is attracted by the light of a dim and dingy lamp, which he finds is placed before a dirty, tawdry picture of the panaya, stuck on the naked wall behind it. The poor Greek, his guide, as he passes it, first kisses it with affectionate respect, then kneels and bows his head to the ground, and offers up a short prayer to this his favourite picture. He then "goes on his way rejoicing," but never presumes to pass without this tribute of devotion to the Virgin, though he probably knows nothing of the Evangelist to whom the church was consecrated. Other parts of the building are applied to the meanest uses; a portion of it is converted into a manufacture of coarse earthen ware, and filled with heaps of mud, and rude and barbarous pottery.

As an appropriate object in our illustration, the stork is seen crowning the summit of a tower with its slender form and elongated limbs. This bird has been in all ages a never-failing inhabitant of Oriental towns, noted and celebrated for its qualities, which have conferred upon it its name; it is called in Hebrew *chesadao*, which implies "mercy or piety," and alludes to the known tenderness and attachment of the bird to its parents, whom it is reported never to desert in advanced age, but feeds and protects even at the hazard of its own safety: its emigrating qualities are noticed by the most ancient writers: Jeremiah says, "Yea, the stork in the heavens knoweth her appointed time;"* and nothing can be more striking than their appearance at the approaching period. They collect together in large detachments, and are seen wheeling about at an immense height in the air, above some lofty eminence, before their forward progress commences, like scouts sent out to reconnoitre the way; their white bodies, long-projected red legs, and curved necks turning to every point of the compass as if examining the road, give them a singular picturesque appearance, while the light, reflected from their bright colours, causes them to be distinctly seen at a great distance in the air.

* Jerem. viii. 7.

When they do depart for distant regions, their vigilance and precaution have been extolled by many writers; their leader appoints certain sentinels, to watch where they alight for repose; this they must do standing on one leg, while they hold a stone grasped in the claw of the other. If they are known to have dropped the stone, it is a presumption they have slept on their post, and are punished accordingly; when they arrive at the place of their destination, they take note of the loiterer who comes last, and he also suffers, as an example to the negligent. To the ingenious pictures of ancient writers and others, which tradition has handed down to us, the moderns have added many more.—The Psalmist says, "As for the stork, the fir-trees are her house,"* and here they build at the present day, and seem to take under their protection a multitude of small birds, who make their nests among the materials of the larger ones, and form a numerous community. It is pleasing to see the harmony and affection that subsist between them; and the sense of security the smaller evince under the protection of their larger friends. Many of these are birds of passage also, but their size, and the feebleness of their flight, seem to preclude the possibility of a long journey; yet they all disappear together, so the Turks affirm that the storks take their little friends upon their backs, and every one carries as many as he can stow between his wings. It is certain, that when the storks disappear in the night, on the next day not a small bird is to be seen left behind them. From a belief in this and similar tales, the Turks confer a sacred character on the bird; and besides their general indisposition to hurt any animal in a state of nature, they peculiarly inhibit the destruction of a stork. Whoever injures one, incurs considerable personal danger. For this feeling, there is some reasonable foundation:—the marshes abound with reptiles of all kinds, generated in immense numbers in the rank slime of the soil. They are providentially the food of the stork, and, but for their consumption in this way, would so increase as to render the country uninhabitable by man. It appears from Pliny, that their utility for this purpose was so felt, that the penalty of death was decreed against any man who destroyed a stork.

Though the bird is seen in great numbers in all Oriental towns, Pergamus seems its favourite haunt; the inhabitants feel for it a fraternal regard, call it by endearing names, and affirm their attachment is so mutual, that it follows the Moslem people into whatever part of the globe they emigrate. They erect on their houses frame-work of wood, to induce the stork to build there; the public edifices are covered with them; the mosques and their minarets are full of their nests, and on every "jutting pier, buttress, and coign of 'vantage" is seen their "procreant cradle." Below, they strut about the town with perfect familiarity, and are never disturbed by those they meet; and their tall, slender heads are seen rising among the turbans and calpacs of a crowded street. So jealous are the Turks of the friendship of this bird, that they affirm it never builds on an edifice inhabited by any but a Mussulman. It is certain they are seldom seen in the Greek and Armenian quarters; it is probable the timid Christians, from the apprehension of exciting the envy of their masters, discourage or repel the stork whenever it approaches their habitations.

* Psalm civ. 17.

MOSQUE OF SANTA SOPHIA, AND FOUNTAIN OF THE SERAGLIO.

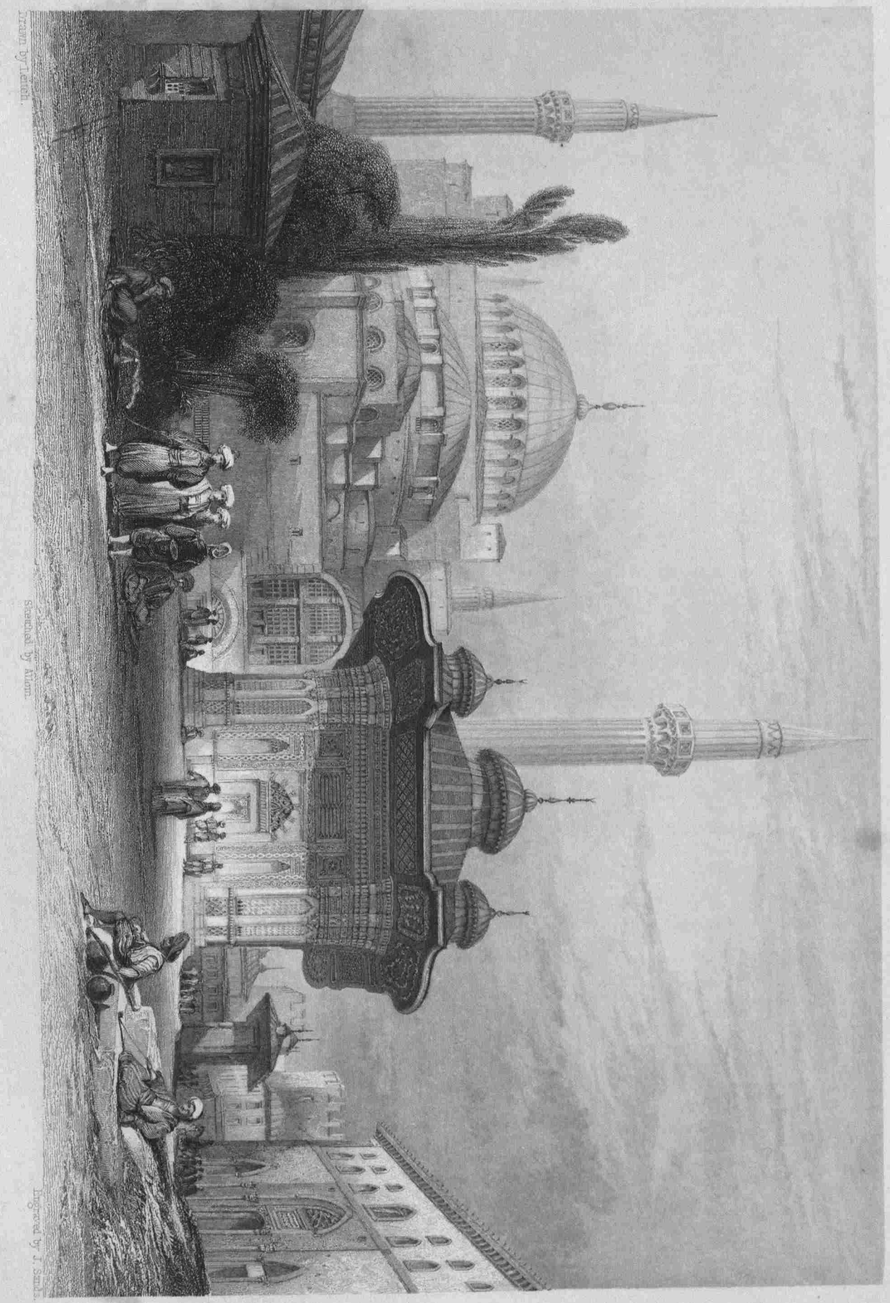
CONSTANTINOPLE.

This is another view of the same objects as were given in a former illustration; but they are presented under a different aspect. In the centre of the front is the Fountain built by Achmet, with its rich display of gilded arabesque, on a bright blue and red ground; on the left are the various edifices connected with Santa Sophia, the vast aërial dome swelling above them, and intended to represent a section of the concave firmament; and on the right is the Baba Hummayoun, or, "Sublime Porte," already described.

From this gate is seen, in perspective, descending the hill, the turreted and battlemented walls of the Seraglio gardens, running down to the harbour, and supposed to be the remains of that very ancient fortification which marked the city of Byzantium, and cut off the apex of the triangle which it occupied. The street below it is the great avenue leading from the lower parts of the city to the Seraglio, and many characteristic displays of Turkish manners are exhibited in it.

When an audience is granted by the sultan to a Frank ambassador, it is notified to him by the dragoman, and a very early hour is appointed for the purpose. Horses, richly caparisoned, are sent to convey him and his suite; and, before light in the morning, if it be not in summer, they mount in their grandest costumes. As all the Frank ministers reside in Pera, they have the harbour to cross, so they clatter down the steep and rugged streets leading to the water, at the imminent hazard of breaking their limbs, and display any thing but a grand and dignified procession. Having passed the harbour, they are received in a small mean coffee-house on the water-edge, where pipes and coffee are presented, after which they resume their march on fresh horses. There stands a great tree, at the point where some streets meet; here the cortege are directed to halt, and here they are condemned to wait till the grand vizir, and other functionaries, are pleased to issue from his bureau, in the Downing-street of Constantinople. The contemptuous manner in which infidel ministers were formerly treated, here began to display itself. Instead of the respect with which the representative of a brother sovereign ought to be received, he was kept standing in an open, dirty street, sometimes under heavy rain, for an hour or more, without the slightest attention shown, or notice taken of him, except being stared, at or called opprobrious names, muttered by some fanatic Turk as he passed by. At length the vizir was seen slowly moving down from his office; and it was supposed that he would courteously greet the expected ambassador, and apologize for his delay:—but no—he passed on with the most imperturbable gravity; not even condescending to look at the ambassador, or seeming to know that he and his suite were not part of the vulgar crowd. They were then permitted to move on, and follow, at an humble distance, the vizir up this





Mosque of St. Sophia, & Fountain of the Seraglio

street, till they entered the Baba Hummayoun; and here commenced a new series of degradations, which have been already noticed. These barbarisms, however, are now passing away, and, among other ameliorations of Turkish manners, the sultan receives the representatives of his brother sovereigns in a more becoming manner.

As the houses in the street overlook the gardens of the Seraglio, strangers, who dared not enter, are led, by an idle and dangerous curiosity, sometimes to attempt to overlook the walls of the sacred enclosure, and see what is passing on the other side; and stories are related of persons sacrificed to the perilous effort. Some even who had no such object in view, have fallen victims to the jealousy of the harem. On one occasion, the friend of an Armenian merchant, who had a house here, brought a telescope, to examine the distant objects on the other side of the sea of Marmora: unfortunately the view extended across the gardens, and, while he was intently engaged in tracing the declivities of Mount Olympus, the sultan passed below, and caught with his eye the glitter of the glass of the telescope. Two chaoueshes were instantly despatched, who entered the house, and the unfortunate man found himself seized behind; and, before he had time to take the fatal instrument from his eye, a bowstring was put round his neck, and he was strangled at the window, in view of the sultan, who, it is said, waited below to assure himself of the execution.

But this street witnessed a still more terrible display of Turkish vengeance. After the awful destruction of the Janissaries at the Etmeidan, they were everywhere hunted down like wild beasts through the city. Sometimes they were killed wherever they were overtaken, and their bodies suffered to remain weltering on the spot. Sometimes they were brought to some enclosure, where they were kept till a number was collected together, when armed men rushed among them, and they were destroyed in a mass. Some of them were dragged into this street from the neighbouring ones, as it was the great avenue leading to the Seraglio, and there sacrificed as a grateful offering to the sultan. Their heads were cut off, their trunks were drawn up at each side of the street, and for three days, the appointed time for executed bodies to remain so exposed, he passed up and down between this Oriental display of headless men, lining the street to do the sovereign honour; thus realizing, only a few years since, in a European capital, the horrid exhibitions in which a Bajazet or a Tamerlane delighted, centuries ago.

Along the wall near the great gate was the favourite spot selected for the suspension of those trophies which marked the triumph of Islamism over Christianity. On every victory obtained during their European wars, the standards taken from Germans, Russians, Hungarians, and other powers, were displayed here; and more recently the captive flags of the Greeks were constantly seen fluttering, in an inverted position, over heaps of ears and noses which were piled below. Among them were several on which was depicted the cross, and various representations of Christian events, but particularly the resurrection which was labelled "Anastasis," intended to be emblematic of their political resurrection. But of all the standards, that of Ipsera was the most interesting. After a gallant and almost incredible defence of this little island against the Turkish fleet, which surrounded it on all sides, and poured in numerous troops at every point, these

few brave defenders were compelled to take refuge in their last fortress. Here they displayed their flag inscribed with their determination to die, and their actions coincided with the inscription. The Turks were permitted without much opposition to enter the fortress, and, when it was filled with the crowd, the whole was blown into the air. The last remnant of the Ipsariots, with an equal number of Turks, perished in one indiscriminate carnage. The broad flag which had floated over the self-devoted fortress, was brought in triumph, and suspended on this wall. It was of large size, and inscribed ΗΛΑΗΘΤ, the Greek anagram of "Death or Freedom;" and while the passenger "contemplated its scorched and torn remnants hanging over the mutilated remains of the brave spirits who unfurled it, it forcibly recalled to his mind that desperate devotion which in all ages distinguished the Greeks."

PASS AND WATERFALL IN THE BALKAN MOUNTAINS.

This celebrated chain presents continually to the traveller a succession of objects sometimes minute and picturesque, sometimes vast and sublime. In the recesses between the high ridges, the scenery is rural and pastoral, equalling that of Arcadia; on the summits of the mountains, all seems thunder-splintered rocks and riven precipices, where the ear is stunned with the roar of cataracts, as the eye is astonished and the senses are appalled by the vast chasms through which they rush. The Balkans are seldom seen covered with snows, and the waters are rarely arrested by ice. At no season is observed, as in the Alps, frost-suspended waterfalls,

"Whose idle torrents only seem to roar;"

but the sound of the bursting cataract never ceases, and the mountain-streams, fed by continued showers, do not depend on the solution of snows, but are always tumbling down the steeps and rushing through the ravines.

The beautiful waterfall given in our illustration, occurs in the pass by Bazaar Jik, not far from the village of Yenikui, half way up the mountain-side. In several parts of this pass, the vegetation is extremely luxuriant. Sometimes vast forest-trees are seen rising from the depths of chasms, and shooting their giant trunks, as they struggle up for light and air, till they reach the summit, and then, and not till then, expanding their noble foliage; while the eye of the traveller, looking down into the chasm from which they issue, is lost in the immensity of the depth, and cannot trace the vast stems of the trees to the ground. Sometimes the vegetation is of a very different character: the mountains are celebrated for the abundance of plants and shrubs used in dyeing, and parties set out every year, in the season, from Adrianople, Philopopoli, and other towns, to collect them. Nothing can then surpass the rich and glowing hue which clothes the surface. The deep crimson of the sumachs, with the varying colours of yellow, brown, purple, and the dark tints of the overhanging evergreens, give a beautiful variety, exceeding perhaps that of any other region on the surface of the earth.





Drawn from nature by F. Lervé. Engraved by E. Benjamin.

Pass and Waterfall in the Balkan Mountains

Fisher, Son & Co. London & Paris 1840 Tasker Paris.

The City of Thyatira.

S. Fisher.

T. Allom.

SISMANOGLIO
MEGARO

CITY OF THYATIRA.

The notice of Thyatira in profane history is brief. It is enumerated as one of the cities of Lydia, but not distinguished by any circumstances that would confer upon it celebrity among the Greek free cities of this region. When the all-conquering Romans possessed themselves of Asia, it fell under their power, and is mentioned by their historians. Livy says, Antiochus collected his forces at Thyatira, when he marched against their invading legions; he was defeated at Magnesia, and Thyatira with all the surrounding territories merged into a Roman province.

When Christianity began to expand itself, the inhabitants of this place early evinced a disposition to embrace its new doctrines. St. Paul, in his travels in Greece, met at Philippi a woman of Thyatira; she was concerned in the sale of purple, either the dye or the dyed cloth, for which the region in which her city was situated was then famous. It was extracted from the shell-fish abounding on the sea-coasts, and was in extensive demand as an article of commerce, used on various important occasions. It was selected by the Jews for the curtains of the tabernacle and the robes of the priests. Among Gentiles, the Chaldeans clothed their idols, and the Persians their great men, in purple; for Daniel was honoured with a robe of that colour when interpreting Belshazzar's dream, and Mordecai was arrayed in it when he was raised to the rank of minister of state. Among the Romans, it was the hue most precious, and distinguished their kings and emperors from the time of Tullus Hostilius to Augustus Cæsar. It marked the difference between the patrician and the knight, the youth and the child; the temples of the gods, and the triumphs of mortals, were adorned with it. It was the colour most prized and honoured both in the East and the West of the ancient world.

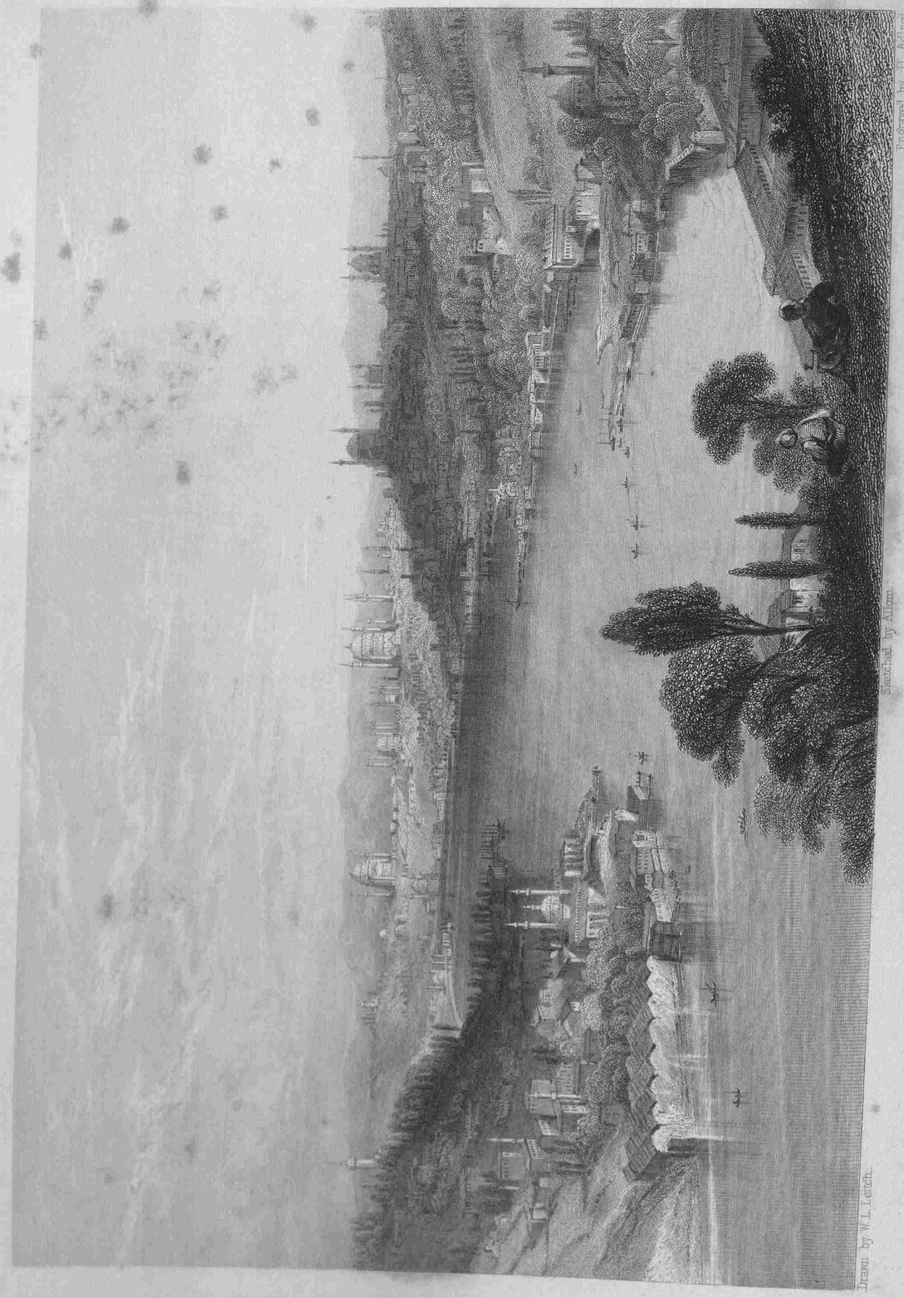
Lydia, the vender of this precious dye in Europe, which was imported from her own country, when she heard Paul expound the doctrines of Christ, at once embraced them. She was baptized by the apostle, who, at her entreaty, made her house his abode while he remained at Philippi. It is probable that this circumstance may have facilitated the reception of the gospel at Thyatira among the friends and commercial connexions of Lydia. A congregation was immediately after formed there, and the fourth church of the Apocalypse established. It was eulogized by the Evangelist for the good works of the new converts; their charity, their patience, their service in God's law, and all characters by which the primitive Christians were distinguished; but these high qualities were alloyed by the frailties of a corrupt nature, from which not even the purest Christian state was exempt. A woman named Jezebel, or whose character resembled that infamous one of the Old Testament, influenced and seduced them to evil; and, to reclaim them from their sinful practices, St. John sent them a solemn warning in his divine epistle to the Asiatic churches; but it does not appear with what success, for no further notice

is found of the city, and its fate is involved in impenetrable obscurity. Its very site was lost in oblivion, and it was not till about a century and a half since, that travellers set out from Smyrna to ascertain its locality. At a Turkish village some inscriptions were discovered, on one of which was found the words ΚΡΑΤΙΣΤΗ ΘΥΑΤΕΙΡΗΝΩΝ ΒΟΥΛΗ, which seemed to decide the situation of the ancient town; its modern Turkish name is "Akhissar," or the White Castle.

The town is approached by a long avenue of cypress and poplars, through the vistas of which, the domes and minarets of the mosques are seen shooting up. The background is closed by an amphitheatre of hills, circling the rich plain on which the city stands. On entering it a busy scene presents itself, forming a strong and pleasing contrast to what the mind anticipates in this obscure church of the Apocalypse. Stores, merchant shops, and a busy crowd bustling through them, give it the appearance of a thronged and opulent mart, such as perhaps Thyatira once was, when purple was its staple commodity. It still carries on an extensive trade in cotton wool, and is still famous for the *milesia vellera fucata*, which formerly conferred celebrity upon its neighbouring city.

The present population of Ak Hissar amounts to between six and seven thousand inhabitants, of whom 1,500 are Christians of the Greek and Armenian churches, which have each respectively a place of worship. That of the Greeks is very mean, and the earth and numerous graves have so accumulated about it, that it seems half buried, and is approached by a descent of many steps. This process seems to have gone on, so as to obliterate the former Christian edifices which stood here. There exist no traces of them above ground, but in excavating different places, the remains of masonry, to a considerable extent, are discovered, having once, according to tradition, formed the foundation of Christian churches. Shafts of mutilated columns are often found obtruding above the soil in cemeteries and other places—all that exist of buildings once standing on the surface. It is probable that many of these marked fanes dedicated to Diana, whose worship was very extensive in Asia, and not confined to Ephesus; she appears to have been the tutelar deity of Thyatira also, and several inscriptions intimate the extent of her influence and the devotion of her worshippers, till both yielded to a superior power, and the visionary train of heathen deities vanished before the light of the gospel.

Among the very agreeable accessories of this place, is the abundance of pure water with which it is supplied; perennial streams run down from the hills by which it is surrounded, and, meandering through the more level ground, and imparting freshness and fertility to the meadows and gardens of its environs, they enter the city, conducted by various courses formed for the purpose. This fluid, essential to the Osmanli, both as a natural and religious want, they prize and cherish so dearly, that expedients are used to collect it, where it is available. At Ak Hissar they have taken more than common care; they have constructed aqueducts consisting of more than 3000 pipes, from whence the water issues in various channels through the streets, so that the air in the heats of summer is constantly refreshed by the gushing streams, and the ear soothed by the gurgling sound. This water is remarkable for its salutary qualities; it is cool, sweet,



Constantinople, from the Heights above Eyoub.

Drawn by W. L. Leitch. Sketched by Allom. Engraved by H. Adlard

Fisher, Son & Co. London & Paris.

SMITHSONIAN LIBRARIES MEGARO

limpid, very grateful to the taste, and light of digestion to the stomach. The country about the town is rich and fertile to a high degree, and the air remarkable for its purity, fragrance, and salubrity: it has all those qualities which the bounty of nature has conferred on the lovely plains of Asia Minor, and has invited a larger population than is usually found in these beautiful but now desolate regions.

It is marked, however, by Oriental circumstances revolting to European feelings. It is surrounded by cemeteries more numerous than those found near such larger cities. Attracted, perhaps, by the odour of these charnel-houses, vultures abound here; instead of the cooing of doves which marks Philadelphia, or the crepitation of the stork's bill which distinguishes Pergamus, the scream of this ravenous and unclean bird is the sound most frequently heard; flocks are constantly seen wheeling round in the air, or lighting by the road-side, covering the fields, and so tame as quite to disregard the approach of a passenger. It is this characteristic of the town which is presented in our illustration—one of its cemeteries strewn over with shafts and mouldings of former buildings now laid to mark the graves, and vultures flapping their wings over the corpse interred below.

CONSTANTINOPLE FROM THE HEIGHTS ABOVE EYOUB.

This view of the city is a companion for a former. The one presented it as it appears from the mouth of the Golden Horn, the other from its head; and it displays many objects of interest on both sides of a beautiful expanse of water, whose visible circumference may be estimated at 20 miles; the length of the whole harbour being about 15 miles, and its general breadth from 8 to 10 furlongs.

Where the Cydaris and Barbyses discharge themselves into it, the slime and mud carried down by the stream are deposited; and it forms a flat alluvial soil, where extensive manufactories of pottery have been established. As this is in the vicinity of a royal kiosk, it has obtained the name of the Tuileries, for the same reason as the French called their palace—because it was built where a manufactory of tiles had been established. The deposit continues to fill up the harbour, and it is necessary to mark the new-formed shoals, for the direction of vessels, by stakes stuck in the mud, so that this part of the harbour exhibits a curious spectacle of a labyrinth of palisades.

Opposite these, on the northern shore, is the "Yelan Serai" or Palace of the Serpent forming an imperial residence. Many fantastic reasons are assigned for this name by the Turks, and stories told similar to that of the Kiz-Koulesi. But the simple reason seems to be, that the soil in this place abounds with these reptiles; and they so infested the palace that they were found coiled up on divans, and it was necessary to inspect every

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couch and seat before it could be occupied; the kiosk has, therefore, been abandoned to decay. Though serpents seem now less numerous than formerly in this place, the deleterious character of it is not lessened. The mal-aria generated, spreads a venomous effluvia, as fatal as that of vipers; this is evinced on the residents. The barrack of the "kombaragees," or bombardiers, who rendered such signal service to the sultan in extirpating the Janissaries, is not far from it, and their sallow and sickly aspect exhibits proof that health is assailed by an effluvia as mortal as the serpent's breath.

Next in succession is the "Guiumuch Hané," or Silver Foundery, from whence the prepared metal is brought to the Tarap Hané in the outer court of the seraglio to be stamped. There is no copper coin in circulation in Turkey; but silver is debased so as to become a more worthless metal. The coins of this imitation formerly were the asper, parasi, beslik, and olik; they have become extinct except the parasi, and another, formerly unknown, introduced the piaster and its several denominations. The parasi is a minute coin, so very small and light, that it can only be taken up by the tip of a wet finger. Every shopkeeper has a board secured by a ledge and running to a point, on which the paras are reckoned, and then spouted into a canvass bag. At the present rate of exchange, this apparently silver coin is less than one third of a farthing, and, as all money is reckoned by it, a stranger is startled to see his baccul's or huckster's bills amount to 10,000 paras. Turkish coins contain no representation of the head of the sovereign, but give his name and title, the place where they were struck, the date and year of the sovereign's reign; the inscription on the present, coin is—"Sultan Mahmoud ibn Sultan Abdul Hamed el Sultan ibn el Sultan," that is, Sultan Mahmoud, the son of Sultan Abdul Hamed Khan, himself a sultan, and son of a sultan;" on the reverse is—"Sultan alberim vehaka nul bahrim sarb fi Constantami," that is, "Sultan, conqueror of the world, sovereign of men, struck at Constantinople." All this is generally expressed by a convoluted cipher, called nizam. Three cities in the empire are allowed to coin, beside the capital; Adrianople, Smyrna, and Cairo.

This part of the harbour opens into a deep valley, ascending up to the high grounds on which stands the elevated village, called by the Turks Tatavola, and by the Greeks, Aya Demetri. Small streams, running down the sides of the hills, carry with them all kinds of offal, and the deposit below is sometimes so enormous that the whole surface becomes a most foul and putrid mass, the fomes of contagion, from whence it periodically expands itself over the city. So tremendous was the miasma generated on one occasion, that 1000 persons were brought out to be buried every day through the Top-Kapousi gate. It is in such places that the plague is never extinguished, but remains always slumbering, till some circumstance calls it into activity. But a still more dreadful calamity issued from this valley. It is supposed to be the avenue through which the Turkish fleet was conveyed into the harbour. Ascending from the Bosphorus by a corresponding valley on the other side, and climbing on machines the eminence between, the Greeks, secure as they thought themselves by closing the mouth of the harbour, were astonished to see the enemy's fleet issue from the side of the hill, and ride directly under their walls. This decided the fate of the city—paralyzed by terror and despair, they made from that moment a feeble resistance.

The next object that presents itself is the village of Hasskui, the favourite residence of the Jews. It is computed, that there are 50,000 of these people living here, and in other districts, in or near the capital. They have a cemetery in this place, of considerable extent; and though the dead are assigned a residence on a healthful, breezy eminence, decorated with sculptured tombs and monuments of marble, inscribed with epitaphs in high relief, the abodes of the living are even more wretched than in any other place. They inhabit a valley shut out from the winds of the north by a high ridge of hills, and open to the sultry heat of the south; while the pestilential effluvia arising from the vegetable decomposition of the marsh, the suffocating smoke of brick and tile kilns, and the metallic vapours of the silver foundery, form the atmosphere they breathe. Their own habits are singularly dirty, and the streets are filled with putrid water stagnating into offensive pools, without any current of air to disperse the foul accumulation of gases in the atmosphere. They are a prey, therefore, to all the diseases resulting from such a combination of evils. Their houses are small, low, damp, dark, and unventilated; yet they contain a crowded population. The women living in such abodes are generally a deterioriated race. They marry at an early age, and bring forth children, diminutive, pale, bloated, and rickety. On every Saturday, their day of rest, they are seen swarming about the open doors, to breathe, as it were, a pure air; and a passing stranger is astonished at so wretched a population. The adult males are distinguished by dirty ragged garments. Small mean hats, bound round with a coarse cross-bar cotton handkerchief; trousers which scarcely reach to the leg, exposing stockings full of holes. The people here, like the Ephraimites, seem doomed to a sibboleth—a pronunciation so imperfect, that they are scarcely understood in any language they attempt to speak. They snatch with avidity at things rejected by others as unfit to be used. Their soiled ragged clothes are the refuse of other men's dress; and their food, whatever withered vegetables or stale meat are cast away as improper for human consumption. They exercise all callings by which money can be made, and make no exception to the vilest; but particularly delight in the sale of old clothes, a propensity which seems to mark them in every country where they are scattered. Such are the characteristics which distinguish this people in whatever district they are established, forming a striking contrast with all about them, and evincing the indelible impression of a peculiar nation. Above Hasskui is the village of Halish-oglon, inhabited by Armenians; and while these robust, comely, healthy, and well-dressed people breathe the pure air in fine spacious houses above, the miserable Jew is thrust down below, grovelling in dirt, disease, and misery.

Near this is a mosque, distinguished by an extraordinary circumstance. The minarets attached to every other, are always seen of a pure white, and carefully kept so, particularly those of Imperial edifices: but the minaret here is red, and displays the only one so coloured, perhaps, in the Turkish empire. The reason assigned for it is characteristic of a Turk. When Constantinople was beseiged by Bajazet, a desperate conflict took place in this valley, and the effusion of blood was so great from the slaughter of the Greeks, that it rose to the height of the minaret; and when it subsided,

it left its own colour upon the tower, which it has ever since retained in memory of the event.

The palace of the "Tersana emini," or master of the arsenal, next comes in view and the extensive and noble establishment over which he presides. The stores, docks, and other edifices connected with it, extend for nearly a mile and a half along the shores of the harbour. They are constructed of solid masonry, and contain rope-yards, and an hospital: 500 labourers, and the same number of slaves in chains, condemned for various offences, are daily at work there. The forests near the Black Sea furnish an inexhaustible supply of timber; hemp for cordage, and metal for ordinance, are ready in abundance in the neighbouring shores of Russia. Should any cause interrupt the communication, and render these resources unavailable, supplies of all kinds are found within the limits of the Ottoman empire. Negroponte sends pitch, tar, and rosin; Samsoun, hemp; Gallipoli and Salonichi, gunpowder. With these materials the Turks launch the largest ships in the world; but, manned by inferior crews, they are weak and worthless. They are seen riding before the arsenal, and among them the Mahmoud, supposed to be the largest vessel of war ever built. She is 223 feet long, is pierced for 140 guns, some of her carronades carry sixty-pound balls, and her burden is 3,934 tons. During the Greek war, these vast machines suffered severely from the small-craft of their more skilful and active enemies; and such was the terror their brulots inspired, that the Turks did not consider their ships safe, even within the protection of their harbours. Each of them, therefore, was insulated by a pile of stakes, to which were moored rafts, where sentinels kept watch night and day, warning off even the smallest caïque that approached. They were supplied with heaps of stones, piled on the rafts like cannon-balls, and pelted without mercy every incautious straggler that came within the reach of their missiles.

On the water's edge, raised on piles, is seen the elegant edifice of the "Divan Hané," or Council Chamber of the Admiralty. It is a light and airy specimen of Oriental architecture, of which the Turks are vain. It was built by two ingenious Greek architects, who soon after disappeared. It was said they were put to death by their employers, lest they should build another to rival it. Besides, it is the "Caïque Hané," or Arsenal of the Sultan's Barges: and near this, the quarters of "Galiongees," or Marines. These soldiers of the fleet are distinguished by the richness and gaiety of their dress, and by the assumption and insolence of their demeanour.

In the rear of the arsenal appears the tower of Galata, shooting up its tall spire above the hills, that its vigilant sentinel should command a view of whatever fire may burst out, and its beacon-drum may be heard far and near, whenever it announces one to the Bektchi, who, with his iron-shod pole stamping on the pavement below, alarms the sleepy inhabitants. From hence the sweep of the shore gives to the water the appearance of a lake, and the peninsula of Constantinople seems joined to that of Pera. Along the horizon are seen the Imperial mosques, crowning the seven hills; Santa Sophia impending over the gardens and koisks of the seraglio; the mosque of Achmet distinguished by its six minarets; Bajazet; the vast Sulimanie apparently as large as the hill on which it stands; Ozmanie, Mahomet II., and Selim.

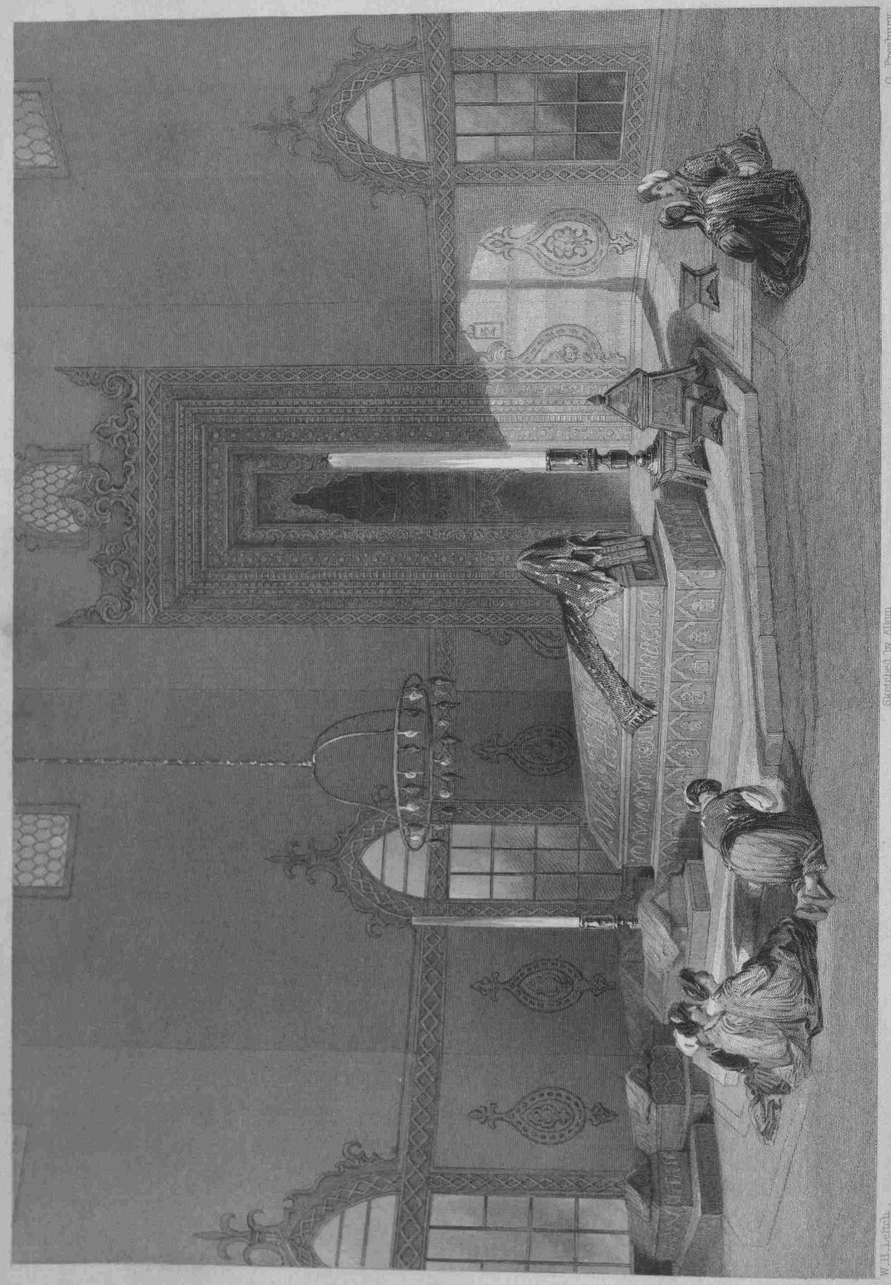
Returning by the harbour along the water's edge, the various objects of the city come in view. The Yeni Djami, close on the shore, erected by the piety of the Sultana Valadi, mother of the reigning sovereign, from the dower settled on her, not to purchase pins as in Europe, but paponches or sandals, and hence the edifice is called the "Mosque of the Slipper." Next the district called "Istambol dichare," or exterior quarter, comes in view. This is the alluvial portion, lying between the walls and the water, and formed by the deposits of charcoal, ashes, and various heaps of dirt brought from the higher grounds by the many little rills which trickle down. It is a black, muddy stratum, seldom exceeding forty or fifty yards in breadth, but extending the length of a quarter of a mile The streets formed on it are narrow, wet, and dirty, but far more populous than any other part of the city. Various iskelli, or slips, project into the water, whence passengers pass from side to side. It is the inlet for all foreign merchandise brought by Frank ships to the harbour. Tobacco, oil, wood, flour, green and dried fruits, are stored in various warehouses. Here, too, is the great depôt for gunpowder, which lies among wooden houses, with oil, charcoal, and other inflammable substances, where the crowded population are all smoking, and casting about the red embers of their chiboques, originating some of those tremendous conflagrations, which have at different times devastated the city.

It is here the Emirs reside, who are supposed to be the descendants of Fatimah, the daughter of Mahomet. They are endued by the Prophet with the faculty of healing all diseases by praying, breathing, and touching, but particularly erysipelas and eruptive distempers. They are allowed by the Porte a tahim, or a certain quantity of provisions for their maintenance, on the condition of dispensing their gift of the healing art to the people; and the patient is enjoined to give them for every cure a fee of five paras, something less than a farthing. They are distinguished by green turbans and a tebsib, or "chaplet of beads," on which they count their prayers for the recovery of their patients. Their mode of cure is simple. They are found standing in the streets; and when a diseased man distinguishes the green turban among the crowd, he approaches with reverence. The emir lays his thumb on the side of his nose, breathes upon his forehead, utters a short prayer, and the cure is effected in five minutes. A belief in the efficacy of touch and prayer, in healing disease, is universal among the Christian and Jewish, as well as the Islam population of Constantinople, and constantly resorted to.

The Fanal, or celebrated Greek quarter, now succeeds. It is so called from a "phanar," or light-house, which illumined the gate, and was assigned exclusively to the Christians, on the capture of Constantinople. Here is the residence of the patriarch, and here the venerable head of the Oriental church was hanged over his own gate-way, when the Greek insurrection commenced in the province, and hence his lifeless body was dragged through filth and mud with gratuitous insult by the Jews, and cast into the water. Here also is the metropolitan church, conferred by Mahomet II. on the Christians, when the Moslem took possession of Santa Sophia. Among the reliques which confer interest and

value to this edifice, is the actual pillar to which our Saviour was bound when he was scourged, and the chair inlaid with mother-of-pearl, from which Chrysostom, with "the golden mouth," delivered those eloquent homilies, which have been handed down to us in fourteen folio volumes. Here reside the seven princes of the Greek nation, which formerly filled the office of hospodars of Wallachia and Moldavia, once the proud and the powerful, but now steeped in misery and humiliation. The streets of this celebrated district are dark and dirty; the houses, mean and neglected. During the tempest of the revolution they were entirely sacked by the Turkish mob, the property of their inhabitants confiscated by the government, the princely population strangled or exiled; and the Fanariotes, once composing a noble and opulent community of 40,000 persons, are now confined to half the number, and that half reduced to the most abject poverty.

After the Fanal succeeds the district of Blacherne, where the wall, which runs from sea to sea, meets the harbour, and impends over it with its lofty battlements. From hence it reaches to Eyoub, and that singular factory is seen on the water's edge, so peculiar to the present state of Turkey. A distinguishing characteristic of the turban was a small red cap, called a fez, which covered the crown, and round which the turban was wound. When this ponderous head-dress was laid aside by the sultan, the fez was retained, as a remnant of Orientalism, but as its circumference was less than that of a saucer, its border was enlarged till it reached the ears, and it became the adopted and distinguishing covering of the head under the new regime. It was originally manufactured at Tunis, and cost the government such immense sums, that the sultan resolved to establish a manufactory of it at home, and extensive edifices were erected for the purpose. A number of African workmen were invited, and they succeeded in every thing except the vivid colour, the preparation of which was kept a profound secret at Tunis. At length the process was discovered by an intelligent and enterprising Armenian; and the establishment, now complete in all its parts, exceeds, perhaps, that of any in Europe. Nearly one thousand females, of all persuasions, Raya as well as Turk, assemble here, and receive the wool weighed out to them. This they knit into caps of the prescribed form, and then return them. They are next subject to a process of fulling, and teazel heads, to raise the knap, then to clipping with shears, and finally pressed under a screw, till at length the texture becomes so dense as to obliterate all trace of knitting, and appears like the finest broad cloth. When it has attained this state, it is dyed by the newly-discovered process, and assumes a hue of rich dark scarlet or crimson. The altered shape of the cap is now a cylinder with a flat top, from the centre of which a thrum of purple silk-thread depends, encircled by a piece of crumpled white paper, which is always suffered to remain as part of the ornament. This, which resembles the undignified red night-cap of Europe, drawn down about the ears, is the regulation cap, which the sultan presented to all his subjects as the first reformation in Oriental dress, and which he wore himself as an example to others: but it is a miserable substitute for his splendid turban. The demand for it, however, is so great, that 180,000 are here annually manufactured, and sent to all parts of the empire. They impress it with the sultan's cipher, and thus designate it as of imperial manufacture.



Mausoleum of Sultan Mahmoud, Brusa.

Asia Minor.

Sketched by Allom.

O. Pearbury

W. H. Lynch.

SISWANTO MEGA MANOGLIO GARO

MAUSOLEUM OF SULTAN MAHMOUD AND HIS FAMILY.

BRUSA, ASIA MINOR.

A tomb similar to an Imperial mosque is called a Turbe. It is usual for every Sultan to erect one for himself, in which the mortal remains of himself and his family are deposited, and it forms a detached portion of the Djami which he has built. Whenever any cause prevents him from performing this sad but pious duty before his death, the tomb of one of his ancestors is assigned for the purpose. This permission for intrusion into the precincts of another's resting-place, is subject to the assent of the reigning Sultan that succeeds him who from any cause may exclude his body, and send it to be interred in a strange sepulchre. The Valide Sultana, or queen-mother, has also a right to erect a Turbe for herself, and for such members of the Imperial family, male or female, as she chooses to admit. These are the only women of the Seraglio who are legally allowed to enter these sacred precincts; but when a Sultan wishes to pay particular respect to the memory of a departed Vizir, he suffers him to be buried in a corner below the grating; but this distinguished honour, and strong mark of personal attention, has been conferred on few, and the ashes of the Imperial descendants of the Prophet are seldom polluted by such profane nurture. No Odalisque, or odalique, whatever attainment the Sultan may feel for her during life, is allowed to approach him when she becomes extinct. There is, however, a separate public cemetery in the centre of the city reserved exclusively for the deceased female population of the Seraglio.

The body of the person permitted to be here interred, is simply buried in a grave dug for the purpose, and covered with earth in the usual manner of Turkish sepulture. This grave, generally surrounded with masonry, is the sarcophagus where the body is left to decay. It is approached by a passage protected by an iron grating; through which, on occasions of more than usual importance, the body may be approached and is even examined; but no human being save the existing Sultan is allowed to enter, and profane by a glance of his eye the mouldering remains of one who had reigned over the throne of the Osmanli. Over the grave thus formed is raised a Catafalque of white, called a Samdoucha. This is covered with plain stuffs and shawls, of different quality and manufacture. Through this is embroidered in gold, various passages of the Koran. Frequently a deputation is sent to Mecca for a strip of the veil of the Kaabe, or of Medina for a portion of that which covers the tomb of the Prophet. This forms a banner to that part of the covering which is over the head of the deceased. There is also laid beside the head of a Sultan, or prince of the blood, a turban of muslin to distinguish them from others. At each end of the Samdoucha are pyramidal wax tapers, and suspended from the roof are circular lamps. The first are seldom used, but the last are kept constantly burning. The apartment is lighted from without by casements of gilded lattice-work, through which even a Giaour is allowed to view the interior.

MAUSOLEUM OF SULTAN MAHOMED AND HIS FAMILY.

BRUSA—ASIA MINOR.

A tomb attached to an Imperial mosque is called a Turbé. It is usual for every Sultan to erect one for himself, in which the mortal remains of himself and his family are deposited, and it forms a detached portion of the Djami which he has built. Whenever any cause prevents him from performing this sad but pious duty before his death, the tomb of one of his ancestors is assigned for the purpose. This permission for intrusion into the precincts of another's resting-place, is subject to the assent of the reigning Sultan that succeeds him, who from any cause may exclude his body, and send it to be interred in a strange sepulchre. The Valadé Sultana, or Queen-mother, has also a right to erect a Turbé for herself, and for such members of the Imperial family, male or female, as she chooses to admit. These are the only inmates of the Seraglio who are legally allowed to enter these sacred precincts; but when a Sultan wishes to pay particular respect to the memory of a departed Vizir, he suffers him to be buried in a corner below the grating: but this distinguished honour, and strong mark of personal affection, has been conferred on few, and the ashes of the Imperial descendants of the Prophet are seldom polluted by such profane mixture. No kadinos, or odalique, whatever attachment the Sultan may feel for her during life, is allowed to approach him when life becomes extinct. There is, however, a separate public cemetery in the centre of the city, reserved exclusively for the deceased female population of the Seraglio.

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The greatest simplicity is observed in the interior of these Turbés. There are no gilded ornaments, no display of pomp or splendour which distinguished the tenant of the tomb while alive. The walls within are generally covered with square slabs of porcelain marked with poetical inscriptions. These are said to be the composition of a blind Arabian poet, named Boordé, who, like Homer, wandered about reciting his rhapsodies, and who has obtained as much celebrity in the East, as his Greek predecessor in the West. The Achilles of his poem is Mahomet.

Each Turbé has six guardians, called Turbedar, and twelve aged men called Djuze Khenana, or "reciters of the sacred page." Their duty is to repeat the whole Koran every morning, for the repose of the souls of the departed. Each undertakes a certain number of pages, or Djuzy, till the whole is gone through. Among the acts of piety which a Sultan sometimes imposed upon himself, was transcribing the Koran with his own hands. These pious MSS. are always deposited in the Turbé of the transcriber. They are all marked with the name of the person, and form a singular and interesting series of Imperial autographs. When a stranger is admitted to see the interior of a Turbé, the Turbedar never fails to show their manuscripts, to which they attach a solemn interest, particularly to that of Mahomed II., who, in the midst of excited passions, turbulent events, and ferocious cruelties, calmly sat down to write out the precepts of his religion; and it appears did so with a tranquil mind and steady hand, as his autograph at this day testifies. Besides these Imperial Korans, a number of copies are kept, which the Turbedars present to every person who enters, that he may join with the reciters in their pious labours.

These Imperial sepulchres are much frequented by the Turks for various reasons. Some resort thither from affection to their ancient masters, particularly officers of the Seraglio. Others are drawn by feelings of general devotion to the sacred dead, whom they consider as Kalifs, or lineal descendants of the Prophet, and as such invested with an hereditary sanctity. But the tombs most frequented are those of Bajazet II. Mahomed II. and Selim I. Every day these visits are paid by some, but it is during the season of the fast of the Ramazan, and the seven holy nights, that they are crowded. The officers of the Seraglio, either from inclination or command, perform this duty of respect to the deceased Sultan for forty successive days after his death. The example is set by the reigning Sultan, who thinks this a task of indispensable obligation to his predecessor, whom perhaps he had ordered to be strangled or poisoned; and, as if to atone for his offence, gives liberally to the guardian, and distributes alms in every direction. Alms is the indispensable duty of every Moslem; the Koran says that "prayer conducts halfway to heaven—fasting brings to the gate—but alms alone procure entrance." When no such occasion calls for this bounty, it is demanded by other causes. If any unfortunate event has occurred to himself—if any public calamity assails or threatens the state—or if any important enterprise is to be undertaken, destiny is propitiated in this manner.

In the city of Constantinople there are eighteen Imperial Turbés, where the monarchs repose who died after this city had been made the capital of the Turkish



T. Allom.

J. Tingle.

Shrine of the Miraculous Fishes, at Baloukli.

Near Constantinople.

SISMANOGLIO MEGARO

Empire; and in Brusa there are six, in which are deposited the remains of those who sat on the throne in this Asiatic city, before the empire was transferred to Europe: Gummusch Kubbe, where the bodies of Osman I. and Orcan are deposited; Dic Kirke, where the corpses of Murad I., Bajazet I., and Murad II. are laid; and Yeschie Jmareh in which moulder the remains of Mehmet, or Mahomed I. This last is that given in our illustration, which presents the general features in all Turbés. The head of the Sanndoucha, principal Catafalque, is covered with cashmere shawls, &c., part of the veil said to be taken from the covering of the Prophet's tomb at Medina; the rest is green with gilded mouldings. At each end are the enormous unlighted tapers which stand at the head and feet of the deceased, and above the circle of suspended lamps by which the mausoleum is always illuminated. The sides are covered with porcelain tiles. Around, on the matted floor, are the "Reciters" going through their daily task, and at one end is the case where their copies of the Koran are deposited. Behind are the smaller tombs of the various members of his family admitted into the sacred enclosure.

There is something in every form of Turkish sepulture, strikingly adapted to the end proposed, and displaying a strong contrast with our own. Death, without being divested of its solemnity, is disarmed of everything that could disgust and repel. The dark and pensive cypress groves, with their evergreen foliage and aromatic resinous exudation—the friend seen watering the flowers, or feeding the singing birds, which are supposed to gratify the dear object that lies below—exhibit spectacles far more interesting and affecting than the foul and mouldering heaps, and disgusting dilapidations of our dismal church-yards; while the Imperial Turbés, where every thing is simply neat and soberly decorated, are very different indeed from the dark and noisome cells of our regal monuments.

SPRING OF THE MIRACULOUS FISHES AT BALOUKLI.

Of all the "Ayasmata," or Holy Wells, in the vicinity of of Constantinople, this is held in highest estimation by the Greeks, whose faith in its efficacy seems daily to increase. Many poets have devoted their gift of verse to its celebration; but two are more eminently distinguished. Nicephorus the most Beautiful, called, from his mellifluous song, the "Attic Bee;" and Johannes with the flowing hair, who acquired for himself the name of the "Sweet-voiced Grasshopper." The former thus eulogizes the health-giving spring.

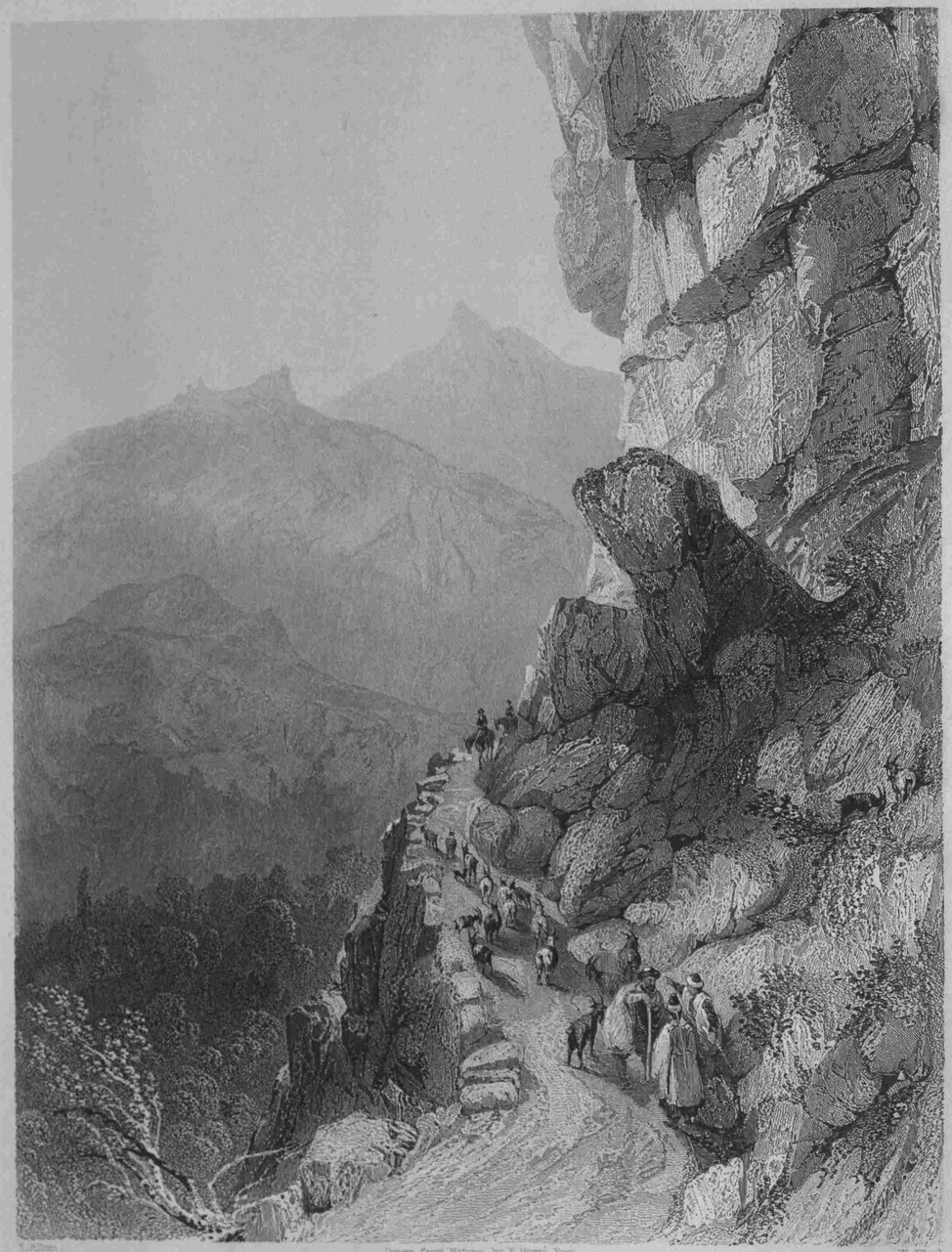
> The stricken rock sent forth the bubbling tide:
> That rock was Christ, the sacred bards declare—
> The perishable nature never died,
> Which drank its rill.—But, lo! faint mortal, where
> Another fount his pitying mother gives.
> Approach—the dying man who drinks it lives.

This invitation was obeyed, and crowds rushed to drink the gifted waters. The 29th of April was appointed, in the Greek church, for the celebration of a festival in honour of

the Spring, and the day always displayed an extraordinary spectacle of Greek credulity and enthusiasm. During the disturbance of the insurrection, this ceremony had been suspended. Those who attempted to celebrate it were attacked by the Turks, who assaulted and dispersed the crowds, and the sacred fount was approached only secretly and occasionally by individuals. But when tranquillity was restored, and the Greeks were again allowed to resume the celebration of their religious rites, the multitude thronging to this place on the appointed festival was astonishing. A traveller who was induced to witness it, even before the church was rebuilt, passed with a whole fleet of caïques from Pera and Constantinople, to the nearest landing-place on the Sea of Marmora. From thence there was a constant current of people ascending through the city to the Selyvria gate, and on issuing from that, he found the whole plain densely crowded for several miles with a concourse of Turks as well as Christians; it resembled an English fair, where refreshments were sold, trinkets and wares exhibited, and all sorts of amusements practised. Bulgarian minstrels, the constant attendants on such meetings, walked pompously about, blowing their enormous bagpipes; crowds of Greeks, holding white handkerchiefs so as to form a long chain, went through all the mazes of the romaika, while a vast number of Turkish females, shrinking from such a display of themselves, sat decorously and quietly on the elevated banks, in various groups, passing from mouth to mouth the tube of one long chibouque, or nargillai, while the bowl or vase remained fixed in the centre, and the mouthpiece went round the circle. Though more passive in their admiration, they seemed no less interested in the object of the festival.

But the crowds congregated about the sacred well were far more seriously engaged: various "impotent folk, of blind, halt, and withered," were placed near the waters, like those of the pool of Bethesda, brought there to be healed. They lay stretched on carpets or blankets, on which all the pious who passed, threw money, till the patient and his bed were spangled over with paras. In different parts of the ruined edifice were priests in their richest vestments, who displayed the most celebrated and wonder-working relics of their church on shrines erected for the purpose, and supported, in both their hands, capacious silver dishes, which were filled with the contributions of the crowd. But the ardour and enthusiasm of the devotees who repaired to the well for health exceeded all belief. Priests stood around the Spring with pitchers in their hands, which they constantly filled, and handed up to those about them. They were eagerly seized by every person who could catch them, and poured with trembling emotion on their heads and breasts, where they were rubbed, so that every particle of the health-giving fluid might be imbibed by the pores of the skin; while those who could not pay for, and were not favoured with this precious ablution eagerly caught at the stray drops with their hands, and applied them reverently to their faces and bosoms. Occasionally, a frighted fish darted across the bottom of the well; and when a glance of this fried phenomenon was caught by the crowd, a shout of exultation was raised, followed by a low murmur of praise and thanksgiving for the miracle.

When the church was re-edified, the Spring was also repaired, and the annua lceremony was observed with equal enthusiasm, but somewhat more decorum, in the regular edifice, than among the dilapidated ruins. The chancel of the church, as the most sacred



T. Allom. Drawn from Nature by F. Hervé, Esq. W. Floyd.

Ascent of the High-Balkan Mountains.

Rumelia.

Fisher, Son & Co. London & Paris & Gate Paris

cred part, was built directly over the well, and from thence there is a descent by a flight of stone steps. This terminates in a vaulted apartment, ornamented with niches surmounted by handsome pediments, which resemble the porches beside the pool of Bethesda; and in the centre is a square enclosure, surrounded by a marble parapet, within which the sacred Spring now bubbles up. Behind it, under an arcade supported by marble pillars, is the shrine of the panaya, by whose bounty the waters were endued with their inestimable virtues, lighted by a perpetual lamp. On the occasion of the grand festival, the vault is illuminated by the enormous chandelier which is seen on one side.

Our Illustration presents the characteristic features of this abiding superstition of the modern Greeks. Down the steps are seen descending the devout to this pool of Bethesda who expect to see the miraculous fishes, like the angel, "trouble the waters", and then to partake of its healing qualities. Within the enclosure of the well are men eagerly imbibing the precious fluid; and on each side are papas in their robes, strengthening the faith of the pious, and receiving the price of the miraculous waters.

ASCENT OF THE HIGH BALKAN MOUNTAINS.

Among the many wild and stupendous objects presented by the different passes through this magnificent chain, those by Tornova are, perhaps, the most striking. Tornova is the seat of a bishop of the Greek church, rendered particularly interesting to the people of England by the conduct and character of its present prelate, the learned Hilarion. When the British and Foreign Bible Society proposed to place the word of God within the compass of every man's understanding, by translating it from the dead language in which it was written, and presented it to him in his vernacular tongue, some of the prelates of the Greek church, like those of the Latin, were opposed to the measure; but the late excellent patriarch, Gregory, who fell a victim to Turkish cruelty at the commencement of the revolution, was too pious and too enlightened to sanction such a sinful exclusion. He therefore gave his free consent to have the Scriptures rendered into modern Greek for the use of the laity of his flock, and it was assigned for that purpose to Hilarion, one of his clergy distinguished for his learning and piety. The circumstance caused no small degree of excitement in the Greek church. The great majority who favoured the measure were ardent in their wishes and zealous in their endeavours for its speedy accomplishment. The indefatigable Hilarion proceeded with his pious task, which was to effect the same reformation in the Greek as it had in the Latin church. It was actually put to press in the printing establishment of the patriarchate, and the first sheet of the precious work thrown off, when the Turks, excited, it is suspected, by the enemies of the measure, rushed in with axes and other implements, broke in pieces the cases, scattered the types abroad, and cast the first impressions of the Gospel into the court-yard and tank of water, where they were trampled on, torn, and sunk, till the whole of the printed sheets were destroyed, with other literary matter found in the printing-office. This event suspended

the work, and the unsettled and disturbed state which followed prevented its resumption. The good and enlightened patriarch and his chaplains, who had laboured to promote the undertaking, were dead, the greater part of his clergy were in exile or in prison, while the learned Hilarion, having escaped the first burst of persecution, was, by one of the sudden vicissitudes so common in the East, dragged from his obscurity, and elevated to the see of Tornova, and, on the summit of the lofty Balkans, completed that sacred work which is to enlighten the world below.

The town of Tornova, besides being the largest in the region of the Balkans, is the only one built on the elevated central ridge from the Euxine to the Adriatic. Its site is very singular; it is seen from below, "hanging, like a swallow's nest," from the stupendous craigs above. When the traveller climbs to these upper regions, he walks through streets running on ridgy terraces, and looks down from a dizzy height on the road far beneath, which is at length lost to his sight in a deep abyss. A singular effect is observed in these regions, similar to that which occurs between the tropics. The setting sun is succeeded by no crepuscular illumination, and the eye is not accustomed to the gradual decrease of light: sunset seems to extinguish all atmospheric reflection, and darkness suddenly envelopes the horizon long before it is expected. Thus it happens that travellers are frequently surprised in the most dangerous and difficult part of the precipitous road, and compelled to halt on some projecting rock, till day-dawn extricates them from the perilous position in which night had unexpectedly overtaken them. To guard against this, paper lanterns are sometimes provided. The paper of which they are made is compressed into a small flat circular surface, and carried easily inside the hat or turban. When used, they are drawn out into a cylinder, and a taper placed inside, and, by the help of this faint and uncertain light, tied to the end of a pole and hung over the edge of the precipice, the adventurous traveller cautiously creeps along, rather than remain all night exposed on a naked craig to the inclemency of a mountain-region.—Among the phenonema of these mountains are certain visionary figures, which have something awful and supernatural in their aspect. Dense forms of gigantic beings, resembling those observed on the Hartz, are seen suddenly to issue out of chasms or forests, and move along like dim and undefined spectres through inaccessible places, where no mortal or embodied existence could possibly find a footing. These are columns of mist, sometimes so numerous and frequent as to seem like companies of giants travelling through the mountain-passes. The janissary or surrogee, who accompanies the traveller, is struck with awe, and exclaims "Allah keerim," (God is merciful,) bows his head, and repeats his namaz as the spectres pass. It not unfrequently happens that sudden bursts of wind follow these appearances, tearing up trees, and sweeping through valleys with dangerous violence. As the misty columns are often the precursors of these storms, they are supposed to be their cause; they are, therefore, ascribed to the malignity of these visionary giants, who blow them forth over the unfortunate traveller, as the breath of their nostril.

Sometimes the traveller is surprised by sudden light gleaming from the rocks around him, and the roar of fires bursting from caverns. These, however, arise from a more explicable cause. The iron-ore with which the interior of the mountains abounds, is gene-



T. Allom.

W. H. Mote.

Interior of a Harem.

Constantinople.

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rally smelted on the spot. The red flame is then seen issuing from the riven rock, the blows of sledges echo through the caverns, and the dark and grim visage of the workmen are visibly illumined by the blaze. These appearances at night, in the deep solitude of the mountains, are very striking, and strongly remind the traveller of Vulcan's forge in Etna, and his Cyclops fashioning thunderbolts. When a commotion of the elements supervenes, as frequently happens in these elevated regions, when the air is rent and the rocks around are shattered by the electric fluid, it requires no great stretch of the imagination to fancy it is the fabricated bolts of these grim artisans, that have now, as in the days of the poets, caused the destruction.

Our illustration presents one of those rugged ascents, suspended as it were over the perpendicular flank of a mountain-wall, on one side bounded by a deep chasm, and on the other overhung by a lofty precipice. This path is sometimes not more than a yard in breadth, and does not allow loaded horses space to pass each other. When this occurs, there is a mortal contest for the inside, and one pushes the other into the gulf below. Sometimes the path turns round a short angle, and when the traveller has accomplished the passage of the perilous point, he sees just before him a dark and dismal chasm, over which his horse's neck projects, and his next step would precipitate him. His feeling of insecurity is increased by the state of the animal he rides. Instead of being shod with rough and pointed irons, which would give a firmer footing in ascending and descending such declivities, the shoe is a flat circular piece of smooth metal, perforated by a single opening in the centre, and affording not the slightest hold on what it presses. Hence, in going down, the motion of the animal is sliding, and the rider with horror sees the beast, to which he trusts his life, every moment ready to shoot over the edge of the narrow road, without a possibility of stopping or restraining itself. Yet such is the sure-footed sagacity of these mountain-steeds, that accidents rarely occur, and they glide down for several hundred yards, through a steep and tortuous descent, dexterously turning round every projecting rock before them, which seems to stand in the way for the express purpose of pushing him over the edge.

CIRCASSIAN SLAVES IN THE INTERIOR OF A HAREM,

CONSTANTINOPLE.

The country now called Circassia was part of that undefined region formerly denominated Colchis, between the Euxine, the Palus Mæotis, the Caspian sea, and the Caucasus. It was this region whence the Greeks brought their first golden freight, of which a woman formed the most valuable part. From that time to the present day there has been constant importations of females. These countrywomen of Medea retain that beauty of person and ferocity of character of their eminent predecessor, as also, it is said, her knowledge of noxious herbs, which abound to this day, as formerly, in their country, and which they apply not to prolong but to abridge the term of human life, whenever their interests or their passions demand the sacrifice of their rivals.

Circassia was formerly governed by its own wild but independent sovereigns ; it is now almost all absorbed in the vast territories of Russia ; the people have but little advanced in civilization since Jason first visited their shores; their habits are, as they have always been, predatory and unsettled ; they are a nation of robbers and man-stealers, who trade in slaves, and add their own children, whom they bring up to sell. Like all barbarous people, they are divided into tribes ; the eldest of each becomes the leader, but he is not allowed to possess any property except his horses and arms, and such tribute as he can exact from his neighbours. Their element is war, during which only they have authority. When it is at an end, they merge into obscurity, their dress, food, and habitations being no way distinguished from those of the common people.

Next to these are the Usdens, who are the landholders and lawgivers of the community, and who alone display what little of civilization exists among them. They govern by no written law, but certain hereditary usages, which are varied as the caprice or will of the Usden determines; the great body of the people are vassals or slaves. Their manufactures are rude and scanty, and their tillage insufficient to supply their own wants. They have no written language, and no circulating medium of coin; all their knowledge, then, is confined to traditionary fables, and all their commerce to exchange and barter. The only commodities in which they can trade are two—horses, and human beings. The former are well trained in all the discipline and instruction necessary for their state, and a Circassian horse is a well educated and accomplished animal; the latter are totally neglected, and, however attractive by personal comeliness, are altogether ignorant, and seem to have no capability beyond the instinct of nature.

When females are not sold, but remain at home, and are married, they reside in huts distinct from their husbands, and bring up a brood of children in no respects superior to themselves. Their whole energies are exerted to stimulate the predatory habits of their husbands, and their greatest gratification is in the plunder they are able to bring home. They seem to have no ties of kindred, no domestic affections, no family attachments; the daughter, if she is found to have any personal attractions, is educated solely on the speculation of selling her to advantage, and she frequently demands it from her parents as a right to which she is entitled. From this cause it is that all kindly feelings are obliterated, all love for others extinguished, and all passion is centred in self. Christian missionaries early penetrated into this region, and converted the people to their faith, and subsequently the followers of Mahomet entered it, and divided them between the Koran and the Gospel; but they now seem to have little knowledge of either. A nominal Moslem parent brings up her daughter in the seeming profession of that faith, that it may recommend her to her future master at Constantinople; a nominal Christian educates her child in no religion at all, that there may be no impediment to her conforming to any other; thus her natural passions are freed from all the restraints that religion would impose on them. From these causes it is, that there is a certain ferocity and irreclaimable wildness observable in a Circassian beauty. She gratifies the sensuality, but never secures the esteem, of him to whom she is afterwards consigned. She is an object of desire, but never of regard, and always excites more fear than love.

When a vessel arrives on the coast, it is always for the purpose of traffic in slaves ; and all the girls, who have been waiting its approach with longing eyes, prepare themselves to be sold to the best advantage, and their hearts bound with the bright prospect which they are taught to believe lies before them. The splendour of the harem is contrasted with their own miserable huts ; the rich stuffs in which they are to be clothed, with their homely, coarse, and squalid garments ; the generous viands on which they are to be fed, with the meagre of their scanty diet. They have no ties to attach them to their native land, or dim the bright prospect that awaits them in another. They look upon their sale to a foreign merchant to be the foundation of their future fortune, and their entrance into a foreign ship their first step to a life of pleasure and enjoyment ; nor are they disappointed even in the outset.

These Oriental slaves are conveyed, not in the coarse and brutal manner in which European traders carry on their traffic in human flesh. The vessels sent to bring them to their capital are well appointed in every respect for their accommodation. As the price is to depend on the state of health and beauty in which they arrive, every precaution is taken to preserve them. Instead of being crammed into noisome and suffocating holds, the greatest attention is paid to their comforts; their appetites are consulted, their pleasures are complied with, so that neither privation nor anxiety may impair their looks; and the slave dictates to her owner, in whatever she wants or wishes. When arrived, they are lodged in a spacious khan provided for them, and the police are especially ordered that every thing shall be cared for.

Now comes the Kisler Aga, or chief of the black eunuchs, to select for the imperial harem the most lovely and desirable of the importation, and having conducted them to his master, they are assigned apartments in the seraglio, and placed under the care of the instructress of the females. The rest are sent to the Aurut Bazaar, to be sold to those who have the means to purchase them. The Africans, and slaves of other countries, are here exposed, but the Circassian is secluded from the general crowd in separate apartments, which are carefully closed against all intruders, except on days of sale, when the sacred rooms are thrown open from nine in the morning till mid-day; and every true believer comes to avail himself of the permission of the Koran, and make new selections for the enjoyments of his harem. An infidel is inhibited from entering the market, unless by special permission ; and so far from being allowed to purchase, he is not even permitted to look on those chosen females, lest the glance of his evil eye might wither the expected enjoyment of the faithful purchaser.

As these females receive no education at home, it sometimes happens that the Jew slave-merchant who buys them, endeavours to bestow on them such accomplishments as may enhance their value. These, however, are generally fruitless efforts. Personal, not mental qualities, are those that are sought for, and most prized. The Circassian seems to have an inaptitude for any improvement of the mind ; and while the Greek or French females, whom the fortune of war or other calamity has consigned to slavery, make considerable progress under their instructors, the indolent and voluptuous Circassian despises such vain labours, and few attain even the elementary accomplishment of reading

or writing. Music, such as it is, is most frequently attempted, because it is an enjoyment of the sense, and acquired without mental labour.

Our illustration represents the master of the harem indulging in his favourite recreation. His nargillai, scented with fragrant pastils, fills the small apartment with its drowsy vapours. Reclining on his cushioned carpet, he contemplates the languid, sensual features of his Circassians placed on the divan beside him, who try to amuse him with the only accomplishment they are capable of attaining, or he of feeling or comprehending. Next the door stands the black eunuch, guarding with jealous and malignant eye the entrance into this sacred seclusion.

CONSTANTINOPLE, FROM CASSIM PASHA.

From the summit of the hill of Pera, called from its elevation Tepe Bashi, or "the head of the hill," the ground slopes to the Golden Horn, displaying an exceedingly diversified and picturesque surface, comprehending not only the beautiful cemetery, and the city of Constantinople, but also the suburbs of Cassim Pasha and Piri Pasha, both connected with many important and interesting events. The view is so attractive, that the Tepe Bashi forms the great promenade of Pera. It is every evening crowded with the elite of the Frank society of the capital, mixed with distinguished natives. Ambassadors, attacheés, dragomans, hakims, merchants of all nations, in their respective costumes, here assemble, and form a moving picture of a very gay and varied aspect.

From hence one of these cemeteries, which give to Turkish cities so striking a character, extends its cypress shades over a surface undulating into sloping lawns, deep glens, and swelling hills, comprehending a circumference of many miles. Through this run broad walks, forming crowded thoroughfares, which lead to the suburbs and the several iskelli, or slips of embarkation to the city rising on the hills at the opposite side of the water, but which are all now nearly deserted for the Buyuk Tchekmadgé, or "Great Bridge," which Mahmoud II. caused to be thrown across the harbour.

Not many years ago, this district was very unsafe, and the Frank, whom business or curiosity led through it, was liable to the abuse or insult of any Turk he met in the day, or the attacks of robbers or assassins in the night. The last outrage committed here was on a man eminently distinguished for many years among the Frank, as well as Turkish population, and whose fate excited a commotion and consternation which have hardly yet subsided. This man was the Hakim Lorenzo.

Among the Franks who flock to Constantinople in search of fortune, there is a large proportion of Italians. Many of them have received an education at Padua, or other Italian universities, taken out degrees in medicine, and so come qualified for the practice of it. Many adopt the profession after their arrival, as the most lucrative and easiest means of living. It requires but slight knowledge to be superior to the native hakims, and the acuteness and sagacity of these versatile Italians supply every deficiency. Among these was Lorenzo, a native of Florence. He had acquired some reputation by the practice of



T. Allom. J. C. Armytage.

Constantinople, from Caksim Pacha.

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

SISMANOGLIO MEGARO

his art among the Franks; and the Turks, ever eager to avail themselves of the superior lights of Europeans when health is concerned, soon gave him the preference over their own doctors. It happened that the eldest son of the reigning Sultan, Abdul Hamed, fell sick; and the reputation of this Frank physician was so high, that he was sent for to the Seraglio. The boy recovered, and nothing could exceed the gratitude of the father. He built for the physician a large house in Pera; conferred on him a beautiful kiosk and chifflik at St. Stephano, for his country residence; and, in order to secure his future practice, he appointed him Hakim Bashi, or "principal physician" to the Seraglio.

These gifts and this situation, not only gratified his cupidity, but unfortunately excited his ambition also. His patronage became unbounded. The appointment and deposition of pashas, the banishment or recall of vizirs, in which the secret influence of the Seraglio became every day available, were exercised by him, and the fanaticism of the Moslem was forgotten, when he became indebted to this giaour for the highest services. On the death of his patron, Abdul Hamed, his successors, Selim and Mustapha continued their favour, and treated him with the same confidence and indulgence; and when the young and inexperienced Mahmoud succeeded, it was supposed he would exercise over him the same influence. He was now arrived at the age of eighty. He was about to withdraw from the care and anxiety such a life imposed upon him, with credit and reputation, and devote what remained of it to retirement and peace, when in an evil hour he was induced to engage in one more of those court intrigues from which his Italian dexterity had so often extricated him. The young Sultan notified to him, that he would have no one intermeddle in his affairs, and cautioned him to desist. He would not take warning, and his summary death was resolved on.

By the capitulations entered into with foreign powers, every Frank subject is under the protection of the representative of that state to which he belongs, and amenable only to its tribunal. Lorenzo therefore could not be dealt with as a Raya, and put to death by the mandate of the Sultan. It would have excited the whole diplomatic corps of Pera, who would make a common cause to support their privileges and immunities. It was therefore necessary to dispose of him in another manner. He was sent for one evening by the Capitan Pasha, to see one of his family, taken suddenly ill; and the way from Pera, where his house was, to the palace of the pasha, on the harbour, lay through this cemetery. He took with him his Capi Tchocadar, who always attended him to the Seraglio, and proceeded to pay his visit, apprising his family that he would return when he had prescribed for his patient. The Turks retire to rest early, and the period was past when he was expected home. His way led through a place infamous for outrage of all kind, and the apprehensions of his family were considerably excited. He did not return during the night, and at the dawn of morning they proceeded to meet him along the avenue leading through Cassim Pasha to the Capitan Pasha's palace. In a small dell, where the road winds down a steep, they stumbled on two bodies—one was that of the Tchocadar, and the other that of Lorenzo. They were quite dead, with the marks of the bowstring, with which they had been strangled, round their necks. The valuables they had about their persons were untouched, and it was hence inferred that it was the work of no

robbers. The usual legal process of inquiry was taken by the Austrian internuncio, and the conclusion formed from the proceedings was, that the assassin was no other than the young Sultan himself, who had caused him and his attendant to be executed in the palace of the Capitan Pasha, and the bodies laid where they were found; and the property was not taken from them, that it might not be supposed they fell victims to common assassins, but to that terrible, mysterious vengeance, which suffered no man to escape that once excited it. The Turkish ministry, however, affected to believe it was a common death by midnight murderers in a dangerous place; and to prevent the recurrence of such accidents, a small edifice was built, and a guard established on the spot, which yet remain. A guard-house here is not like one in Europe, from whence a passenger is rudely repulsed. Beside it is a small caffinet, with benches, on which he is invited to repose; and while he partakes of the refreshments offered him, some hoary-headed sentinel enters into conversation with him, and tells him the melancholy fate of Lorenzo the Hakim Bashi.

On the right of Cassim Pasha begin the suburbs of Piri Pasha, so called from a very distinguished event in Turkish history. When the knights of the holy sepulchre were driven from Palestine, they took refuge in the island of Rhodes, where they fortified themselves, still lingering in the vicinity of that holy place, which they vainly attempted to hold, and in the hope of keeping alive the expiring spark of Christianity in the East. But Soliman the Magnificent was resolved to extinguish it utterly, and made stupendous preparations to dislodge its gallant defenders from their last strong-hold. An army of 150,000 men was embarked in a fleet of 400 ships, and proceeded to exterminate this devoted community, shut up on their insulated rock. The first notice they received of their intended fate, was from fires lighted on the opposite coast of Lycia. A galley was despatched, to ascertain the cause of these unusual beacons, when a packet was thrown on board directed to the grand master. It was opened, and found to contain a summons of unconditional submission, and the surrender of the place. To oppose the countless multitudes who rushed to this unexpected attack, 6000 men alone were found on the island, and they prepared to defend it. With incredible efforts they resisted every assault, and the great Sultan himself, impatient of delay, hastened from Constantinople, to animate his troops by his presence. It was fruitless. The assailants, under the eye of their sovereign, were repulsed, leaving the bodies of 20,000 of their companions weltering on the rocks. The commanders were deposed and punished, and the enraged and disappointed Sultan conferred the whole direction of the siege on his favourite Piri Pasha. He desisted from sanguinary and ineffectual assaults, and proceeded by sapping the fortress. The most distinguished engineers in Europe were invited by the magnificent Sultan, and the island was perforated by fifty-five mines, sufficient to blow the fortress and the rock on which it stood, into the air; but they were met by counter-mines, and harmlessly exploded. At length, worn out by famine and fatigue, exhausted but not subdued, the gallant garrison were incapable of further resistance, and this handful of Christians, the last and only valuable remnant of the insane Crusaders, retired to another island, farther west, still destined for two centuries more to defend the cause of the Gospel

farther west against the encroaching of the Koran. The distinguished Turk who effected this conquest of Rhodes, gave his name to this suburb of Constantinople; and the district of Piri Pasha recalls to the Moslem the expulsion of the last remnant of Christianity from the East.

On the conquest of Rhodes, Soliman erected his splendid mosque on the summit of the highest of the seven hills of the capital, and his faithful pasha determined to follow his example, but in a less ostentatious form. He knew how dangerous it was to be his rival, so he became his humble imitator. In the low district assigned to him, a mosque rears its unpretending head, simple in its aspect, but still distinguished by its beauty and architectural ornaments. It strikingly deviates from the usual style of Oriental building, as it is elevated on light arcades, supported on pillars, having three equal colonnades, in each division.

Near this is the Ain Ali Kasa Serai, or "The Palace of Mirrors." When Achmed III., in 1715, recovered the Morea from the Venetians, they wished to conciliate him by some valuable present. They were then famous for the manufacture of mirrors, and they sent him the largest specimens that ever had been made. Achmed accepted them, and built a palace in this place for their reception.

The great fire kindled by the discontented adherents of the Janissaries in 1831, commenced at Sakiz Aghatz in this district. The whole of it was consumed, including the palaces of all the European embassies, as well as that of the Capitan Pasha. The remains of this last still stand on an eminence near the Arsenal, consisting of a line of arcades, resembling an aqueduct, flanked by clusters of little towers: it was in this place the murder of the Hakim Bashi was perpetrated, and, as long as it stands, it will keep alive the memory of the unfortunate Lorenzo.

Our illustration presents the city as it appears from this district. The Mosque of Sulimanie towering in the centre, and the aqueduct of Valens uniting the hill on which it stands with the opposite. But the most conspicuous and novel object is the Buyuk Tchecmadgé, or "Great Bridge," which Mahmoud II. caused to be thrown across the harbour.* This structure, so necessary for the communications of a great city, had been called for ever since Constantine had made this the capital of the Roman empire. The peninsula of Pera, containing 200,000 inhabitants, was an important part of the city; yet the only passage to it by land, was a bridge over the Barbyses, by a circuit of nine or ten miles. Among the obstacles to erecting a bridge across the harbour, was the immense number of caiquegees, or "boatmen," who obtained their living by the many ferries. On various pressing occasions the government had attempted to avail itself of their services in manning the fleet; but they resisted with obstinancy, and, notwithstanding the unmitigated despotism and unsparing ferocity of the Sultan, it was considered too hazardous to exasperate this fierce democracy. With the same obstinacy they opposed the building of a bridge, which would interfere with their means of living. But when the terrible

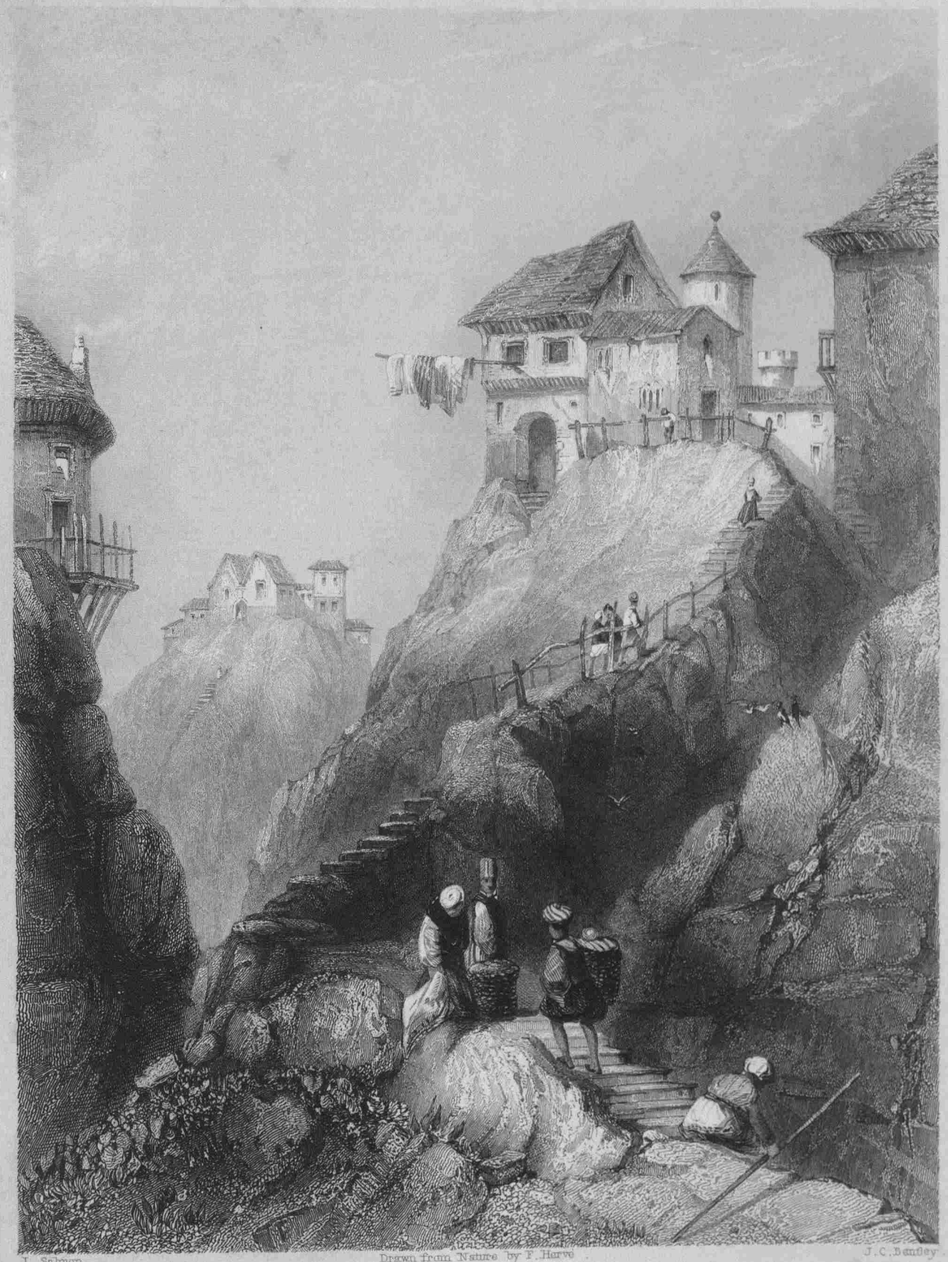
* There is another bridge of considerable extent called Buyuk Tchecmadge, thrown across an arm of the sea some miles from the capital.

and energetic sovereign had cut off the Janissaries, all effectual resistance to any of his plans of innovation was removed, so he determined on uniting the divided parts of his great city. Among the modes by which many of his improvements were effected, was availing himself of the services of some rich subject. When navigation by steam was introduced into Europe, Mahmoud ardently wished for its adoption in Turkey. He was one morning agreeably surprised, by seeing a noble steam-boat moored under the Seraglio, and he was told it was the gift of Casas Aretine, a rich Armenian. In the same way an individual completed for him this bridge, when the caïquegees no longer dared to oppose it.

On the 20th of October, 1837, it was opened for passengers, and the ceremony was attended with another extraordinary innovation on Turkish manners. He not only attended himself with his sons, but his harem was thrown open, and ladies dressed in their gayest attire appeared in their arrhubas, mixed with the spectators, and mingled in the fête with all the freedom and gaiety of a similar event in Paris or London. The novelty and brilliancy of the spectacle form a new era in the society of the Moslem capital. As it was almost the only level way in the city, it became a favourite carriage promenade; and the Sultan himself was seen to abandon his caïque, and frequently drive across it in an European carriage.

VILLAGE OF ROUMELIA, NEAR ADRIANOPLE.

The district of ancient Thrace is sometimes called Romania, but more properly, Roumelia, from the Turkish name Roum Eli, "the country of the Romans." It extended from the Euxine Sea to the river Strymon, and from Mons Hemus to the Propontis and Egean, which limits it has retained through all its vicissitudes to the present day. Byzantium, or Constantinople, is its former, as it is its present capital. The ancient Thracians were distinguished for their ferocity, and the poets have reported it as the theatre of many scenes of cruelty. Here it was that their king, Diomedes, fed his horses on human flesh, casting every stranger he found into their mangers, to be devoured alive; and here it was that the poet Orpheus, while lamenting the loss of his beloved Eurydice, was torn to pieces by the women, and his head cast into the Hebrus; and he who was represented to soothe tigers, soften rocks, and lead lofty oaks by his song, could not charm into humanity the Thracian ladies. In less fabulous times, their barbarism is unfortunately too well authenticated. It was the region where they offered up human victims as grateful offerings to their gods, and that from whence the Roman people obtained their theatrical assassins; so that the names of Thracian and gladiator are synonymous in their language: and such was the horrid delight taken in their exhibition, that from one thousand to fifteen hundred of those barbarians are reported to



J. Salmon. Drawn from Nature by F. Harvé. J.C. Bentley.

Village on Roumelia, near Adrianople.

Fisher, Son & Co. London & Paris 1834 Printers

have been seen dead or dying, by each others swords, at the same moment, on the bloody stage, for the amusement of the assembled citizens of Rome.

The original barbarians of this region were amalgamated with various people as barbarous as themselves, who were driven from their own deserts, and invited to settle there. The Bastarnæ, a nation from the banks of the Rhine, were located here by the Emperor Probus, who attempted to instruct them in the ways of civilized life; but the intractable savages rejected the instruction, and, by repeated rebellions and insurrections, devastated the country they were allowed to settle in. In the reign of Valens, another nation was transported hither. The Goths were assaulted by the Huns, whom they represented as an unknown and monstrous race of savages, and they supplicated permission to escape from their ferocity by migrating into Thrace, and occupying the vast uncultivated plains then waste and unproductive. This second immigration was permitted; and these barbarians, like the former, ungratefully rebelled against their benefactors.

To this mingled population was finally added that of the Turks. In the year 1363 they crossed the Hellespont, and spread over this region their conquering hordes, adding Oriental ignorance and fanaticism to the catalogue of Thracian qualities. They seem to have even deteriorated the original character they brought with them in this European district. The Thracian Turk is said to be more inhospitable than a Turk in any other place. Travellers frequently fall victims to their intractable jealousy; and should a benighted stranger seek for shelter and protection, he is driven from the door by savage dogs, and fired at by the more savage master from within. And this repulsive conduct extends equally to their own countrymen as to those of other nations. Tartar couriers, or Turkish travellers, overtaken by night or storm in the winter, have been frequently found dead in the snow, near the inhospitable house where they had been denied a shelter. Their conduct, in this respect, forms a strong contrast with that of the kind and hospitable Bulgarians, who are spread over part of this district, and mingled with the Moslem population.

The general aspect of the country, from the Balkans to the sea, is exceedingly beautiful. Swelling downs, expanded to an interminable distance, bounded only by the horizon. These are covered with a rich green sward, capable of any purpose of cultivation, either tillage or pasture. Occasionally the downs are intersected by depressions, which form winding glens, and sometimes a low ridge from the Balkans runs to an immense extent, till it is gradually lost in the plain, affording in its progress a variety of knolls and eminences highly picturesque and beautiful. The country is watered by the Hebrus and its tributary streams, which rising among the snows of the Balkans, and continually augmented by their solution, meander through the plains down to the sea; unceasingly refreshing the thirsty but fertile soil with their copious, cool, and limpid currents. The climate is exceedingly bland and temperate, and the moment a traveller passes the mountains he feels its influence. He ascends the northern side at an advanced season of the year, leaving behind him a country faded in its verdure, denuded of its foliage, and having the hand of winter everywhere impressed upon it. He descends on the southern side, and in a few days finds every thing changed. He breathes a warm

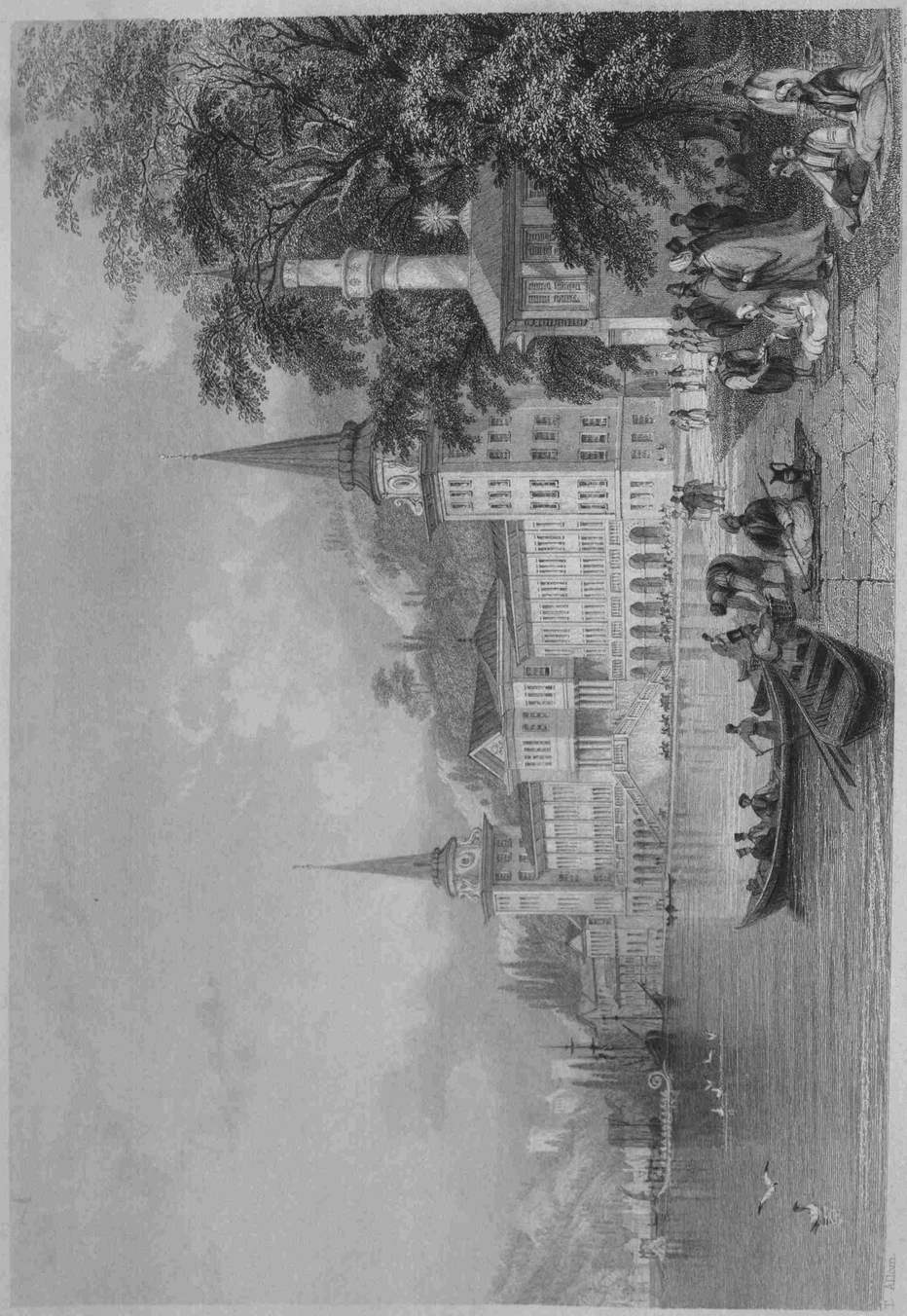
temperate air, sees spring and summer blooming around him; the fields are green, the hills are gay, and the romantic woods and copses which clothe them, retain not only their leaves but their flowers also.

But in the midst of these beauties of nature he observes that everything is solitary and deserted. He passes a day's journey through them, and meets nothing that has life from morning till evening. He sees on the distant horizon something that has the semblance of an inhabited place; he finds, when he approaches, that it is only a cemetery, which indicates that human life had once been there, but has now long since departed. Not a trace of the villages to which they once belonged remains behind, to mark where social man had once existed. Some of these solitary cemeteries are very extensive, and seem to mark the vicinity of a large town and numerous inhabitants; but so completely and so long ago have they been obliterated, that their very names have perished. It is natural for an inquisitive traveller, when he sees a large grave-yard, to ask his Tartar, or surrogee, the name of the city to which it belongs—but the Turk who daily travels by it, shakes his head at the hopeless question, and replies "Allah bilir," God only knows.

What adds to the singularity and solitude of these plains, is the multitude of conical mounds which are everywhere scattered over them. These are lofty, and evidently artificial heaps, thrown up at some remote period by human labour, and to answer some purpose. They exactly resemble those mounds on the opposite coast of Asia, on the plains of Troy, which are supposed to be the tombs of heroes who fell during the siege, and the monuments erected over them, to mark the spot where their bodies are deposited. They are both equally called tepé in Asia and Europe, which is supposed to be a corruption of the Greek word *ταφος*, by which the tombs of heroes were designated, and this coincidence renders it probable they both had the same origin. They are sometimes so numerous, that eight or ten appear at once, and the traveller passes close to them in succession, while whole ranges of them are seen marking the outline of the distant horizon. The supposition that they are tombs, adds considerably to the sense of solitude in these lonely regions. The traveller supposes himself passing through a vast grave-yard of several hundred miles in extent, the receptacle of human bodies, where, from the earliest ages, the kings, and heroes, and great ones of their nation are reposing in solitary magnificence.

While the fields are abandoned and agriculture is neglected, there is no art substituted or manufacture pursued, to engage the corresponding scanty population. The gold mines of Thrace were formerly so rich as to yield Philip of Macedon the value of £200,000 annually; an immense sum in those days, which enabled him to corrupt the patriot orators of Athens, and to boast that no city could resist him, that had a breach wide enough to admit an ass laden with the produce of these mines. They are unproductive to the Turks; and while they might raise a richer harvest of golden grain on those plains close to their capital, they are indebted to Odessa, and the permission of their enemies, the Russians, for the daily bread of Constantinople.

6



Cavalry Barracks on the Bosphorus

Fisher, Son & Co. London & Paris. Published 1st October, 1834.

BIBLIOTECA DEL MUSEO NACIONAL DEL PRADO
MEGARO

Our illustration presents, not the general appearance of the country, but one of those wandering ridges, which running from the high Balkans, like the fibres of some gigantic tree, are the branches of those roots by which they seem fastened to the level ground, and its picturesque and romantic features are different from the usual character of the level country. The plain from hence to Adrianople, and to the sea, is generally a flat surface of immense extent. These village-crowned peaks are called, both here and in the neighbouring country of Macedon, meteors, or "appearances in the air." They are usually chosen as the site of Greek convents, and sometimes ascended by a basket let down with cords, in which the visiter is drawn up. The sides of the hills, in every accessible spot, are covered with vineyards, from which the city of Adrianople is supplied with grapes of an excellent quality.

CAVALRY BARRACKS ON THE BOSPHORUS.

The feudal tenure by which the conquered lands were held by those to whom the victorious Sultan assigned them, were called Zaims and Timariots. This obliged every man to furnish a certain number of mounted followers, to take the field when called upon, and formed the first cavalry enrolled for military service by the Turks. But to these were added more efficient bodies, paid from the treasury, and enrolled as regular troops—these were called Selictarli and Spahi.

Selictarli, which literally means "men of the sword," were the oldest and earliest corps, and owed their origin to Ali, the fourth caliph of the Osmanli race. To their care was entrusted the defence of the sacred person of the Sultan; they formed his immediate body-guard, and were distinguished by a standard of bright red as their ensign. But in the reign of Mahomet III, during a sanguinary combat, they were seized with a sudden panic, and abandoned their sovereign. Unable to rally the Selictars, he called on the grooms who attended their horses, who at once obeyed his summons, and rescued him from the danger. To punish the one, and reward the other, he formed a new corps of these grooms, conferred upon them the scarlet standard, while their masters were obliged to adopt one of yellow, as a mark of their degradation; and he called his new corps "Spahi's," that is, simple cavaliers, without Zaim or Timar.

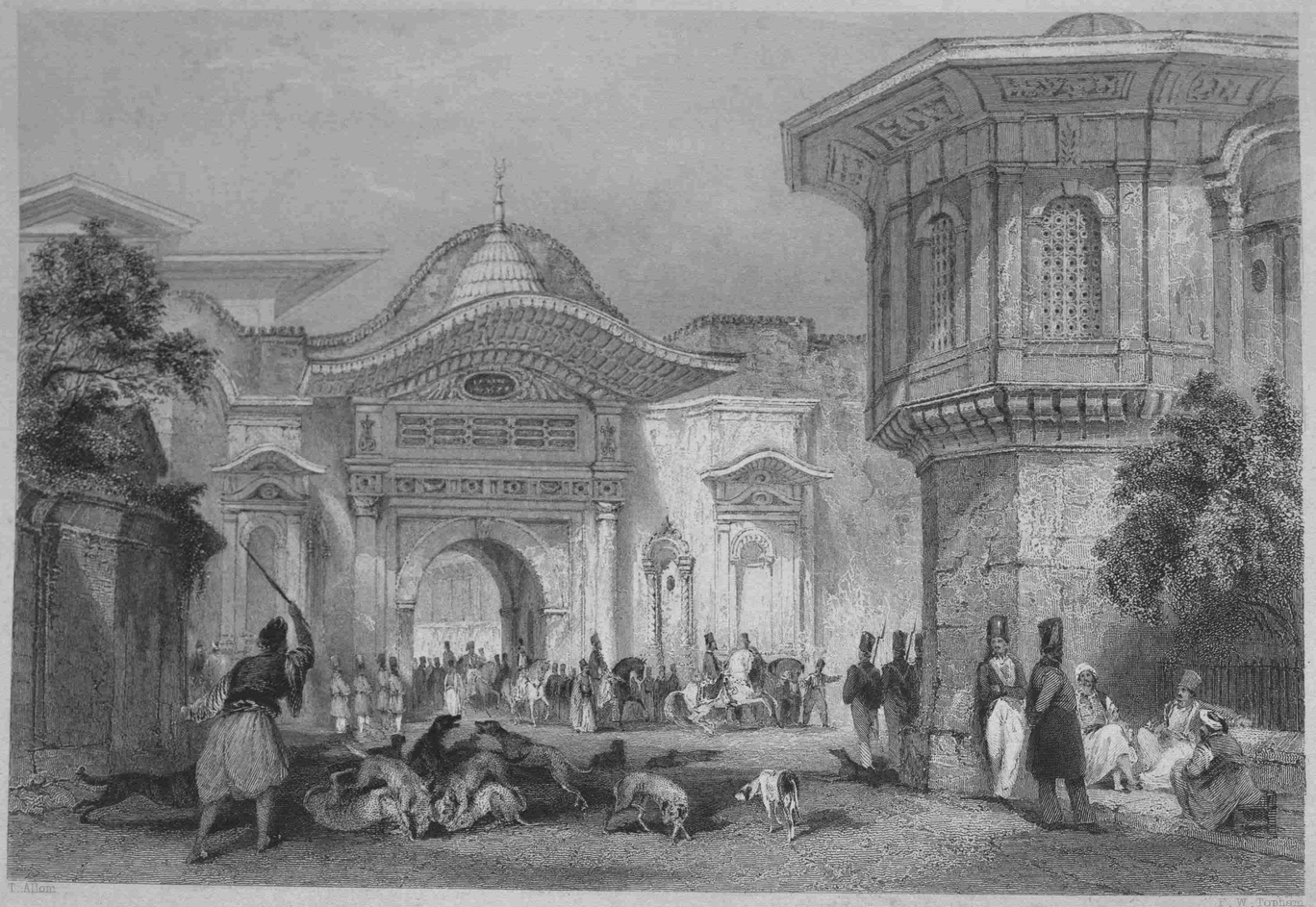
On their first appointment, their arms were bows and arrows, with sabres, and a lance called a dgerid. They preferred these to pistols or carbines, for, said they, "fire-arms expend themselves in the air, but sabres and lances prostrate on the ground." The dgerid was a short lance, which they darted with unerring aim at full speed; to this day, representations of their ancient combat with this weapon, form a distinguished part of their athletic sports. They hurl pointless lances at each other as they pass at full speed, and, stooping to the ground from their saddle-bow, recover them without dismounting, or slackening their pace; to these were attached certain adventurers called

Gionuli, or "volunteers." They watched the death of a Timariot, and immediately took his place, and succeeded to his Timar. So desperate and sanguinary were the combats, on one occasion, that in a few hours the same Timar passed through seven gionuli, who were all brief proprietors of a landed estate in succession, before they died. It remained in possession of the eighth who survived the battle.

But the most desperate and extraordinary of this cavalry, are the Delhi, or Deliler, which literally means "madmen," a name their conduct well entitles them to bear. They are generally recruited from Servia and Croatia, and are of robust stature, and fierce and formidable aspect. This they endeavour to increase by their dress: their helmets are formed of a leopard's head and jaws, with the skin hanging down to their shoulders; and this is surmounted by the beak, wings, and tail of an eagle, united with threads of iron. Their vests are skins of lions, and their trousers the hides of bears with the shaggy hair outside. They despise the crooked sabre of the Spahi, but carry a target and a serrated lance of great weight and size. These men rush on their enemies with the most reckless impetuosity; and, should any of them hesitate at the most hopeless and desperate attack, they are dishonoured for ever.

All these are perhaps the best mountain-horsemen in the world, though nothing can be more unfavourable to their firm seat and rapid evolutions than their whole equipment. Their saddles are heavy masses of wood, like pack-saddles, peaked before and behind, and seem to be the most awkward and uneasy in the way they use them. Their stirrups are very short, and their stirrup-irons very cumbrous, resembling the blades of fire-shovels, the angles of which they use to goad on the horse, as they have no spurs. This heavy and awkward apparatus is not secured on the horse by regular girths, but tied with thongs of leather, which are continually breaking and out of order. On this insecure seat the rider sits tottering, with his knees approaching to his chin; yet there never were more bold and dexterous horsemen, in the most difficult and dangerous places. When trooped together they observe little order, yet they act in concert with surprising regularity and effect, particularly on broken ground and mountain-passes, seemingly impracticable to European cavalry. They drive at full speed through beds of torrents, and up and down steep acclivities, and suddenly appear on the flanks or rear of their enemies, after passing rapidly through places where it was supposed impossible for a horseman to move.

Such had been the general character of Turkish cavalry, but the Sultan, in his military reforms, obliterated the characteristic distinction of each corps, and amalgamated them all to an uniformity of European discipline. He one day saw a restive horse baffle all the attempts of his rider to reduce him to obedience, and finally throw him to the ground. There happened to be standing near, an Italian adventurer, named Calosso, who had come to Constantinople in search of fortune, with many of his countrymen. He seized the unruly animal by the bridle, disencumbered him of his awkward ponderous saddle, mounted him bare-backed, and presently reclaimed him to a state of perfect discipline. His dexterity attracted the notice of the sovereign, who at once availed himself of his abilities. He first put himself under his care, and learned the art of



T. Allom. H. W. Tophem

Entrance to the Divan, Constantinople.

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SISMANOGLIO

ENTRANCE TO THE DIVAN

European manège, at considerable personal risk. He cast away the wooden pack-saddle, and set his cavalry an example by mounting himself on a bare-backed horse. The sudden transition from a lofty seat, where the limbs were confined and fixed to the horse by a wooden frame, and the legs supported by firm pressure on a broad stirrup, to the sharp spine of a beast without either saddle or stirrup, was scarcely tolerable; and the imperial recruit would have been often precipitated to the ground, but for the aid of his Italian instructor, who was alwyas at hand to support him. Yet he persevered with his usual determination, and he became in a short time an accomplished European horseman, and induced his subjects to follow his example. There was no European usage which a Turk found it more difficult to adopt than this. A short stirrup was congenial, and in keeping with all his other habits. When he sat, his legs were not properly pendent, but turned, as it were, under him, and he preserved on his pack-saddle nearly the same position as he occupied at ease on his divan. His first sensations, therefore, in his new position, with his legs stretched down, were those of discomfort and insecurity; and the first training of a squadron of Turkish cavalry, was one of the most difficult reforms the Sultan had to encounter.

Our illustration presents the magnificent barracks built for the cavalry on the shores of the Bosphorus. Kislas, or "barracks," are among the largest and most striking edifices seen round Constantinople. The first object seen on approaching the Bosphorus is the vast barrack at Scutari; and on the opposite hill, over the hanging grounds, at Dolma Baktche an equally large one. A splendid edifice of this kind existed at Levend Chiflik; but in the sanguinary conflict which took place between the military on the establishing of the Nizam Djeddit, or "new corps," this noble edifice, with others, was razed to the ground. But of all the barracks round the city, that erected for the cavalry is the most decorated, and forms one of the most striking objects which ornament the lovely Bosphorus.

ENTRANCE TO THE DIVAN.

The Divan is not only a court of justice, but of legislature and diplomacy. It is here that laws are made, suits decided, firmans issued, troops paid, and the representatives of sovereigns made fit to be introduced to the august presence of the Sultan.

The chamber where all those affairs are transacted is a room in a small detached edifice surmounted by two domes, in the interior court of the seraglio. It is quite naked, with no furniture but a wooden bench running along the wall, about two or three feet high, covered with cushions. This long and fixed sofa is the furniture of every house. It is called a Divan, and gives its name peculiarly to this apartment. This chamber has no doors to shut at the entrance, for, as it is a court of justice, it is supposed to be always open, inviting all the world to enter it, and never to be closed against any suitor. Opposite the entrance is a moulding forming an arcade, round the summit of which is written in

letters of gold, a confession of faith from the Koran, and beneath it is the seat of the judges. On the wall on the south is represented the form of an altar, to which suitors in any cause turn themselves, and, on a signal given by the crier, address prayers for the success of their suit, as to the Al-Caaba at Mecca. The grand vizir is obliged to administer justice in this hall four times a week—Mondays, Wednesdays, Fridays, and Saturdays.

As the Koran is the repository of the civil as well as the religious code of the empire, all suits are decided here by its authority. Attached to most mosques, are medresis or "colleges," where students are instructed in law as well as divinity, by muderis or "professors." When qualified by a certain course of study, they are despatched to the towns and villages in every part of the empire, where they become the mollas, naibs, and cadis, or various "judges," appointed to dispense justice, founding all their decrees on the precepts of the Koran. Of these there are two considered as superiors, and named Cadileskers, one for the northern portions of the empire, called Roumeli Cadilesker, or "the supreme judge of Europe;" the other for the southern, called Anadoli Cadilesker, or "the supreme judge of Asia." A third, who decides in ecclesiastical matters only, is called Istambol Effendi, or "judge of the capital." These, particularly the two former, are always the assessors of the grand vizir in the Divan, and form with him the grand tribunal of the empire. From the earliest period of Oriental usage, the right hand has been deemed the post of honour, but the thing is reversed in matters connected with the law. The Turks are particularly tenacious of position as indicating distinction. The Cadilesker Anadoli sits on his left hand, and the Cadilesker Roumeli on his right, and the same precedence is rigidly observed among the suitors of the court. The judges, when constituting this tribunal, do not sit with their legs folded under them, as is the universal practice of all Orientals, but their legs are suffered to hang down and rest on a footstool, and it is thus the sultan himself receives the ambassadors of foreign powers. It is a deviation from the ordinary position, which is supposed to confer seriousness and dignity on any important occasion.

When a Turk goes to law, he first proceeds to an arzuhalgee; this is a kind of attorney, or licensed scrivener, who holds an office in various parts of the city, and who alone is permitted to undertake a statement of a case. So tenacious of this privilege is the arzuhalgee, that no officer of state, however competent his ability or high his station, can draw up a process for himself, but must apply to this scrivener. To him the plaintiff goes, and he draws up for him an arzuhal, which is not a detail of lengthened repetitions, but literally a brief, containing a statement of the case in a few words. With this he proceeds early in the morning to the Divan, on one of the appointed days of session, and he is ranged with other suitors in two long lines, awaiting for sunrise, when the grand vizir attends to open the court. On his arrival, he passes up the lane formed by the suitors, and, having arrived at the Divan, a small table covered with a cloth of gold is laid before him, and the court opens. The first suitor on the left has the precedence. He presents his arzuhal to a chaoush or officer in attendance, who hands it to the chaoush bashee, and by him it is laid before the buyuk teskiergee, or "great receiver of memorials," who stands on the left hand of the grand vizir. He reads out the plaintiff's case with a loud voice, and the defendant is called on for a reply. Here is none of the tedious formulas of

European pleaders, no exhibitions of forensic eloquence, none of "the law's delay." Should it appear that any attempt was made to entangle the subject in legal quibbles, or lengthen it unnecessarily, so that justice may be either defeated or deferred, the parties are liable to be bastinadoed on the spot, at the discretion of the judge.

Two witnesses are required to establish a fact, and never more. If it be a case of debt, the simple promise of the debtor is sufficient, either written and marked with his seal, or, if verbal, attested by witnesses. The parties generally plead their own cause; the judges, without reference to any code but the Koran, consider the simple facts. Having decided, they give sentence, which is submitted to the grand vizir; and, if it coincide with his own opinion, which is generally the case, he writes at the bottom of the arzuhal the word *Sah*, "surely." If, on the contrary, he dissents, he writes his own decree, and the parties are dismissed with a hujet, or "sentence of the grand vizir," which is final. It is on these occasions only, that disputation takes place in a Turkish court of justice; for if the cadileskers are supposed capable, either through ignorance or design, of pronouncing an unjust decree, they are degraded, and never suffered again to hold any place of trust. They, therefore, defend their opinions with obstinacy, and the court resounds, not with the pleadings of lawyers, but the disputation of the judges. Proceeding thus from left to right, the cases are summarily decided till it is dark, or they are all disposed of; and as justice may not be deferred by the intervention of any avoidable delay, the members of the court dine where they sit. A frugal meal is brought in at midday and despatched in a few minutes.

Such is the process when the Divan is a court of justice; but when it becomes a Galibé Divan, or "council chamber," all the affairs of state become objects of its deliberation or discussion. This is held on Sundays and Mondays. Here the grand vizir and cadileskers also sit, assisted by the reis effendi, or "minister for foreign affairs," the mufti, or "chief of ecclesiastical affairs," and the agas, "or heads of the military departments." When the first dawn of European light opened upon Turkey, this council of despotism made some approximation to a popular representation. In the difficulties that surrounded the state at the commencement of the Greek revolution, the embarrassed but enlightened Sultan invited the mutelins or "paymasters" of the different janissary corps, and also deputies from the esnaffs or "corporations" of trades, to become members, and, as these were taken from the respectable class of citizens, they were fair representatives of their opinions to a certain extent, and so formed the first Turkish parliament.

The Sultan introduced another innovation also into the mysterious proceedings of the Divan. It was not usual for the sovereign to appear personally there, but whenever an affair was discussed, the grand vizir appeared before him, with the members of the council, in an apartment of the seraglio, and there took his directions. But, though he was seemingly absent, it was known that he was always present on any affair of importance. There stands at the back of the Divan, some distance above the heads of those who sit on it, a projection like a bow-window from the wall. This is covered with gilded lattice-work, and concealed by curtains drawn behind. It is called the Sha

Nichin or "sultan's seat," and here he ensconced himself, and heard and saw whatever was going on below. As the curtain was usually drawn, it was not known to a certainty when he was there or not, but he was dreaded like the tyrant of Syracuse, as always listening, and sometimes detected by the angry gleam of an eye glancing through the lattice, and denouncing vengeance on some obnoxious member of the council. It is for this reason called "the dangerous window," and looked up to with awe and terror from below. Many anecdotes are told of this Sha Nichin. Achmet I. who is said to be its inventor, constantly watched the proceedings of the Divan from hence, when it was supposed he was buried in sensual indulgences in the remote recesses of the seraglio. One day, when a court of justice was held, a soldier presented an arzuhal to the grand vizir, and, supposing it was treated with neglect, and himself with injustice, he drew his yatagan, and suddenly plunged it into his body. The chaoushs and others cast themselves upon the assassin, and were about to cut him to pieces, when the curtain of the Sha Nichin was drawn aside, and the voice of the Sultan was heard like thunder issuing from it. He commanded them to desist, and, stepping down, he himself examined the man's case, with the bleeding body of the grand vizir on the Divan beside him. He thought he had reason to suppose the sentence was unjust, and the delinquent had provocation; so he dismissed the soldier as an injured man, and caused the body of the grand vizir to be cast into the sea as an unjust judge.

Another use of the Divan is, that it is the place where the troops, particularly the janissaries, received their pay. On these occasions men bring in small leathern bags of piasters, which they pile on the floor, till they form heaps three or four feet high, and ten or twelve long. When these are all laid, and the whole amount of pay ready, the grand vizir sends a sealed paper to the Sultan, notifying that large sums of money are lying before him on the ground, and humbly entreating to know what it is his pleasure to do with it. The chaoush returns after some delay, with an iron-shod pole, which he strikes loudly on the pavement, to announce his approach with the answer to the important question, and presents a huge packet to the vizir, which he receives with profound reverence, first pressing it to his forehead and then to his lips. Having read the communication, he announces aloud, that it is the Sultan's pleasure that all the heaps of coin shall be distributed among the soldiers, detachments of whom are in attendance for the purpose. The bags are then brought out, and laid on the flags in front of the Divan. And now succeeds a scene of puerile enjoyment, which none but a Turk could relish. Certain dishes filled with smoking pilaff of soft rice, are laid at different distances, beside the heaps of coin; and at a signal given, the soldiers start, some to seize one, and some the other, and some both. There are then seen grave old men with long grizzled beards, all smeared with greasy rice, struggling with boys, and rolling over each other on the ground. This folly is highly relished by the sages on the Divan within, who look on with delight till all the bags of money and plates of rice have disappeared.

The last ceremony of the Divan is the reception of ministers of foreign powers, who come here to be duly made fit for presentation to the Sultan. On the day appointed they and their suits assemble at an early hour in the morning, and all the process



T. Allom. J. Jenkins.

The Medak, or Eastern Story-Teller

Constantinople

Fisher, Son & C. London & Quai de la Ferte, Paris.

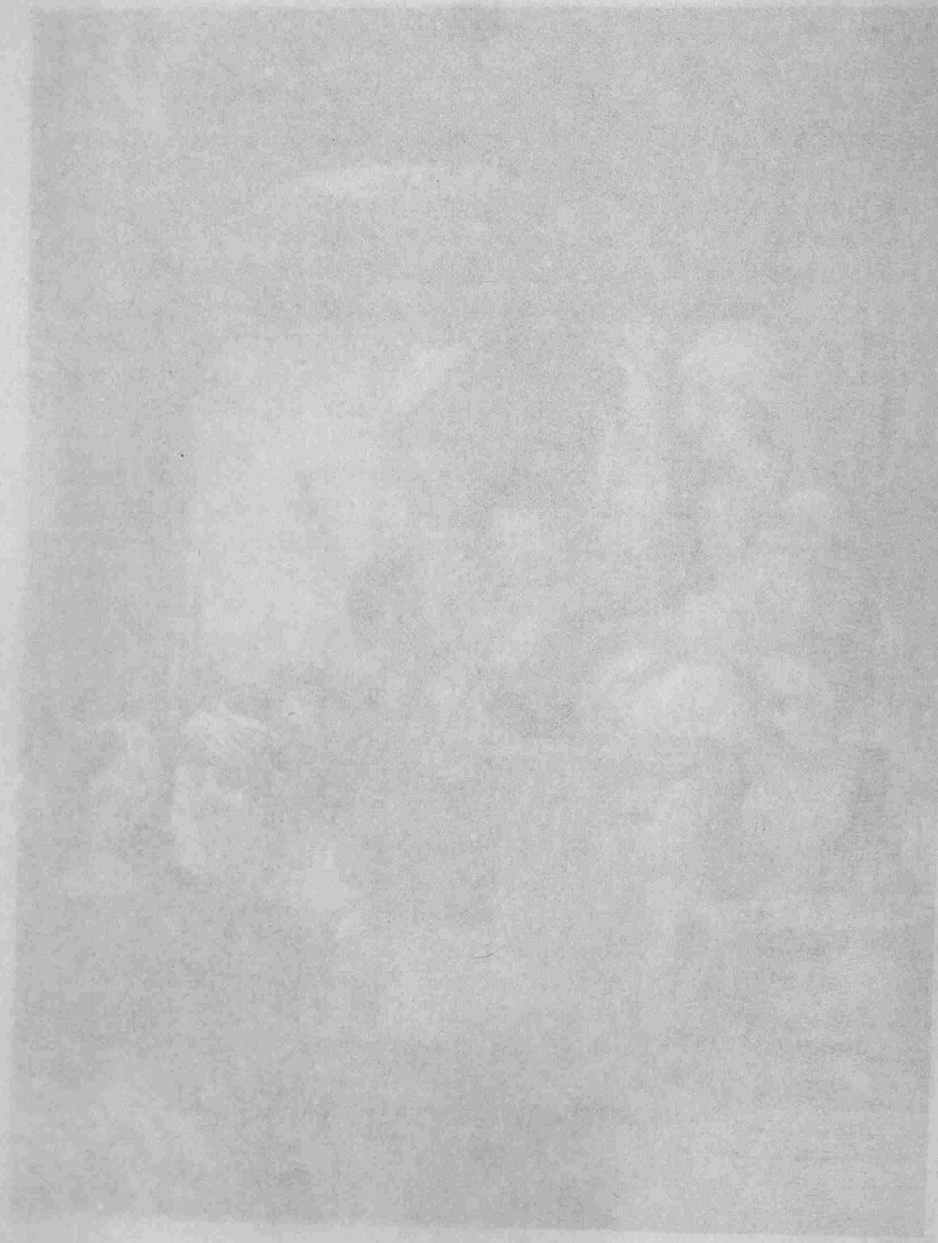
SISMANOGLIO MEGARO

distributing money, and vieing for place in the first rank displayed before the sun, only to declare secretly and in prose on those strangers unfit a high opinion of their superiority, they are allowed to enter the Divan exceedingly as ... and upon his ascending the throne without looking round, the rare ... the first ambassador, the secretary and pillow-bearer follow close at his ... an ambassador is not permitted to the ... presence chamber, they keep standing for several hours till the ... are displayed: it is then notified to the Sultan that some gaudy ... the ... and on inquiring into their business, that they humbly crave to be admitted to his sublime presence, to prostrate themselves before him. It is now that orders are given to feed, wash, and clothe them, and it is notified that when they are fit to be seen, they will be admitted; and this is done accordingly. Joint-stools are brought in, on which are placed metal trays without cloth, knife, or fork, and every one helps himself with his fingers, including the ambassador. After this scrambling and tumultuous refreshment water is poured on the smeared and greasy persons who partaken of it. They are then led forth to a large tree in the court, where a heap of pellises of various qualities lie on the pavement, shaken out of bags in which they were brought. From this, every person to be admitted to the presence takes one, and, having wrapped himself in it, he is seized by the collar, and dragged into the presence of the Sultan, as we have elsewhere noticed. Such were the unseemly ceremonies used on these occasions only a few years ago; but, like other Turkish barbarisms, they are daily disappearing, and the introduction of the representative of one sovereign to the audience of another, is approaching to the decorum of European usages.

Our illustration presents the gate Capi Arasi leading from the first to the second court of the seraglio, where the Divan is held, and so it is the entrance to it. It is also the place where delinquents are led for punishment, and thus originated the Turkish expression of a man deserving to be sent "between gates," which the name Capi Arasi signifies. Here it is that the executioners sit, and the implements of their trade hang on the walls round about them, forming a horrid combination. Yet it was here, and in this company that foreign ambassadors were obliged to wait till orders were issued to admit them into the court of the Divan. Crowds of hateful dogs are usually seen here. As they are called "the consummators of Turkish justice," by lacerating and devouring the bodies of criminals exposed in the streets after decapitation; so, as it were, by instinct, they seem fond of congregating with their fellow-executioners.

THE MEDAK, OR EASTERN STORY-TELLER.

The Turks have no theatres where various persons habited in appropriate costume represent the manners, usages, and feelings of real life, among artificial scenery which resembles objects of nature and art; they have no resemblance of woods, or gardens, or



of deciding causes, distributing money, and running for pilaff, is ostentatiously displayed before them, in order to dazzle, astonish, and impress on those stranger-infidels a high opinion of Turkish superiority. They are allowed to enter the Divan seemingly as spectators, and are left standing in the crowd without notice or respect. On rare occasions, the tired ambassador, if he be from a favoured nation, is allowed a joint-stool to sit on; but such an indulgence is not permitted to the rest: secretaries of legation, dragomans, consuls, &c. are kept standing for several hours, till the whole of the exhibition is displayed. It is then notified to the Sultan, that some giaours are in the Divan, and, on inquiring into their business, that they humbly crave to be admitted into his sublime presence, to prostrate themselves before him. It is now that orders are given to feed, wash, and clothe them, and it is notified that when they are fit to be seen, they will be admitted; and this is done accordingly. Joint-stools are brought in, on which are placed metal trays, without cloth, knife, or fork; and every one helps himself with his fingers, including the ambassador. After this scrambling and tumultuous refreshment, water is poured on the smeared and greasy persons who partake of it. They are then led forth to a large tree in the court, where a heap of pellises of various qualities lie on the pavement, shaken out of bags in which they were brought. From this, every person to be admitted to the presence takes one, and, having wrapped himself in it, he is seized by the collar, and dragged into the presence of the Sultan, as we have elsewhere noticed. Such were the unseemly ceremonies used on these occasions only a few years ago; but, like other Turkish barbarisms, they are daily disappearing, and the introduction of the representative of one sovereign to the audience of another, is approaching to the decorum of European usages.

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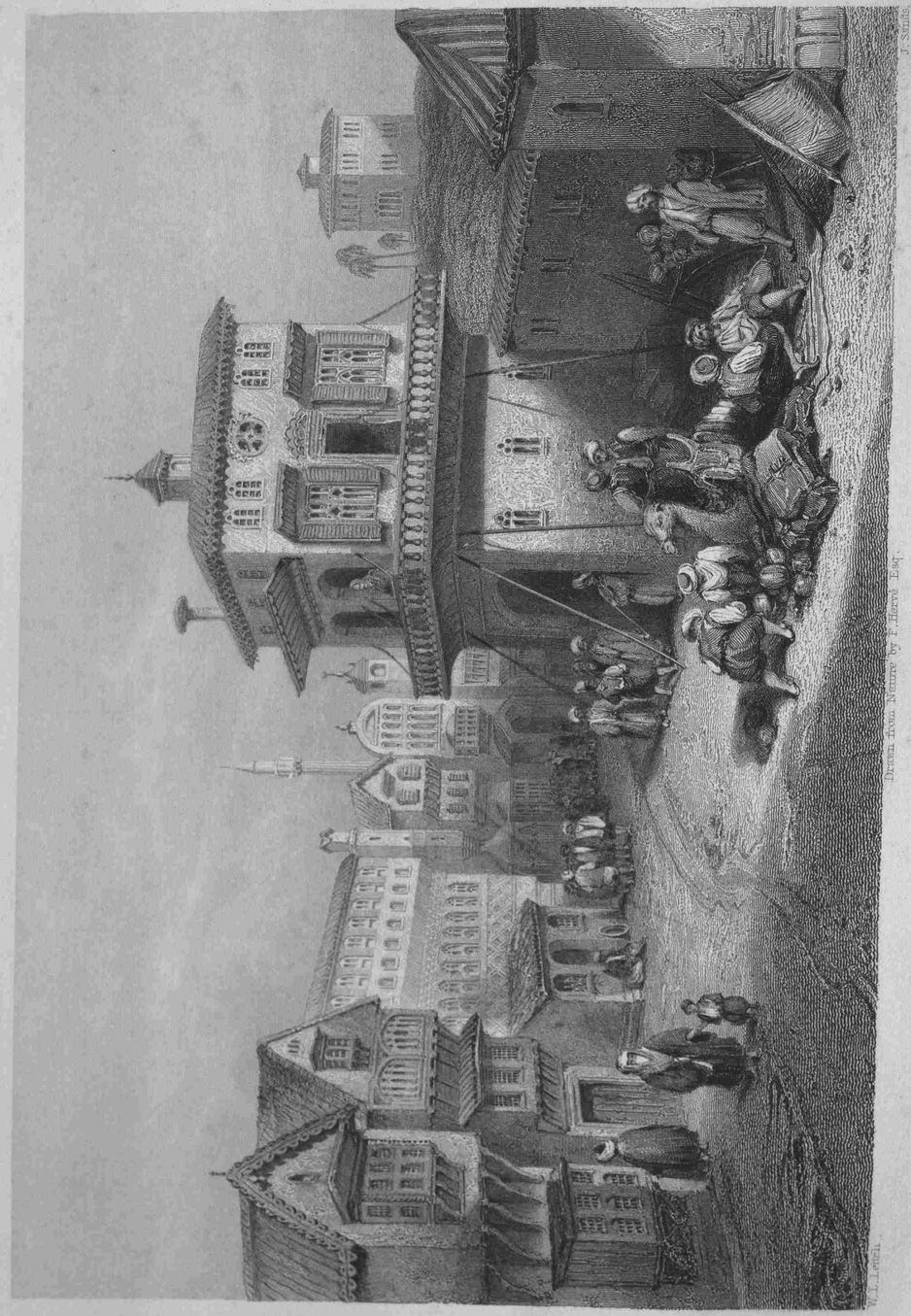
THE MEDÂK, OR EASTERN STORY-TELLER.

The Turks have no theatres where various persons habited in appropriate costume represent the manners, usages, and feelings of real life, among artificial scenery, which imitates objects of nature and art; they have no resemblance of woods, or gardens, or

streets, or houses, where men and women, supporting various characters, meet as in the daily intercourse of society, and every thing combines to create the delusions of dramatic representation. All these things are considered as coming under the prohibition of making the likeness of anything; and proscribed, with the art of painting, as idolatrous representations. They have, however, occasionally something approaching to our plays; where more than one character appears in a naked room, or in the open air, in front of a kiosk, while the spectators look from the windows, or form a circle round the performers. On these occasions some very gross indecencies take place, and the gravity and sense of decorum of a Turk is laid aside. They permit, and seem to enjoy, in these representations, a violation of morals and propriety, which, in real life, they would punish with the greatest severity. The sultans themselves are often present at such exhibitions, and set the example of encouraging them.

Such things, however, are rare, only of extraordinary occurrence, and on memorable occasions; but the Medâk, or Story-teller, is a source of every-day enjoyment. This is a very important personage, and an essential part of Turkish amusement. He enacts by himself, in a monologue, various characters, and with a spirit and fidelity quite astonishing, considering the inflexible and taciturn disposition of the people. The admirable manner in which one unassisted individual supports the representations of various persons, the versatility with which he adopts their countenance, attitude, and phraseology, are so excellent, that Frank residents, who have been accustomed to the perfection of the scenic art in their own country, are highly delighted with this Turkish drollery, and they are constant spectators, not only for amusement, but to perfect themselves in the language by hearing it under its various inflections, and thus acquire a knowledge which a common master could never impart; they also go to see different traits of manners, and of real life faithfully represented, which a long residence in the country would hardly allow them an opportunity of witnessing. The Medâk, therefore, is a public character, of importance to strangers as well as others.

The subjects he selects for representation are Oriental stories, some actually taken from, and all greatly resembling the tales of the Arabian Nights, in which the incidents and persons seem to have the same origin. Sometimes the corruption of a cadi, and his manner of administering justice, are detailed with considerable humour and sarcastic severity. Sometimes a Turkish proverb is illustrated, and forms, as it were, the text of his details; and the effects of various vices and virtues are exhibited, so as to form an excellent moral lesson. Among the proverbs illustrated and dramatized, the following are the most usual. "In a cart drawn by a buffalo, you may catch a hare." "It is not by saying 'honey, honey,' it will come to your mouth." "A man cannot carry two melons under one arm." "Though your enemy be no bigger than an ant, suppose him as large as an elephant." "More flies are caught by a drop of honey, than by a hogshead of vinegar." "He who rides only a borrowed horse, does not do so often." "Do not trust to the whiteness of a turban." "Though the tongue has no bones in it, it breaks many." In these and similar ones, the effects of industry, perseverance, idleness, caution, cunning, and such other moral qualities, are illustrated in a manner equally striking and amusing.



A Street in the Suburbs of Adrianople.

SISMANOGLIO MEGARO

In these representations, he passes from grave to gay with a singular and happy facility, seemingly unattainable by the dulness and limited capabilities of a Turk. The volatile Greek at his strokes of pathos or humour sheds tears, or bursts out into uncontrollable laughter—the grave Armenian incapable of higher excitement, looks sad, or smiles—while the phlegmatic Turk, though profoundly sensitive to the various passions so admirably depicted by his countryman, scarcely alters a feature of his face.

The place where the Meclah exhibits is usually a coffee-house. He generally has a small table, placed before him, which he either stands behind or sits on. His cuffs are turned up, and he holds generally a small stick in his hand. If he illustrates a proverb, he gives it out as a text, and then commences his story. He introduces individuals of all sects and nations, and imitates with admirable precision the language of each. But he is particularly fond of introducing the Jews, whose imperfect pronunciation of every language which they attempt to utter, presents him with a happy subject of caricature. Thus he imitates the multifarious tones of all the varieties of people in the Turkish empire, with a happy selection of all their characteristic expressions.

Our illustration presents the most distinguished story-teller of the capital, who may be considered the Matthews of Constantinople. He is called Kiz Ardasee, or "Acmet the Girl," as we have noticed before. He keeps a coffee-house himself, and adds to his profits by entertaining his company; but at festivals he is invited to others, and paid liberally for his exhibition. There stood opposite the gate of the British palace, before the district was consumed by fire, one of the most celebrated and frequented coffee-houses in Pera. During the Bairam he continued telling stories here without intermission, and with unabated skill, till after midnight, to an unwearied audience, sitting on joint-stools in the street before the coffee-house. His auditors indulge as usual in coffee and tobacco, during his recitations, but sometimes his details are so interesting, that even this luxury is suspended while they listen with profound attention. It is only when he pauses, and descends with a coffee-cup to collect paras, that the click of flints is heard, chiboques are lighted, and refreshments served, when he remounts, and pursues his tale to his impatient hearers.

A STREET IN THE SUBURBS OF ADRIANOPLE.

This capital of Thrace is one of the many towns, erected by the emperor Hadrian in the East, and who from his strong propensity for building, acquired the name of *coxo*, or "the architect." His travels were marked by memorials of this kind, and his progress is to be traced, not like that of other conquerors, by the ruins but by the erections he left behind him; and several towns both in Asia and Europe, still retain his image and superscription. He selected for his Thracian city the banks of the classic Hebrus, and for many centuries it continued a flourishing town under the Greek empire. When the Turks passed into Europe in 1362, they seized on it, and, transferring the seat of empire from

In these representations, he passes from grave to gay with a singular and happy facility, seemingly unattainable by the dulness and limited capabilities of a Turk. The volatile Greek at his strokes of pathos or humour sheds tears, or bursts out into uncontrollable laughter—the grave Armenian, incapable of higher excitement, looks sad, or smiles—while the phlegmatic Turk, though profoundly attentive to the various passions so admirably depicted by his countryman, scarcely alters a feature of his face.

The place where the Medâk exhibits is usually a coffee-house. He generally has a small table, placed before him, which he either stands behind or sits on. His cuffs are turned up, and he holds generally a small stick in his hand. If he illustrates a proverb, he gives it out as a text, and then commences his story. He introduces individuals of all sects and nations, and imitates with admirable precision the language of each. But he is particularly fond of introducing the Jews, whose imperfect pronunciation of every language which they attempt to utter, presents him with a happy subject of caricature. Thus he imitates the multifarious tones of all the varieties of people in the Turkish empire, with a happy selection of all their characteristic expressions.

Our illustration presents the most distinguished story-teller of the capital, who may be considered the Matthews of Constantinople. He is called Kiz-Achmet, or "Achmet the Girl," as we have noticed before. He keeps a coffee-house himself, and adds to his profits by entertaining his company; but at festivals he is invited to others, and paid liberally for his exhibition. There stood opposite the gate of the British palace, before the district was consumed by fire, one of the most celebrated and frequented coffee-houses in Pera. During the Bairam he continued telling stories here without intermission, and with unabated skill, till after midnight, to an unwearied audience, sitting on joint-stools in the street before the coffee-house. His auditors indulge as usual in coffee and tobacco, during his recitations, but sometimes his details are so interesting, that even this luxury is suspended while they listen with profound attention. It is only when he pauses, and descends with a coffee-cup to collect paras, that the click of flints is heard, chiboques are lighted, and refreshments served, when he remounts, and pursues his tale to his impatient hearers.

A STREET IN THE SUBURBS OF ADRIANOPLE.

This capital of Thrace is one of the many towns erected by the emperor Hadrian in the East, and who, from his strong propensity for building, acquired the name of κτιστης, or "the architect." His travels were marked by memorials of this kind, and his progress is to be traced, not like that of other conquerors, by the ruins, but by the erections he left behind him; and several towns, both in Asia and Europe, still retain his "image and superscription." He selected for his Thracian city the banks of the classic Hebrus, and for many centuries it continued a flourishing town under the Greek empire. When the Turks passed into Europe in 1362, they seized on it, and, transferring the seat of empire from

Brusa, they made Adrianople their capital, and called it Ederne. It so continued for more than a century, till Mahomed destroyed the empire of the Greeks, and there established his seat of government in the imperial city of Constantinople.

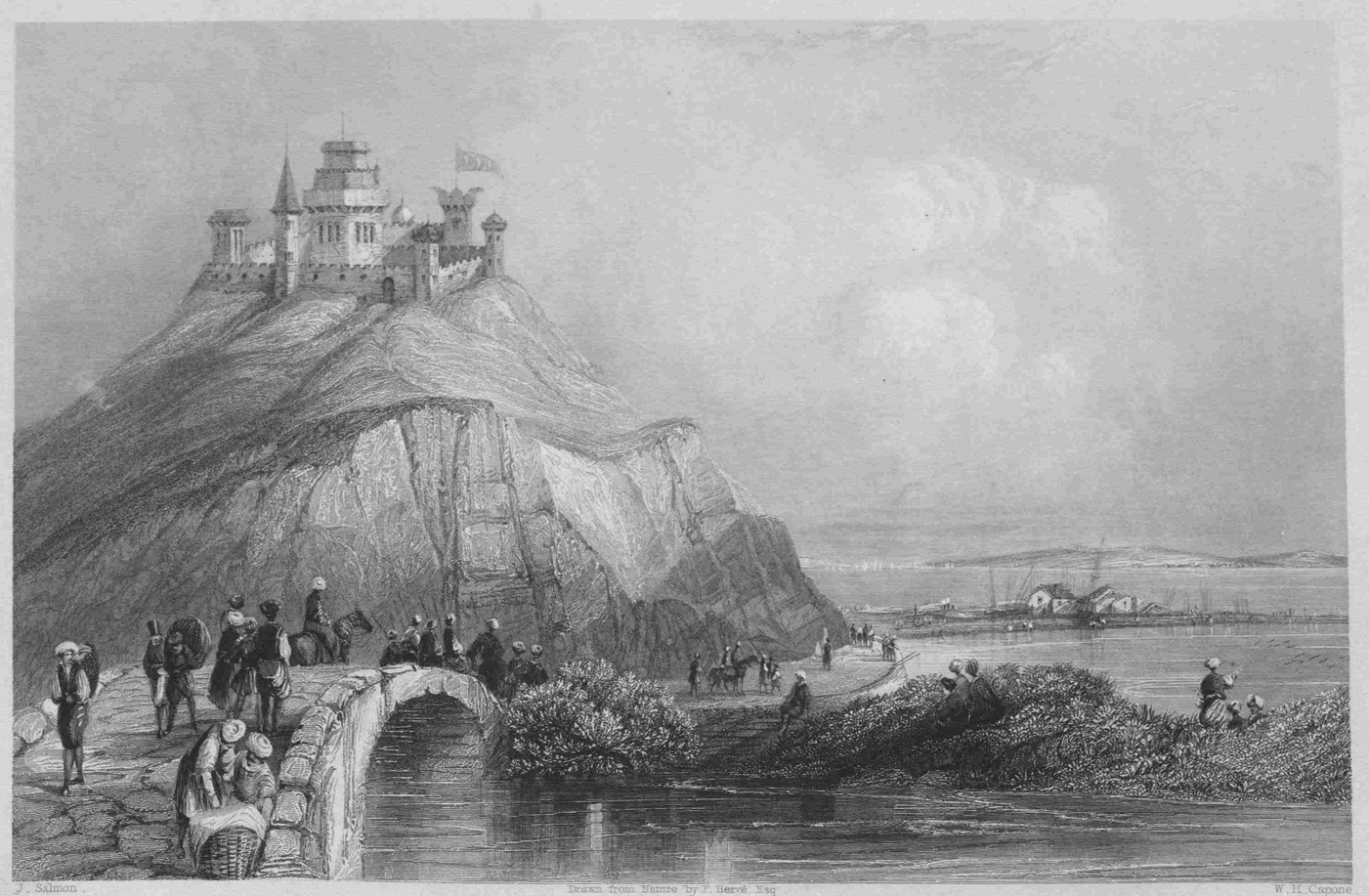
The city stands at the confluence of the rivers Toondja and Arda with the Marizza, the modern name for the Hebrus. After this union, the river becomes a noble stream, flowing down to the Archipelago, where it debouches into the Sea, amongst a group of Islands, near to the town of Enos, which is considered the port of Adrianople, and the outlet of its scanty trade. Various streams, flowing through the rich country around the capital, fertilize it to the highest capability of produce, but such advantages are totally neglected. No corn is raised on these exuberant plains, even for their own consumption. When the Russians in 1830 descended from the Balkans, they expected to find well-filled magazines ready for the supply of the army. They found nothing. No stores had ever been laid up, and 8000 men, are said to have perished at Adrianople by want and subsequent sickness. Their advance on Constantinople was suspended, and the indolence and improvidence of the Turks, without intending it, saved their capital.

The present city is eight miles in circumference, and contains about 100,000 inhabitants. It is adorned with many public edifices, and splendid mosques, among which is that of Sultan Selim, supposed to rival that of Solimanie, or any other in the capital. Its aërial dome is twenty feet higher than that of Santa Sophia, and its symmetrical and beautiful proportions are the admiration of all strangers. On the porch is read one line only from the Koran, as simple as it is noble, "Allah is the light of heaven, which illumines the darkness of the earth."

THE FORT AND TOWN OF SILIVRIA.

THE ANCIENT SELYMBRIA.

This maritime town of Thrace is of great antiquity. Not like the former, erected at a comparatively recent period, and by a well-known founder, Silivria was one of the towns of the Thracian or Scythian aborigines, and is mentioned by Herodotus as existing, and ancient in his time, 450 years before the Christian era. It is about twenty miles from Constantinople, and stands on a promontory which forms one extremity of an extensive bay, while the ancient town of Erekli stands on the other. Like all ancient cities, where such a thing was possible, it was built on the summit of a hill, forming what the Greeks call an *acropolis*. Three sides were of easy approach, and protected by fortified walls; but the fourth, facing the sea, was an inaccessible precipice, as perpendicular as the face of Dover Cliff, so that no wall was necessary. The summit of the hill is a perfect level, and the town forms a quadrangular area open to the sea; and perhaps no other in the world can present so fine and magnificent a platform. It commands the most extensive view along the winding coast, and across the Sea of Marmora, having the beautiful archipelago of the Princes



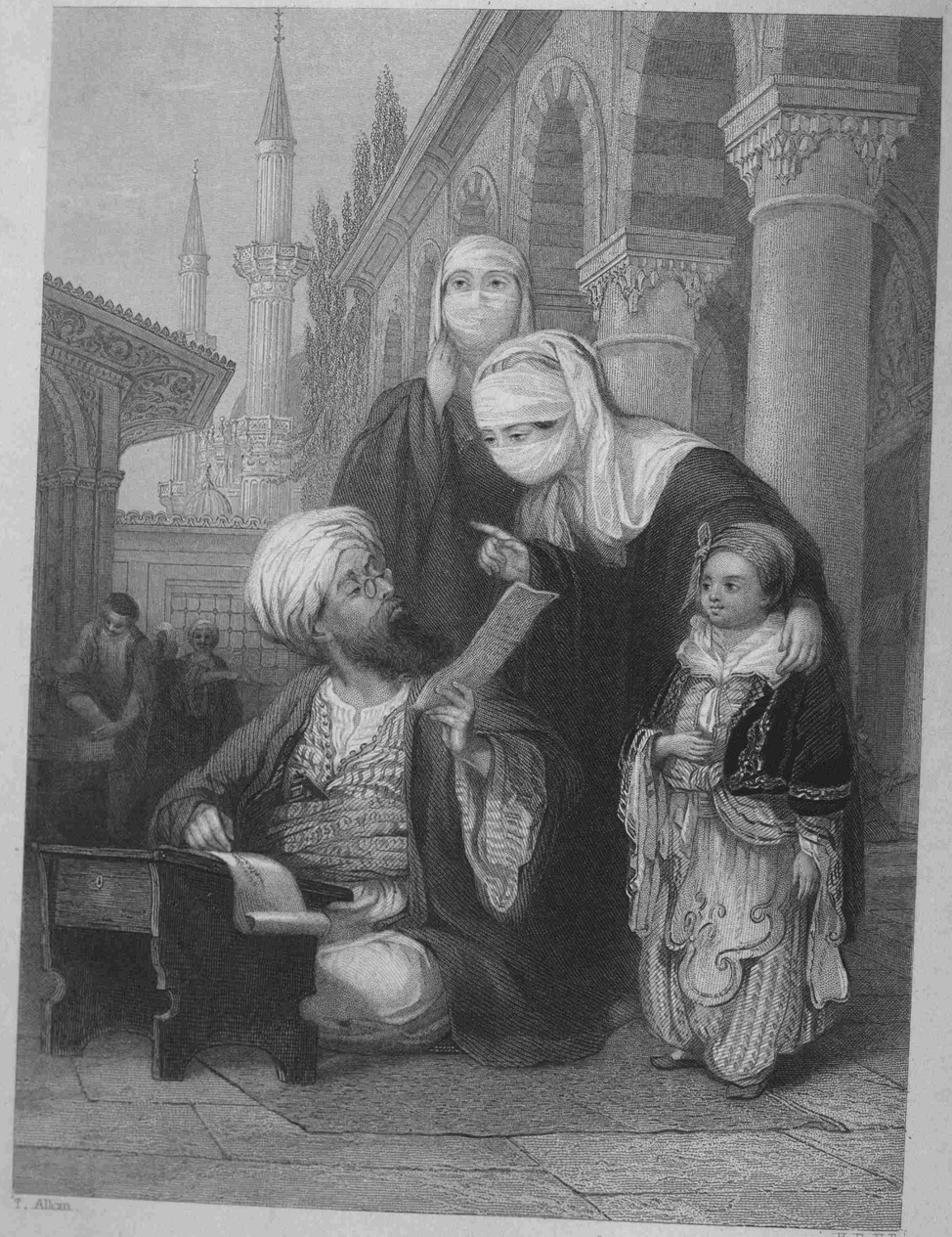
J. Salmon. Drawn from Nature by F. Hervé Esq. W. H. Capone.

The Fort & Town of Silivria, the Ancient Selymbria.

On the Sea of Marmora.

Fisher, Son & Co. London, & Jean de l'Ecle, Paris.

SISMANOGLIO MEGARO



T. Allom.

H.B. Hall.

A Turkish Letter-writer, at Constantinople.

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

SISMANOGLIO
MEGARO

Islands floating as it were on the surface of the sea below; and the splendid view terminates by the coast of Asia, and the snowy ridges of Olympus. The walls are built of hewn stone interlaid with strata of Roman brick as large as flooring tiles. They are pierced by five gates, which are still standing, and closed carefully every night. Part of the area within the walls is now filled up with mean dirty streets, inhabited principally by Jews and Greeks. Below, on the shores of the sea, is another portion of it, almost exclusively Turkish. It has a port, in which lie a fleet of small-craft, used for conveying the produce of the neighbourhood to the markets of Constantinople, and this is all that remains of the bustle and activity of that commerce, which once distinguished the enterprising Greek cities of this coast.

Over one of the gates is an inscription containing the name of Theodora, of whom the Byzantine historians relate an interesting anecdote. "When the Emperor Theophilus wished to select a wife, he announced his intentions; and several ladies, most distinguished for beauty and accomplishments, appeared as candidates for his favour. On the appointed day, they arranged themselves in an apartment of the palace, and the emperor, with a golden apple in his hand, walked along the line to make his choice. He remarked aloud in passing, that women had been the cause of much evil in the world; and a young lady of the group of candidates, named Icasia, and on whom the emperor had fixed his regards, hoping to recommend herself by her wit as well as by her beauty and spirit, immediately replied, that his majesty must allow they had also been the cause of much good. The emperor turned from his fair antagonist with dislike, and, fixing his eyes upon another, who seemed shrinking from notice, he placed the golden apple in *her* hand, and selected her for his wife. This was Theodora—and she did not deceive his choice. She was afterwards distinguished for her modesty and prudence." There stands in the area of the esplanade a very ancient Greek church, which she is said to have erected; and, notwithstanding the convulsions of the state, and the desolation of the invading Turks, to have remained in the undisturbed celebration of Christian worship for 1000 years.

Our illustration represents the Acropolis of this ancient city on the summit of a high and lofty hill, with the road at its base, winding to the town and port below, with various peasants bringing baskets of grapes, and other local commodities, for transportation to the markets of the capital.

A TURKISH LETTER-WRITER, AT CONSTANTINOPLE.

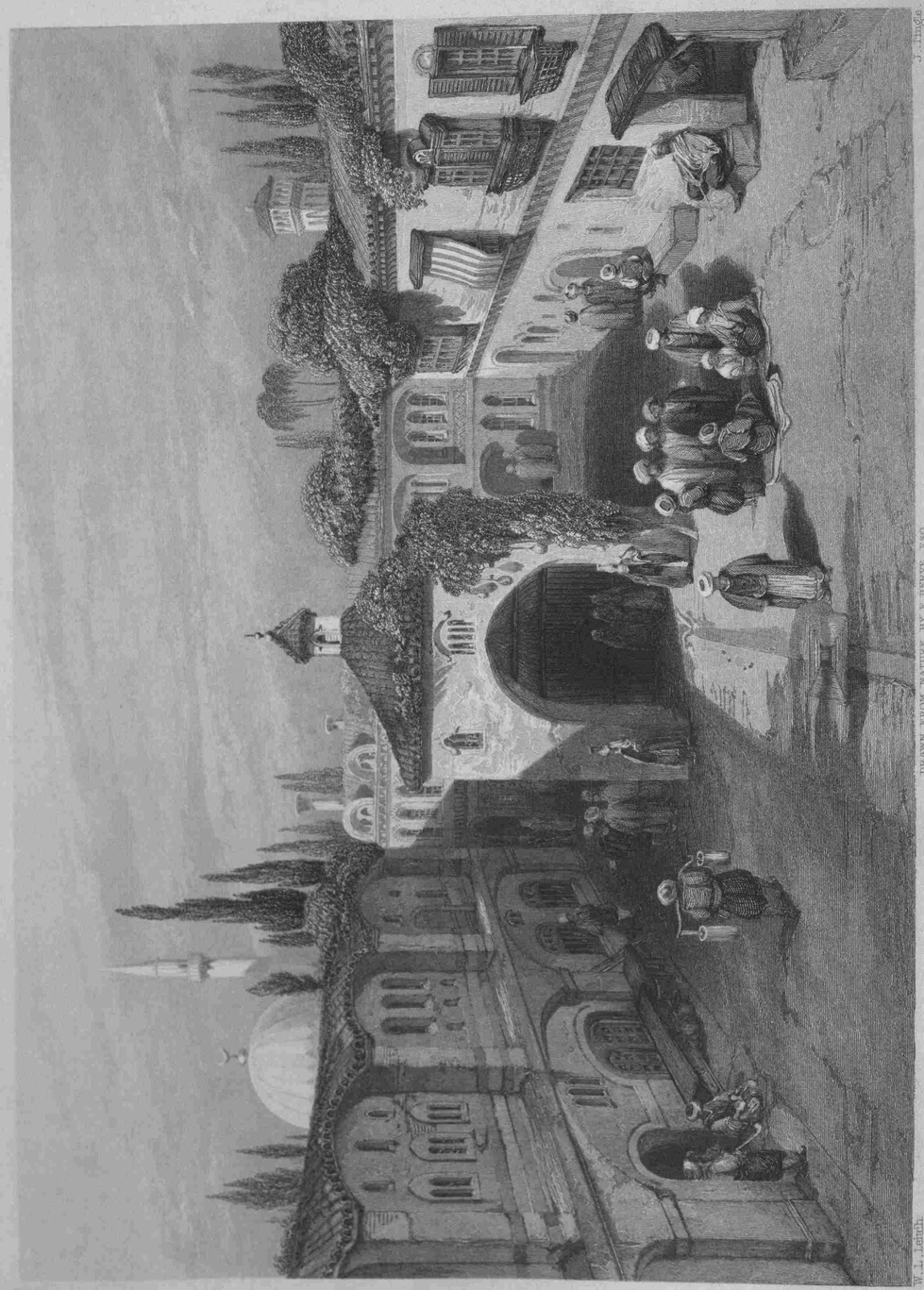
There are two modes of communication among the Turks—by symbols, and letters; the first was of very early adoption, and used even on important occasions of state. While Buda was in the power of the Turks, and they threatened to lay siege to Vienna, the vizir of Soliman caused a large water-melon to be conveyed to the Austrian ambassador. The Turks are in the habit of sending presents of fruit as tokens of good-will, and it was supposed that this fine fruit imported no more. It was found, however, that

it was meant to exhibit the size of those cannon-balls with which the sultan intended to attack the Christian capital, and so to strike terror into its defenders. The Austrians immediately searched, and found a larger one, which they sent back in return—implying, that the cannon of the besieged was still more powerful than that of their assailants. The Turks were repulsed, and the truth of this emblematic communication verified.

But, besides fruits, flowers of all kinds are used at this day, as means of allegoric communication, among a people so illiterate as the Turks. The rose is principally prized, because the Moslems suppose it grew from the perspiration of Mahomet, and they never suffer the petal of the flower to wither on the ground. In all emblematic communications, it is deemed the representation of beauty and joy: the orange-flower marks hope; the marigold, despair; the amaranth, constancy; the tulip, a reproach of infidelity. It is thus that bouquets of flowers, called selams, supply the place of letters, and the illiterate lover communicates to his mistress feelings and sentiments which the most elaborate written language could not express. In this manner slaves hold tender communication with their mistresses, even in the presence of their terrible master. The captive Greek is generally employed as a gardener: by an ingenious arrangement of a parterre of flowers, he holds mute and eloquent converse with her he loves, even while his jealous rival and master is looking on, and his instant death would follow a discovery.

But, beside these modes of conveying ideas, there are scribes, who sit at the receipt of custom, as at Naples, who live by writing down on paper what the Turk is not able to do for himself. These clerks are found in bazaars, and at the corners of streets, and are distinguished by a calomboyo, or a bright brass "inkstand and pen-case," stuck in the girdle, where another carries his yatagan and pistols. His desk is generally his hand, and his pen is a reed, like that of the Romans. This necessary person writes for all occasions. Is a Turk going to law, he writes for him his arzuhal, or the state of his case—does he want a protector against any evil, he writes an amulet. The Turks are exceedingly fond of amulets; they suppose them a sufficient safeguard against disease, magic, the power of evil spirits, the malice of enemies, and the assault of robbers. The scribe has power, by transcribing certain passages of the Koran, and annexing certain mysterious ciphers, to give a paper to his customer which will protect him against them all.

Our illustration represents an anxious mother obtaining such a protection for her child: a favourite one for such an age is the Kef Marjam, or "hand of Mary," which is either represented on blue glass, or inscribed on paper, and hung on the head or breast of the child.



The Square of the Fountain, Adrianople.

DRAWN FROM NATURE BY F. HENRY, ESQ.

W.J. Jeffrich.

J. Pringle.

SISMANOGLIO
AMICARO

THE SQUARE OF THE FOUNTAIN, ADRIANOPLE.

The city stands in the centre of an enormous plain, 130 miles, or about five days' journey from Constantinople. It is first descried by the approaching traveller at the distance of many miles, by the tall minarets of the mosques of Selim shooting the sky, when all other objects of the city are imperceptible. An Oriental town is never discovered like one where coal is consumed, by the dense vapours which all the atmosphere about it, but obscuring every other object. The site of it is usually marked by some conspicuous building rising above the rest, projecting on the plain, and seen distinctly at an immense distance. Adrianople is entered at one side by a street, bounded by a fine cemetery having even more solemnity and beauty than usual in others; this area is intersected by various avenues, and is the constant retreat of the citizens. There is nothing gloomy or revolting in the feelings it excites. The tombs are shaded by the ever-verdant and aromatic cypress, or carved by rose-trees and "flowers of all hues." It is the constant resort of all the relatives of those who sleep below, and the dead and the living meet here morning and evening in tranquil repose. At another side the city is approached by a wide causeway, the work of its founder, which he intended as the avenue of communication between his new city and Byzantium. It well answer the same purpose, and forms the highway to Constantinople, but, like all remains of Roman roads in the country, it is so dilapidated by Turkish unskilfulness and neglect, that it is nearly impassable, and travellers, when overtaken on it by darkness, are compelled to light their lanterns, and pass it with the same precaution as the precipices of the Balkans.

In a tour through some of the Turkish dominions in Europe, which Sultan Mahmoud made some years ago, he passed through Adrianople, and paid as state particular attention. He was met by deputations of the various people that compose its population—the Turks headed by their mufties, the Greeks by their ex-patriarch, the Armenians by their vertabiet, and the Jews by their hakim-bashi or high priest. He distributed large sums of money among them for founding schools, so that the whole population are now in a course of instruction by Lancasterian seminaries, and others on the European system. He also gave directions for building a noble stone bridge across the Maritza, in place of the decayed and tottering wooden structure that he found there. To commemorate these acts of munificence, a new coinage was struck, having for its emblem a rose on one side, to indicate its principal produce, the attar of roses; and on the other, a star, as a representation of the sultan. It happened, either by accident or design of the Greek artist, that the star was deficient in its rays, and represented only a cross. This was remarked with acrimony by the sanguine Greeks, and this coinage of Adrianople was classed, among other similar things, as an indication of the intention to become a Christian.

THE SQUARE OF THE FOUNTAIN, ADRIANOPLE.

The city stands in the centre of an enormous plain, 140 miles, or about five days' journey from Constantinople. It is distinguished by the approaching traveller at the distance of many miles, by the tall minarets of the mosque of Selim piercing the sky, when all other objects of the city are imperceptible. An Oriental town is never discovered like one where coal is consumed, by the dense vapours which fill the atmosphere about it, but obscuring every other object. The site of it is usually marked by some conspicuous building rising above the rest, projecting on the pure air, and seen distinctly at an immense distance. Adrianople is entered on one side by a street, bounded by a vast cemetery having even more solemnity and beauty than is usual in others; this area is intersected by various avenues, and is the constant retreat of the citizens. There is nothing gloomy or revolting in the feelings it excites. The tombs are shaded by the ever-verdant and aromatic cypress, or varied by rose-trees and "flowers of all hues." It is the constant resort of all the relatives of those who sleep below, and the dead and the living meet here morning and evening in tranquil repose. On another side the city is approached by a wide causeway, the work of its founder, which he intended as the avenue of communication between his new city and Byzantium. It is still used for the same purpose, and forms the highway to Constantinople, but, like all remains of Roman roads in the country, it is so dilapidated by Turkish unskilfulness and neglect, that it is nearly impassable, and travellers, when overtaken on it by darkness, are compelled to light their lanterns, and pass it with the same precaution as the precipice of the Balkans.

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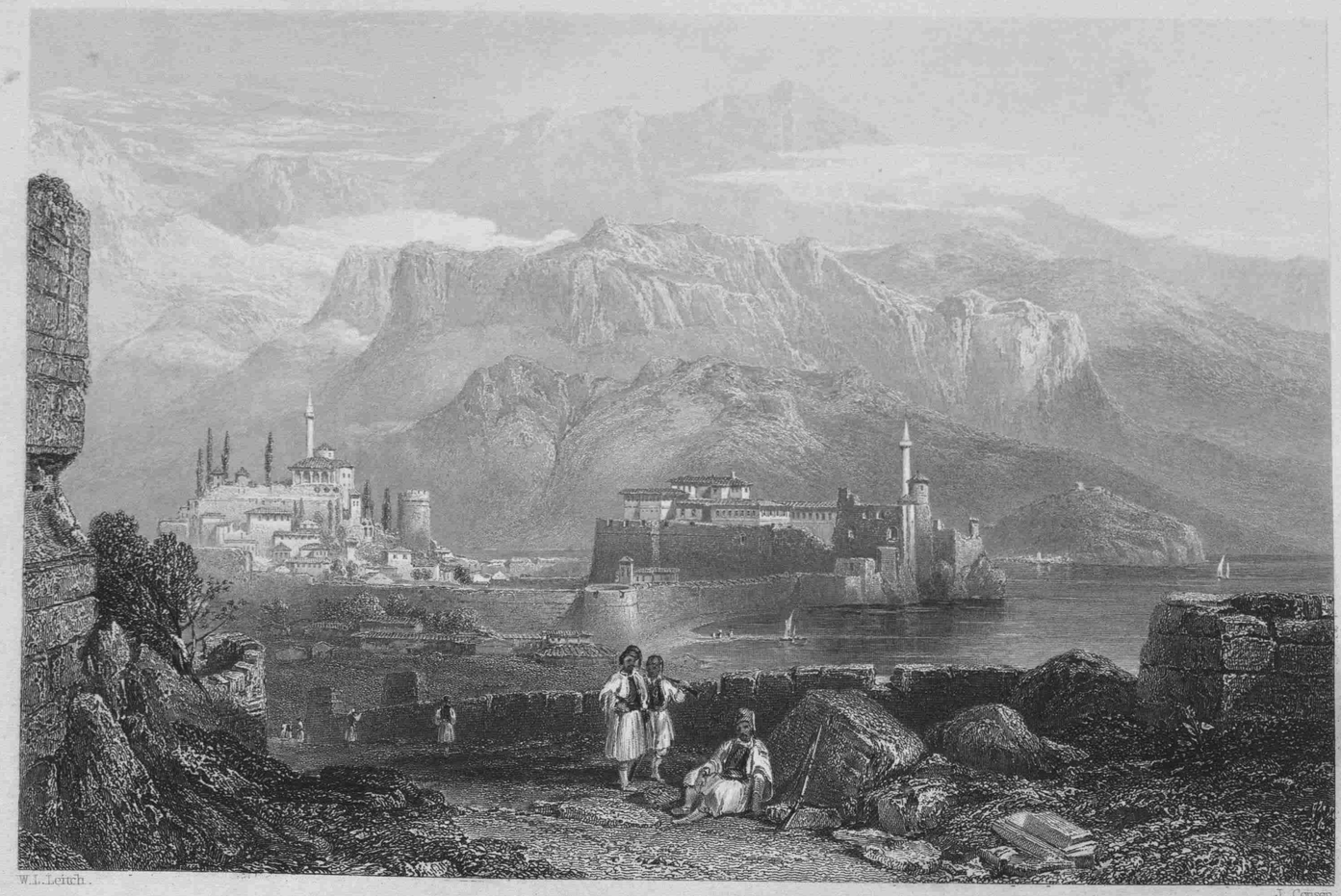
JOANNINA, THE CAPITAL OF ALBANIA.

The city of Joannina, formerly scarcely known in England to have an existence, became, in later times, highly celebrated, as the capital of the extraordinary man, Ali Pasha, and attracted distinguished visitors from every part of Europe. It seems singular, that the security of its site, the fertility of the plains that surround it, and the beauty and natural advantages of its magnificent lake, should not have attracted the notice of either Greeks or Romans, who in succession held rule in Epirus and Albania, in the latter of which it lies. No trace of any city is discernible here before the reign of John Cantacuzene, in the fourteenth century, and no classic ruins ennoble the barbarous remains of the middle ages. It is supposed to be called Joannina from the Christian name of its founder. It is usually written Yannini.

It continued a Byzantine city till the year 1432, when Amurath II. sent a letter and summons to the inhabitants of Joannina, like that of Sennacherib to the inhabitants of Jerusalem. It reminded them of the calamities inflicted by the conqueror on other cities, and warned them to avoid them by a speedy surrender. The terrified Christians at once submitted, and the Mahomedans took possession of it. Their first act was to raze some of the Christian churches to the ground, and their next was a deed in imitation of the rape of the Sabines:—a body of armed men watched the return of the Christian congregation from the place of worship left yet standing; each man seized upon the girl which best pleased him, as she issued from the porch; and the parents, after in vain exclaiming against the violence, were compelled at length to assent to it. The women became reconciled to their lot, and so a Christian and Moslem population amalgamated, like the Romans and Sabines, and lived in harmony together.

In the year 1611, however, an unfortunate attempt was made to expel the Turks. A fanatic bishop dreamed that he saw the sultan rise up on his throne at Constantinople to greet him, and gave out that this portended his reign in Joannina. He collected some followers, and attacked the Turks; but was speedily defeated, and his skin stuffed, and sent to the capital, where the Sultan, excited by curiosity, rose to look at it, and so completed the prediction of his dream. From that time the Christian inhabitants live in more abject subjection to the Turks than in any other part of the empire.

The present population is estimated at 40,000, for whom there are nineteen mosques, five tekés, six Greek churches, and two synagogues. It is distinguished for its schools, and has produced many learned men. It carries on a considerable traffic with Russia, Venice, and Malta, and is famous for its embroidery, cunning skill in ornamenting swords and other weapons, and particularly for its beautiful chiboques.



W.L. Leitch. J. Consen.

Joannina, the Capital of Albania.

Turkey in Europe.

Fisher, Son & Co. London, & Quai des Ecole, Paris.

SISMANOGLIO MEGARO



J. Jenkins.

The Favorite Odaliqua

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

SISMANOGLIO
MEGARO



J. C. Bentley

Smyrna, from the Harbour.

Asia Minor.

SISMANOGLIO
MEGARO

THE FAVOURITE ODALIQUE.

The female inmates of the seraglio are known by the names of Asseki and Odalique. The first is distinguished by having given birth to a son: she has then separate apartments assigned to her, gardens, baths, and even a mosque for her own private devotions. She has a regular income conferred upon her, called Paschmaklik, that is, "the revenue of the sandal." Arvis, assigned to purchase slippers, and called Turkish pin-money. Whenever a city is taken by the sultan, he generally reserves one street or district of it for the Asseki. An Asseki sometimes builds a mosque from her immense revenue, and hence from the source from whence the means are derived, it is called the Djami Chamlu, or "the mosque of the slipper." The Odalique is a simple favourite, not rendered eminent by any distinction. Between the Asseki and Odalique a jealousy and hatred unhappily exist, which often cause frightful results; and the annals of the seraglio are full of these tales of horror.

The mother of Mahomet IV. made a present to her son of a Georgian slave of great beauty. She, the dominant Asseki, felt those pangs of jealousy so congenial to the place in which she lived, and resolved to get rid of her rival. On one occasion, while the sultan was absent at the chase, in the woods of Belgrade, she sent for her, on the pretext of showing her kindness and respect. The Odalique, though aware of her danger, entered her apartment, and immediately heard behind her that shrill yelp which marks the presence of a mute—the imperfect sound which the executioners of the seraglio utter, when they are about to fulfil the murderous orders they receive. The unfortunate Odalique turned round, and saw him with the bowstring ready: she submitted at once to her inevitable fate, bent her beautiful head to the fatal loop, which immediately closed upon it, and she lay dead at the feet of her rival.

SMYRNA, FROM THE HARBOUR.

ASIA MINOR.

The Bay of Smyrna is one of the largest and deepest in the Levant. At the extremity rise the ancient city, crowning the distant hills, while the modern runs along the low ground below, and seems on a level with the sea. Ships from all nations crowd the water, and their various pennons, floating in the breeze, add to the gaiety of the scene. The French are particularly distinguished. On every fete-day there is kept up a kind of jubilee, and the gala of Paris seems transferred to this port; music resounds from every deck; boats filled with joyous company are continually moving from ship to ship on visits of ceremony; and the explosion of cannon, rebounding in echoes along the distant hills, announce their arrival and departure. In fact, of all the Frank nations, the

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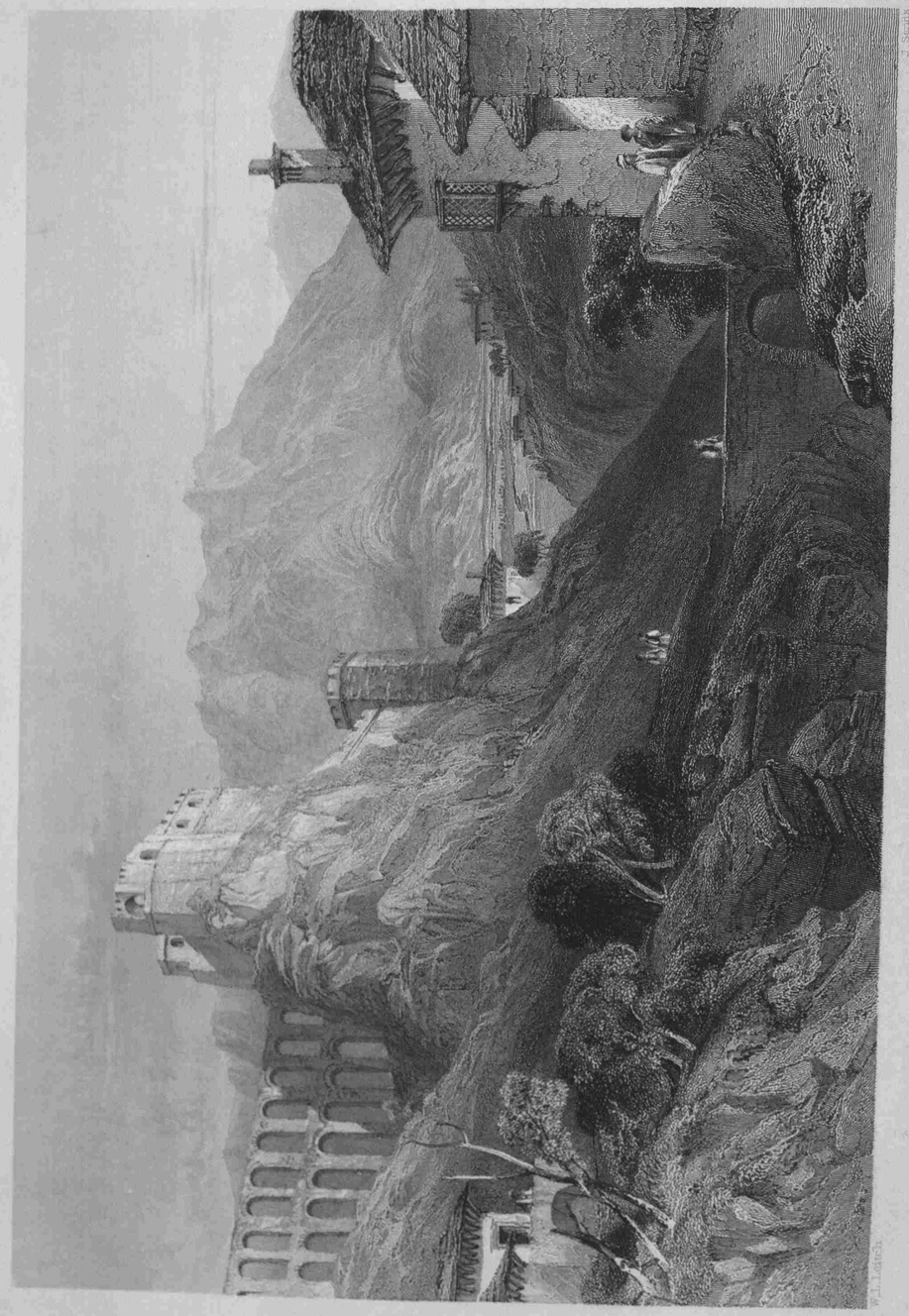
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French seem to consider this harbour as their own; and the Turks submit with a grave toleration to scenes of levity, of which they afterwards complain.

Several natural phenomena confer on this harbour peculiarities not elsewhere observed. Sometimes the power of refraction is so great as altogether to change the aspect and distance of objects. Ships sailing up, see the city as it were just under their bows, when suddenly it disappears; and when it is again perceptible, it is on the distant horizon. From the constant action of the sun on the air, at the extreme end of the harbour, where it is encircled by an amphitheatre of high hills, a considerable degree of rarefaction takes place, and the heated air ascending, leaves a vacuum below into which the colder rushes. This creates a continued current during the day, and causes that *Inbat* which we have before noticed. This constant and regular trade-wind is peculiarly favourable to the commerce of the port, as ships are wafted by it to their stations with the unerring certainty of steam-boats.

Some artificial works in this bay attest the wisdom and beneficence of one conqueror, and the energetic but barbarous sagacity of another, and still exist as memorials of their labours. The great promontory formerly the ancient Mount Mincas, shuts it up on the south, and considerably retards the navigation of the entrance; but at some distance the bay of Teos enters the land, and approaches so near to that of Smyrna, as to make their union no difficult enterprise. The great conqueror Alexander, therefore, pushed a communication across, so that ships entering the bay of Teos, pushed into that of Smyrna, and so avoided the dangerous navigation round the great promontory. There lies also the islands of Clazomenæ, not far from the shore; and as he had separated the land by a channel, he compensated by bridging the sea, and uniting the island to the main. The remains of both these works attract the curious traveller, and while they attest the activity and skill of the great captain, reproach the indolence and ignorance of the Turks, who, though it would be highly useful to repair them, and facilitate the approach to Smyrna, their great emperors consider such a thing as altogether beyond their comprehension and capability.

In the year 1402 Tamerlane besieged the city, and, in order to prevent all communication by sea, he ordered every soldier to take a stone in his hand, and drop it in the mouth of the harbour,—by this he hoped not only to keep out their allies, but to shut in all who would attempt to escape. The ships in the harbour passed over the mound before it was sufficiently high to obstruct their passage; and the disappointed barbarian caused a thousand prisoners to be decapitated, and with their heads, mixed with stones, erected a tower near the spot, to commemorate his attempt.



The Castle of Argyro-Castro, Albania.

Taken from a Drawing by Cooper.

Published by Longman & Co. Paternoster Row.

SISMANOGLIO
MEGARO

THE CASTLE OF ARGYRO-CASTRO, ALBANIA.

TURKEY IN EUROPE.

Among the wild and almost inaccessible mountains of Albania, the traveller is often astonished to enter suddenly on beautiful and fertile plains, where he expected nothing but a continuation of those rugged and sterile rocks, over which he had been painfully and perilously clambering. Of these the magnificent plain of Argyro-Castro is one of the most remarkable. It extends in length more than thirty miles, and varies from six to eight in breadth. It contains nearly one hundred villages, either hanging on the sides of its alpine barriers, or hidden in the recesses of the shadowy glens that cleave their sides. Through the centre winds the limpid stream of the Druno, imparting freshness and fertility to its verdant banks. Vast flocks of sheep whiten the plain below, and picturesque herds of goats hang on the crags above; and the whole scene, instinct as it were with life, gives to the wildness and majestic aspect of nature a singularly beautiful and interesting character.

At one extremity of this place, perched upon the summit of a precipice, stands the town of Argyro-Castro. The rock on which it is built is cleft into various fissures, so that the streets are divided by deep and yawning chasms, which separate it into various districts, and give it a character singularly different from any other town. The houses are of a size and structure superior to those in Albanian towns. They are not contiguous, or in the form of streets, leaning on one another for support. They stand single and independent, sometimes on the summit of a crag, sometimes on the side of a precipice, and sometimes concealed in the fissure of the rock. The greater number, however, are on level ground at the bottoms of ravines, and the street is the natural chasm of the mountain. The sides are lined with fruit-trees, flowing shrubs, and hanging gardens, so that every lane is a romantic mountain-glen. These picturesque streets, however, have their disadvantages. On the sudden solution of snows, or deluges of rain, the torrents from the higher ground rush with fearful impetuosity through them, devasting them from one end to the other, and leaving nothing behind, but torn-up trees, submerged houses, and drowned bodies.

The present population is estimated at 150,000: the greater and more opulent part are Turks; the rest Albanian Greeks and Jews. Many of them were lately engaged extensively in commerce, and the town contains a spacious bazaar, well supplied with every species of merchandise; but its prosperity has greatly declined: the ruthless hand of Ali Pasha fell on it, in common with all its neighbouring towns; its inhabitants were massacred, its merchants plundered and scattered, and its prosperity, with its commerce, greatly reduced.

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tains the seraglio of the pasha, a mosque, and accommodation for a garrison of 5000 men. To secure it against the effects of famine, the rock is hollowed into subterraneous excavations, which form granaries always filled with corn; and in order to be independent of either wind, water, or other uncertain power, the mill by which it is ground is moved by a machinery of clock-work, invented by an ingenious native, which daily yields an abundant supply of flour. The necessary element of water is conveyed from the neighbouring hills by a lofty aqueduct. The works are defended by eighty pieces of English and French ordnance; so that it may be considered one of the most noble and secure mountain-fortresses in Europe.

TOWN AND CASTLE OF PARAMYTHIA, IN ALBANIA.

More to the south than Joannina, and approaching the Adriatic, are the town and castle of Paramythia. Unlike the former, there are here discovered certain indications of its site having been that of some ancient Greek or Roman city: beautiful specimens of ancient art are daily disinterred, and arches of ponderous and double masonry indicate that its former inhabitants were in a far higher grade of social intelligence than its present possessors. Yet of the ancient city which did occupy this spot, the name has perished, while its remains attest its former existence.

Paramythia, like Argyro-Castro stands at the extremity of a fertile plain, suspended on a rock which overhangs it. The houses, like those of the structure of Albanian towns in general, are all built detached from each other. They indicate, however, the miserable state of insecurity in which the inhabitants live. They resemble so many fortresses closed up on the outside from light and air, pierced only with small loop-holes, from whence is thrust the muzzle of a tophek. They are generally shaded by the spreading branches of the Oriental platanus: this magnificent tree attains to such a gigantic size in the East, as to have been the wonder of antiquity; in the trunk of one tree, 22 people were entertained at supper, and the branches of another overshadowed a whole village. At Paramythia they grow to a magnificent size, and the town is partly covered by their leafy canopies. This luxuriance of vegetation is probably caused by the numerous springs which issue from the hills, and water the roots. Every tree seems to have a pure fountain connected with it. The spacious bazaar of the city is peculiarly marked with this character, shadowed over with a vast canopy of branches, and cooled by many rills of delicious water. Towering above the town is the fortress, reposing on a vast rock, in some places one thousand feet above the plain, and having the town spread over an inclined plain on the side of the mountain just under it. The calcareous structure of this rock sometimes gives way, detaching large masses, which overwhelm and crush the houses below on which they fall. The castle is surrounded by an extensive battlemented wall, crowned with turrets. Here it is that the ruins of a former town are most conspicuous. The modern walls are raised on still more ponderous remains of ancient foundations; and the gate-ways of arches yet remain here, of evidently very ancient date.



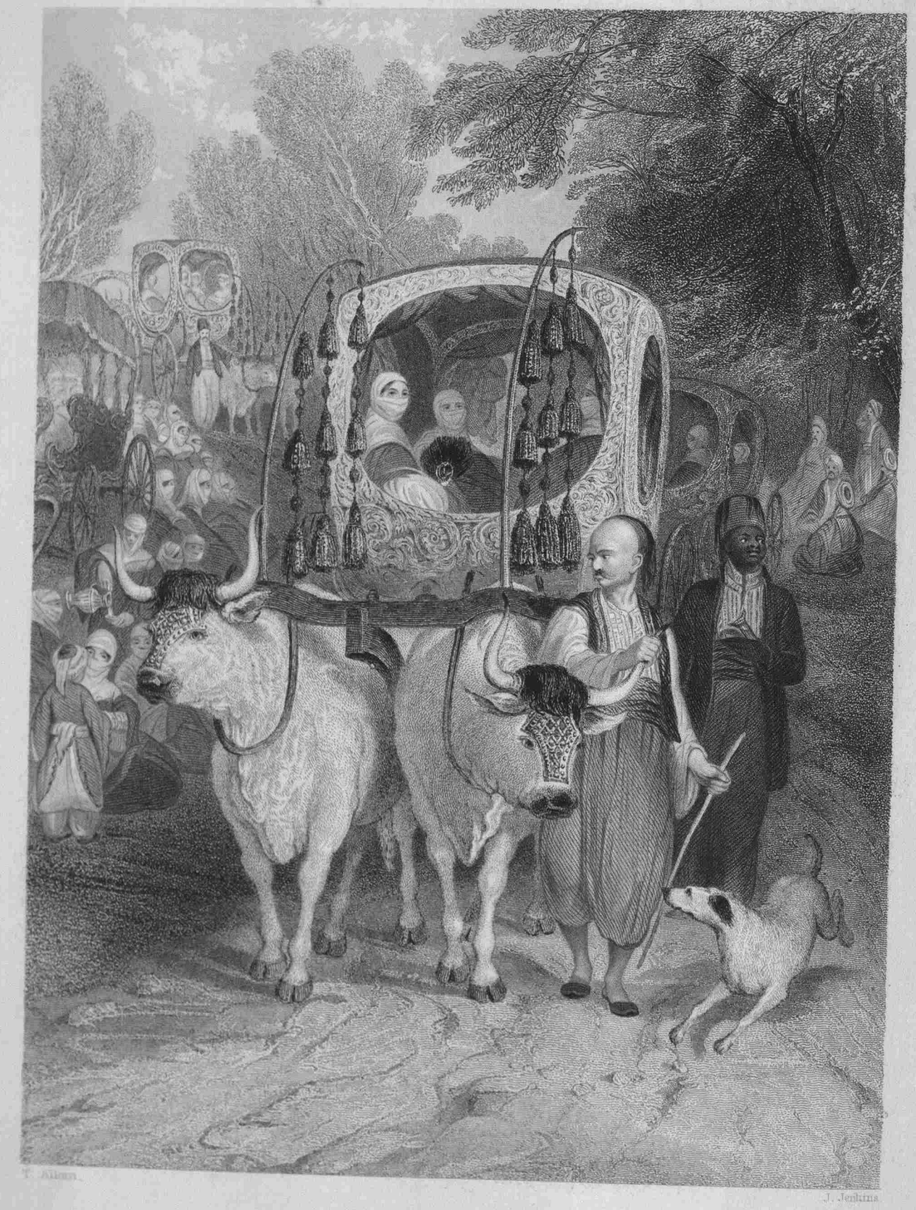
W. L. Leitch. W. Floyd.

Town & Castle of Paramythia, Albania.

Turkey in Europe.

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

SISMANOGLIO MEGARO



T. Allom. J. Jenkins

The Sultana in her State Arrkuba.

Constantinople.

Fisher, Son & Co. London & Quai des Ecoles Paris.



Tomb of Ali Pasha & Fatima in the Court of the Seraglio
Joannina, Albania

W. L. Leitch

H. Adlard

SISMANOGLIO MEGARO

Our illustration represents the fertile plain below, rich in various productions, full of gardens and shrubs, where the song of the nightingale seldom ceases, and is reported to be particularly sweet and plaintive. Hills above, are the ridges of the great chain of Mysian mountains, which the ancients called Acrocerannian, because their summits were always splintered with thunderbolts; of these sublime hills, five distinct and mighty pinnacles can be traced from thence to the Adriatic. Reposing on the inclined plane of the mountain side is the city with its fortress, surrounded with lofty forests of plane-trees, and in front is one of those ancient arches, which indicate the early but unrecorded grandeur of the city.

THE SULTANA IN HER STATE ARRHUBA.

This carriage, peculiarly Turkish, we have already described among the conveyances that thronged the social meetings at the Sweet Waters of Asia. It is here presented as the principal and most conspicuous object of our illustration. The ponderous body of the machine, placed on wheels without springs; the heavy but gilded and gaudy carved-work which covers it; the long-horned oxen which drag it; the singular arches dangling with tassels, to which their tails are generally tied; the dense mass of hair drawn down before, and carefully dyed, like the ladies' nails, with henna; and the amulets pending over their brows, to guard them from the effects of an evil eye—are here accurately represented. Beside the draught-beasts walks the Greek arrhabagee, leading the docile animals by the bridle; and next the carriage is one of the black eunuchs, with his drawn sabre, threatening with instant death the passenger whose profane eye shall dare to glance at his sacred charge within. It was formerly the indispensable usage, that every arrhuba should be closely covered with silken curtains, so that the inmates were never seen except when the wind, or the jolting on an uneven road, moved the curtains aside, and revealed for a moment the mysteries of the interior: but recent approximation to European usages has removed this veil, and even open carriages on springs have been seen in the Turkish capital, filled with the secluded females of the harem.

Our illustration represents the Asma Sultana driving from her palace at Eyoub, through the Valley of the Sweet Waters. Crowds of females line one side of the road; and, with the jealous sense of Turkish propriety, the males, separated from them, line the other. A train of arrhubas follow in the rear, with various ladies of the seraglio.

THE TOMB OF ALI PASHA AND FATIMA,

JOANNINA, ALBANIA.

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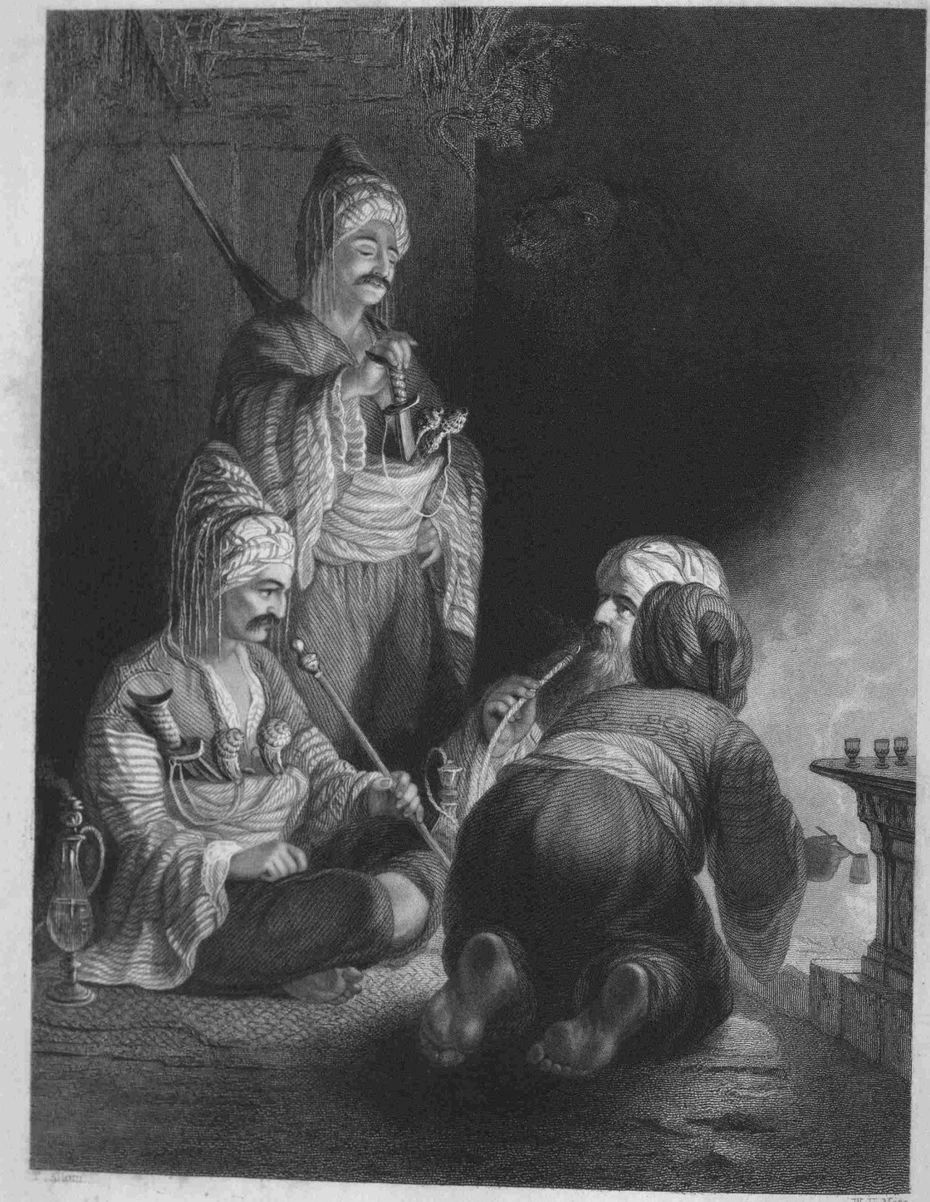
obscure district, and attracted the notice and admiration of the world by his ability, his courage, his crimes, and his success.

This extraordinary man was born in Tepeleni, a small village of Albania, in the year 1741. His ancestors had been distinguished among the wild chieftains of the district, and his mother, a woman of ferocious energy of character, determined that he should not degenerate. He became expert in all manly exercises, and, at a very early age, distinguished himself among the Kleftes, or robbers, of the country. While absent at a wedding, the inhabitants of Gardaki, a neighbouring and rival village, rushed into Tepeleni, and carried off his mother, and sister Shaïnitza, whom they abused. He vowed he would never rest till he stuffed the cushions of his divan with the hair of all the women of Gardaki. This vow he religiously kept; and after exterminating the inhabitants, and razing the village to the ground, the long tresses, which are the pride and ornament of Albanian women, were shorn from their lifeless remains, and the ferocious sister of Ali exulted while she reposed on the cushions which were stuffed with them.

After a career of crime, in which his cruelty and perfidy were as distinguished as his courage and ability, he at length made himself master, under various pretexts, of all the towns and fortresses in the country, and destroyed, with unrelenting cruelty, every rival whom by force or fraud he could get into his power. He was then confirmed by the Turks in the pashalik of all Albania, and he made Joannina his residence, and the capital of his territory. Here he invited all the distinguished travellers in Europe to visit him; and by their reports, his name soon expanded beyond the obscurity of his native mountains.

After enjoying for half a century this celebrity, the Turks became jealous of his power, and determined to depose him. He resisted all their open efforts, and at length fell a victim to a perfidy equal to his own. A pasha paid him a friendly visit, and, after many professions of good will, rose to take his leave, and made him the usual obeisance. Ali returned it, and before he could recover himself, his visitor stabbed him in the back, and his yatagan passed directly through his heart, and out of his breast. Thus perished, at the age of eighty-one "the old lion," as the Turks denominated him. His head was cut off, and despatched, with his last wife, Vacilesso, to Constantinople, where it was exposed for three days on a silver dish in the courts of the seraglio. The heads of his four sons and grandson were sent after him; and they are all interred, with suitable monuments, outside the walls of Constantinople, and are the first objects seen by travellers after passing the Selyvria gate. The body was embalmed, and buried with that of his first wife, Fatima or Ermineh, in a mausoleum he had erected for her on the esplanade of the seraglio at Joannina, where it overlooks the lake, as represented in our illustration.

SISMANOGLIO MEGARO



W. E. Mote.

Halt of Caravanierës at a Seraï.

Bulgaria.

Fisher, Son & Co. London & Quai de l'Hôtel de Paris.

SISMANOGLIO MEGARO

HALT OF CARAVANIERS AT A SERAÏ.

BULGARIA.

The interior of the Turkish empire is constantly traversed by large bodies of men, who proceed together for protection; and their object is either commerce or devotion. We have already given some account of the first—the second remains to be noticed.

In the sixteenth year of Mahomet's mission, he ordained that every believer should engage in a pilgrimage, to visit the place of the Caaba, or sacred house of Abraham, which was taken up to heaven at the flood, but its model was left for true believers at Mecca. This ordinance was rigidly observed by his followers. The caliphs set the example; and all Mussulmans hold it an indispensable obligation at this day, when it is possible for them to perform it. Even women are not exempt. If they have no husband or brother, under whose protection they could leave the harem, they are bound to marry, for the express purpose of obtaining one to perform this duty. The only person in the empire exempt is the Sultan; and he only because the pilgrimage would occupy a longer period than he could be legally absent from the capital. He is bound, however, to send a substitute, called Surré Emmini, who always accompanies the caravan of pilgrims, and represents the sovereign. Thus it is that every year above one hundred thousand persons, of all ages and conditions, set out from various points, and traverse Europe, Asia, and Africa, to fulfil this indispensable duty.

The great European caravan assembles at Constantinople in the month of Regib, which, according to the Turkish calendar, falls at every season of the year. They cross the Bosphorus, and unite on the great plain of Scutari, from whence they take their departure. They exhibit a strange display of folly and fanaticism. Among the various groups are seen, at one place jugglers and buffoons exhibiting their light and often indecent mummery; in another, molhas and dervishes exhorting to piety, and tearing their limbs with disgusting lacerations: but the most conspicuous object is the sacred camel; this carries the mahhfil, or seat from which the Prophet preached and dispensed justice in his journeys. The race is religiously kept up in the stables of the seraglio; and some believe the camel of the mahhfil, at this day, is the actual animal on which the Prophet rode, and kept alive by a miracle, to perform this annual journey to his holy city.

Our illustration represents a group of a caravan of the faithful, proceeding from the northern to the southern extremity of the empire, to perform this pilgrimage. The venerable Moslem, who is ambitious of becoming a hadgee, is attended by his guards, distinguished by their fantastic dress, their glittering golden-hafted hanjars, stuck in their shawl-girdles, beside their silver-mounted pistols, and the grave turban replaced by a many-tasselled cap. Their accommodation is the stable of a khan, which their camel equally shares; and their refreshment is coffee, black, thick, and bitter, served by the khangee in small characteristic cups.

THE RUINS OF LAODICEA.

ASIA MINOR.

This last church of the Apocalypse stood in Phrygia, on the river Lycus, near Collosæ. It was first called Diospolis, or the "City of Jupiter," but changed its name to Laodicea, from the wife of Antiochus, who rebuilt it. It became celebrated for its commerce; the richness of its soil, and the raven fleece of its sheep, were a source of unbounded wealth. It gave birth to many distinguished persons:—Hiero, who named its citizens as heirs to his immense wealth; and Zeno, who, though not the founder of the Stoic sect, was renowned, with his son Polemon, for skill in rhetoric. His name, two thousand years after, was found sculptured on the seats of the theatre.

When Christianity was planted here, it was not received with the eagerness and enthusiasm with which the "new faith" was embraced in other churches. The evangelist reproaches them with their "lukewarm" zeal, and rebukes their indifference by wishing, they were either "hot or cold."* It does not appear that St. Paul ever visited them in his travels; yet he took a great interest in their welfare. He was well acquainted with their character; for he ordered his Epistle to the Colossians to be read to them also, as equally requiring it.† A letter exists which he is said to have written expressly to them; but it is considered spurious, and not recognized in our canon.

The place was shattered with earthquakes, in common with other cities in the same region; and what was not destroyed by the hand of nature, was more effectually so by the hands of the Turks. In the year 1009 it fell into their power; and from that time it sustained various assaults, during which the inhabitants were massacred, and their Christian bishops driven into captivity, along with their cattle. There is now no modern town built in or near the ancient site; but the extent and magnificence of its ruins, slumbering in dilapidated grandeur, attest what it once was; and various perfect and legible inscriptions still mark the era when it flourished.

Our illustration represents what travellers suppose to have been the senate-house. It consists of many piers, supporting arches of stone; among which lie marble fragments of great beauty, mouldings, cornices, pedestals, and columns, marking by their sculpture and abundance the opulence of the inhabitants, and the advanced state of the arts among them. On a portion of the wall is a legible inscription, creditable to the people. It states that they had "elected Asem to be their magistrate for life, as a reward for his piety and integrity." Beyond, extending over the plain, are the remains of various edifices—a stadium, amphitheatre, and other evidences of wealth and civilization in this rich country, where all is now solitary and desolate—where a few wandering Turcomans make a temporary abode, and their feldt-tents strongly contrast with what remains of the splendid edifices of its former possessors.

* Rev. iii 15. † Ep. to Colos. iv. 16.



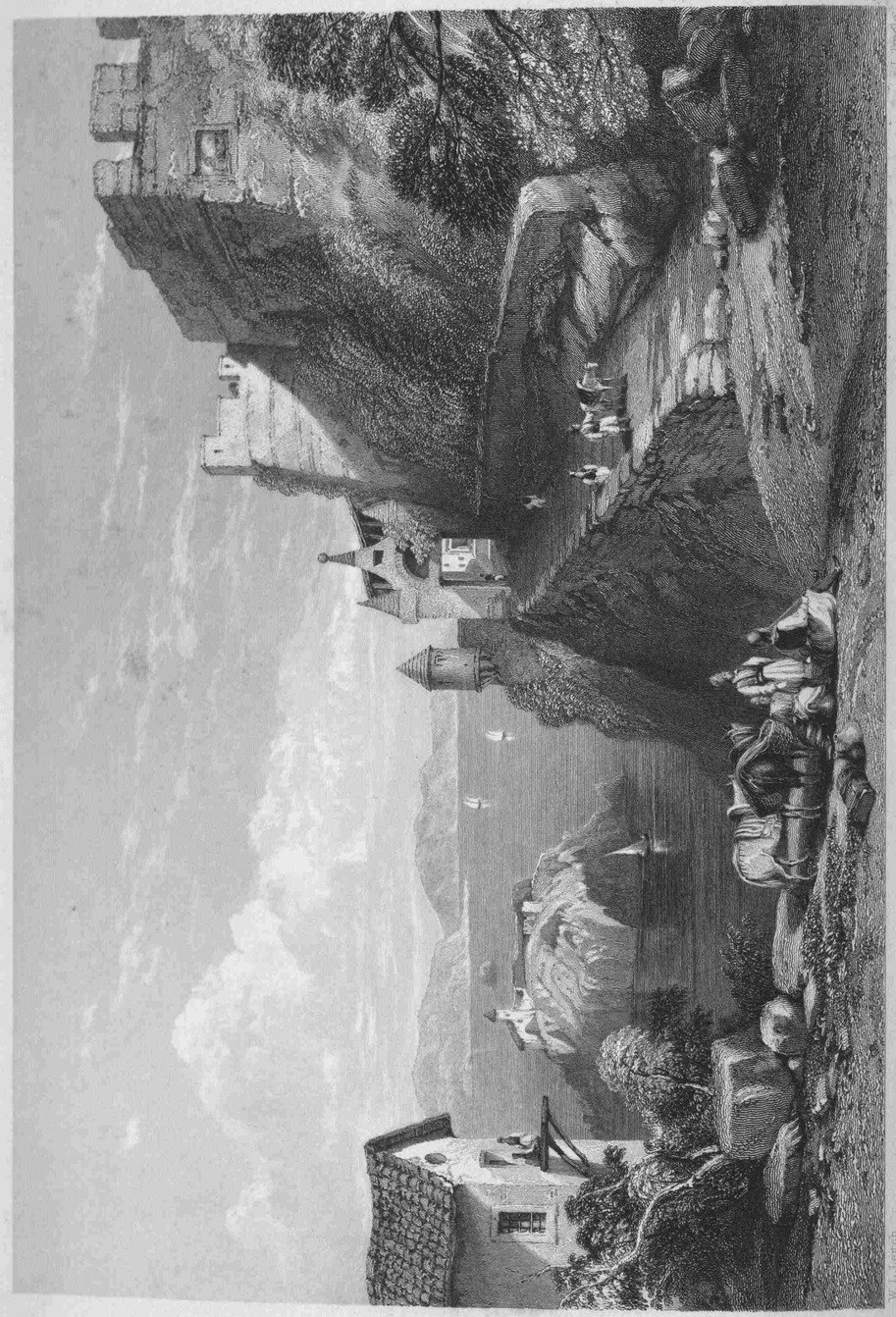
T. Allom. J. Sands.

The Ruins of Laodicea.

Asia Minor.

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

SISMANOGLIO MEGARO



The Castle of Parga, Albania.

Turkey in Europe.

SISMANOGLIO
NEGARO

W. L. Leitch.

THE CASTLE OF PARGA, ALBANIA.

TURKEY IN EUROPE.

Of all the places contained within the circuit of the Ottoman empire, this little town is, perhaps, the most interesting to England; because its fate has compromised that high and before unsullied character for good faith, which had ever distinguished British transactions, and left a stain behind which no length of time can entirely wash away.

This town is of comparatively modern foundation, and was unknown before the fifteenth century. Its erection was attributed to a miracle in the Greek church. The Christian inhabitants had occupied a place in the interior, open to the continued assaults and attacks of the Turkish invaders of the country. While deliberating on searching for a more secure site, a shepherd, following after some stray sheep, discovered, in a cave over the sea, a statue of the Panaya, and brought it with great reverence to a church in the old city. The image, however, would not rest there, but returned to her former abode. It was brought back, but again returned; when the inhabitants, hailing the miraculous omen, followed it, built a church over the cave in which it was found, and commenced a new city round the church. So Parga rose upon its sea-beat rock, impending over the Adriatic, and protected by its impregnable situation from all attacks of the Infidels. The site chosen was particularly beautiful. A conical hill juts out from a deep bay, having secure harbours on each side. From hence the bay sweeps with picturesque curves, embracing with its long arms a magnificent sheet of water; the view terminated behind with the rugged precipice of the Albanian chain, and before by the islands of Paxo and Corfu, floating on a singularly clear and lucid sea. On the summit, over the caves, stands the acropolis of the city; and sloping down the sides, the houses of the inhabitants.

The Venetians, who were then in possession of the Ionian Islands, immediately took this little Christian community, on the opposite coast, under their care, and for many years they greatly prospered. Their town contained four thousand inhabitants, and their territory extended for twenty miles along the shores of the bay. The district had been anciently called Elaiatis, from the excellency of the oil it yielded; and the Parghiotes improved this quality to the utmost. Eighty-one thousand olive-trees clothed the sloping sides of the bay, and the oil of the industrious citizens of Parga was esteemed all over the Levant. The character of the people corresponded with this prosperity—they were esteemed for their piety and integrity. No Parghiote, it is said, was ever found among that numerous class in the country, which were robbers by land and pirates by sea; but, above all, they were distinguished by an ardent love of liberty, and an enthusiastic attachment to their native soil, that nothing could subdue or weaken; and this character they supported in this lawless region for three centuries.

But the tyranny and ambition of Ali Pasha now subdued with resistless violence all the strongholds in that country, and fixed his eye on Parga as a most desirable object. The compassionate citizens had opened their gates to the fugitive Suliotes and other oppressed people, driven from their native towns; and this unpardonable offence had added to the malignant hostility of Ali, and for twenty years he used every stratagem of force or fraud to obtain possession of the place, without effect; till at length the protection afforded to it by England, was the means of gratifying all his evil passions. When the Ionian Islands fell under the dominion of France, the Parghiotes put themselves under its protection, against the power of Ali, and received a French garrison in their town; but when the islands were ceded to the English, the garrison capitulated, and the inhabitants gladly committed themselves to the care of that free and enlightened state, which they had always looked up to with honour and respect, and they were received as an independent ally of the new Ionian republic. The rage of Ali, when he saw his prey thus snatched from him, was ferocious, and vented itself in a bloody sacrifice of other victims. For three years this connection continued, with mutual good-will; and they felt the security of a perfect confidence. The crisis, however, of their fate was at hand.

The Turkish government demanded the town of Parga, as part of their territory, and a secret negotiation was entered into with the English to surrender it. When this transpired, the place was filled with consternation and despair. The people rushed into the streets; they declared, and truly, that deserting them, was only sacrificing them to their bitter persecutors, who had sworn to exterminate them, and they would not survive it, but first destroy their wives and children, and finally themselves and their town. When no entreaty could prevail on them to remain behind the English garrison, they were offered an asylum in the island of Corfu, and a compensation for the property they left behind. To these terms they were compelled to accede, and the Glasgow frigate was sent to protect and convey them. The English found them in their church, disinterring the bodies of their ancestors, and burning their bones, that thus they might not be left to the sacrilegious insults of their enemies. The whole population then descended mournfully down the steep, some bearing the ashes of the dead, some grasping portions of the soil of a place so dear to them, and some the sacred image by whose direction they had chosen it. When arrived on the shore, they all kneeled down with one spontaneous impulse, kissed fervently the sand, and so took a last and sad farewell. Before they went out of the bay, the ferocious Albanians of Ali, who were waiting like famished tigers, rushed into the town. They found nothing that had life, all was still and motionless except the columns of smoke that was still eddying up from the ashes of the dead.

The desponding remains of this interesting people, after continuing for a short time in the Ionian Islands in poverty and distress, soon dispersed; the broken community was absorbed in other populations, and the name forgotten; and the traveller who sails to Corfu, looks up as he passes this lovely bay, and sees the remains of this aërial city, lately the residence of the free, industrious, and native Christian community, now the den of some of the most ferocious and savage hordes of Turks in the Ottoman empire.



J.C.Bentley.

Valley of the Suli, the ancient Acheron.

Albanian.

Taken Anno 1ª Victoriæ Reginæ

W.Lidith.

SISMANOGLIO
MEGARO

CASTLE AND VALLEY OF SULI, THE ANCIENT ACHERON.

Where the dark Acheron, now called the Kalamas, rolls its gloomy tide, among the recesses of chasms so deep and shadowy, that the wild imaginations of the Greek poets called it a river of hell—and the district through which it ran, the entrance to the infernal regions—stood the city of Suli, as distinguished as Parga by the bloody enmity of Ali Pasha.

In this country, for ages unsettled by any regular government, and disturbed by the constant warfare of petty beys and pashas, security of site was the strongest recommendation for erecting a town. A traveller winding his way through the chasms and ravines of these dark mountains, emerges unexpectedly on the summit upon a broad and fair platform. Here, 2000 feet above the bed of the Acheron, the tribe of Suli built their cities, and in this elevated rocky fastness fixed their chief abode, which they called Kako-Suli, from the exceeding difficulty of climbing up to it. On this lofty table-land were four populous towns, and they held sixty-six tributary villages, built on every available spot among the ravines and precipices below. The character of these mountaineers, and their peculiar habits, long distinguished them among their neighbours. Their fierce and unsubdued courage, their endurance of fatigue and privation, their skill in warlike weapons, caused them to be looked up to with great respect. Wherever they appeared, they were recognized by characters which marked them. Their skin was of a dark bronze colour, constantly exposed to sun and wind, and unprovided with the shelter of tents in their expeditions, the surface of the exposed parts attained the colour and consistency of tanned leather, and showed an equal insensibility. Their dress was a long white capote, strongly contrasted with the colour of their skin. They wore on their head a small cap called a fes, resembling an inverted saucer, scarcely covering the top of the crown, from under which a long lock of hair streamed in the wind. Their arms were the tophek or musket without a bayonet, and in their girdle not a straight yatagan, but a crooked sabre. Thus distinguished was

"The dark Suliote,
In his snowy camese, and his shaggy capote;
To the wolf and the vulture he leaves his wild flock,
And descends to the plain like a torrent from the rock."

The little state enrolled on their cloud-capped mountains, 2000 palikars of this description, who were objects of fear and respect to all other Albanians when seen below. These were the men who, under the valiant Scanderbeg, opposed the first inroads of the Turks into the country; and in later times, under the gallant Lambro, attempted to liberate Greece from their yoke.

The usages and opinions of the women all tended to cherish this warlike character. The fountain, as in the days of Homer, was the place where they congregated, and dis-

CASTLE AND VALLEY OF SULI, THE ANCIENT ACHERON.

ALBANIA.

Where the dark Acheron, now called the Kalamas, rolls its gloomy tide, among the recesses of chasms so deep and shadowy, that the wild imaginations of the Greek poets called it a river of hell—and the district through which it ran, the entrance to the infernal regions—stood the city of Suli, as distinguished as Parga by the bloody enmity of Ali Pasha.

In this country, for ages unsettled by any regular government, and disturbed by the constant warfare of petty beys and pashas, security of site was the strongest recommendation for erecting a town. A traveller winding his way through the chasms and ravines of these dark mountains, emerges unexpectedly on the summit upon a broad and fair platform. Here, 2000 feet above the bed of the Acheron, the tribe of Suli built their cities, and in this elevated rocky fastness fixed their chief abode, which they called Kako-Suli, from the exceeding difficulty of climbing up to it. On this lofty table-land were four populous towns, and they held sixty-six tributary villages, built on every available spot among the ravines and precipices below. The character of these mountaineers, and their peculiar habits, long distinguished them among their neighbours. Their fierce and unsubdued courage, their endurance of fatigue and privation, their skill in warlike weapons, caused them to be looked up to with great respect. Wherever they appeared, they were recognized by characters which marked them. Their skin was of a dark bronze colour; constantly exposed to sun and wind, and unprovided with the shelter of tents in their expeditions, the surface of the exposed parts attained the colour and consistency of tanned leather, and almost an equal insensibility. Their dress was a long white capote, strongly contrasted with the colour of their skin. They wore on their head a small cap called a fez, resembling an inverted saucer, scarcely covering the top of the crown, from under which a long lock of hair streamed in the wind. Their arms were the tophek or musket without a bayonet, and in their girdle not a straight yatagan, but a crooked sabre. Thus distinguished was

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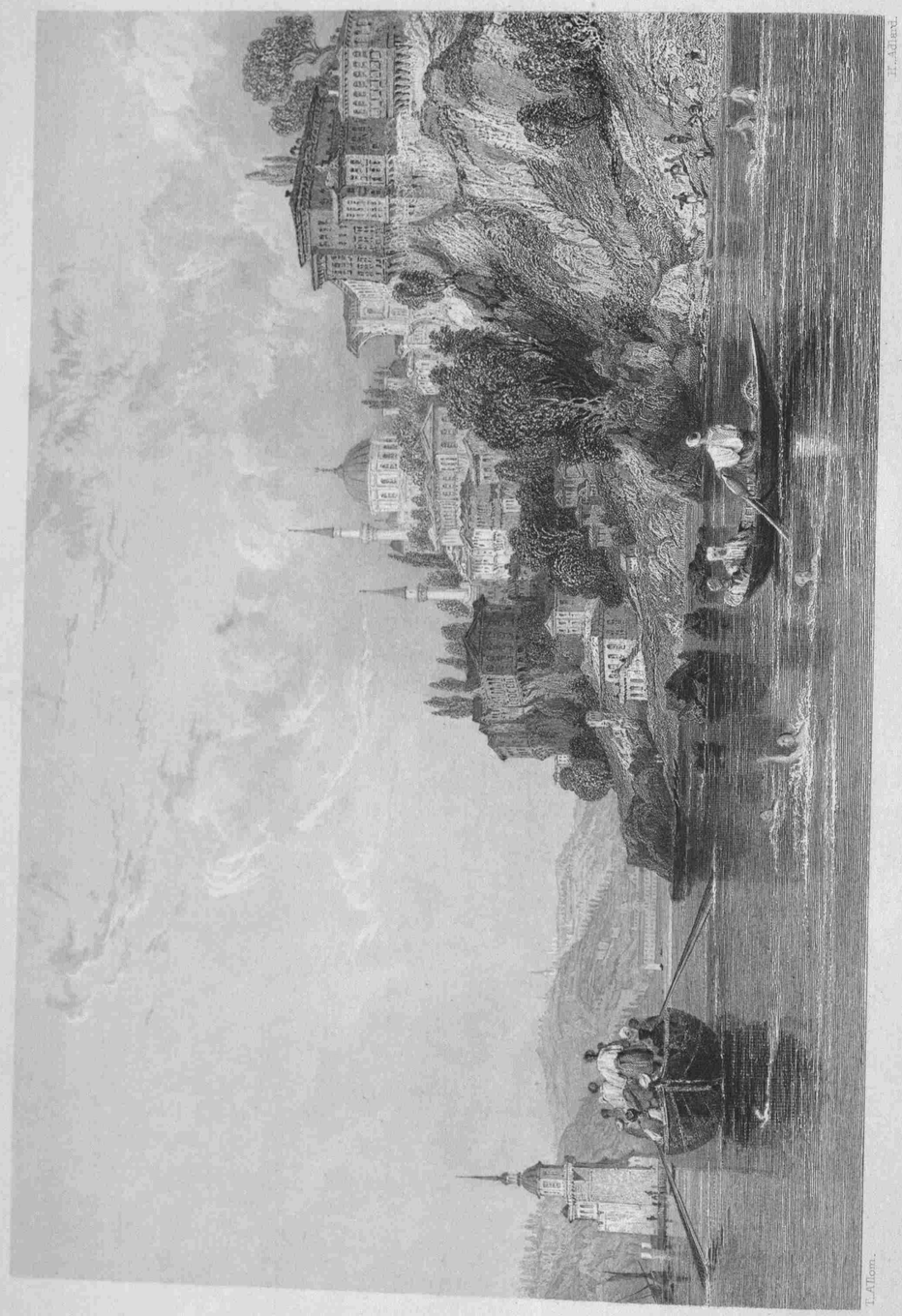
The usages and opinions of the women all tended to cherish this warlike character. The fountain, as in the days of Homer, was the place where they congregated, and dis-

played their traits of national character. Scrupulous respect was here paid to precedence. The wife of the bravest man had the first right to fill her urnlike pitcher with water, and then in succession the rest, according to the reputation of their husbands in war. When families quarrelled, no man had permission to interfere, lest by chance he might kill a woman, an act looked upon with horror, and expiated by his own death. On various occasions they formed themselves into military bodies, armed themselves with their husbands' weapons, rushed into the melée, and turned the doubtful scale of victory.

As long as this bold and independent christian republic occupied their mountain cities, they opposed a formidable obstacle to the insatiable ambition of Ali Pasha; it was, therefore, one of the first of the neighbouring states which he determined to destroy. He made his attempt so early as the year 1792, and its perfidy was the model of all his future proceedings. He invited the Suliotes to a conference on affairs of mutual interest. They descended from their mountain, and, having arrived at the appointed plain below, they laid aside their arms, and engaged in athletic sports and military games, as was usual with them on such friendly occasions. The Pasha, like a tiger from its lair, rushed upon them in this defenceless state, and murdered or captured every man present but three—one of whom escaped, passed up the mountain, and apprised the republic of the treachery. Among the prisoners was the hero Tzavalles, the great leader of the Suliotes. With this man in his power, he endeavoured again to treat with the people. He sent him up the steep, leaving his son behind as a hostage. When arrived at Suli, he exhorted the people to a strenuous defence. He returned a letter to Ali, written in the stern spirit of antiquity: "You think," said he, "I am a cruel father to sacrifice my child; but if you had succeeded, all my family would have been exterminated without mercy, and no one left to avenge them. My wife is young, and I may have many more children to defend their country; if my boy is not willing to be now sacrificed for it, he is not fit to live, but to die as an unworthy son of Greece." The enraged Pasha gave orders to ascend, and carry the mountain. While engaged in front, a band of women, headed by the mother of the boy, attacked the Turks in the rear. They were driven down with great slaughter, and Ali himself narrowly escaped.

Though thus defeated, he never abandoned his intention; for a series of years he renewed his attempts both openly and secretly, till at length, having become sovereign of the whole country of Albania, he united the whole of its forces for a final attack on this stubborn rock. More than 40,000 men were leagued round it below, while the defenders above, reduced by various combats, did not amount to 2000. Unsubdued by force, but reduced by famine, they at length agreed to abandon their strong-hold. A safeguard was guaranteed to them, to migrate where they pleased; and the remnant left alive, divided themselves into two bodies, which took different routes through the mountain. They were both attacked and massacred without mercy. The women rushed with their children to the edge of a precipice, where they cast themselves down, and were dashed to pieces, rather than fall into the hands of their loathed conquerors. A few men escaped into a fortress in which was a depôt of ammunition. They were headed by an ecclesiastic, who had distinguished himself by his devoted attachment to the religion and liberty of his country. He here

SISMANOGLIO MEGARO



Scutari, and the Maiden Tower, on the Bosphorus.

SISMANOGLIO
MEGARO

declared that all resistance was hopeless, and invited the Turks to take possession of this last defence. They eagerly ran on and filled the fosse, when the priest applied a match to the powder, and the whole was blown into the air. Among the records of these events, recalling the memory of this brave but unrecognised people, is a song by one of the survivors, distinguished by the simplicity but poetic spirit of the original language. The last verse thus comments on the catastrophe:—

Now Suli lies low and forlorn—hearth and kraft deserted,
And Pyrrho's high towers are torn, its fountain overturned;
For the gallant Chimè was there, and we forgive not the hand
That laughed as it turned in the soil, to scrape the bare mountain stone.

All however has not protected this almost hopeless conquest over the free republic, obtained (not the first time) the dignified appellation of Asleman or "the lion," and to commemorate his achievements he built a splendid serai on the summit of the mountain, among the ruins of the town, which is seen in our illustration peeping over the edge of the precipice. Meanwhile the few survivors of this brave people who had escaped the massacre, fled to Parga and other Christian towns, which afforded them an asylum. They were afterwards enrolled in various corps, and assisted in the liberation of Greece. One of them formed the body-guard of Lord Byron, and were among the mourners that stood round his grave at Missolonghi. But they have now no "local habitation," and even their name has nearly perished.

SCUTARI AND THE MAIDEN TOWER,
ON THE BOSPHORUS.

The promontory of Scutari, given in our illustration, was distinguished by the ancient Greeks under the name of *κερατέας*, or "cape of the ox," because it was supposed to be that to which Io swam, when, under the shape of that animal, she fled from the persecutions of Juno, and gave the name of Bosphorus to the whole straight. Under the Greeks of the Lower Empire it was named *μετωπον*, or "the great forehead," from its bold projection into the sea. It is strikingly picturesque. Just below it is the turbulent estuary, formed by the rushing waters of the straight, opposed by those of the Sea of Marmora, where, in the calmest days, they whirl and boil among the rocks with a turbulence and agitation quite extraordinary to the still and placid surface of the water around them. Rising from hence, the promontory displays a succession of picturesque objects, clothing its surface—kiosks, and groves, and cypress, and hanging gardens—till they ascend to the summit, crowned with the dense and massive of a mosque, and the noble barracks of Scutari.

declared that all resistance was hopeless, and invited the Turks to take possession of this last defence. They eagerly entered, and filled the castle, when the priest applied a match to the powder, and the whole were blown into the air. Among the records of these events, recalling the memory of this brave but exterminated people, is a song by one of the survivors, distinguished by the simplicity but poetic spirit of the original language. The last verse thus comments on the catastrophe

> "Now Suli lies low and forlorn—Avaric and Kiaffa renowned,
> And Kunghi's high ramparts are torn, its fragments are scattered around:
> But the gallant Caloyer was there, and he laughed as he lighted the train;
> Yes, he laughed as he soared in the air, to escape the base conqueror's chain."

Ali having at length effected this almost hopeless conquest over this free republic, obtained from the Porte the dignified appellation of Aslem or "the lion," and to commemorate his achievement, he built a splendid seraï on the summit of the mountain, amidst the ruins of the town, which is seen in our illustration peeping over the edge of the precipice. Meanwhile the few survivors of this brave people who had escaped the massacre, fled to Parga and other Christian towns, which afforded them an asylum. They were afterwards enrolled in various corps, and assisted in the liberation of Greece. One of them formed the body-guard of Lord Byron, and were among the mourners that stood round his grave at Missolonghi. But they have now no "local habitation," and even their name has nearly perished.

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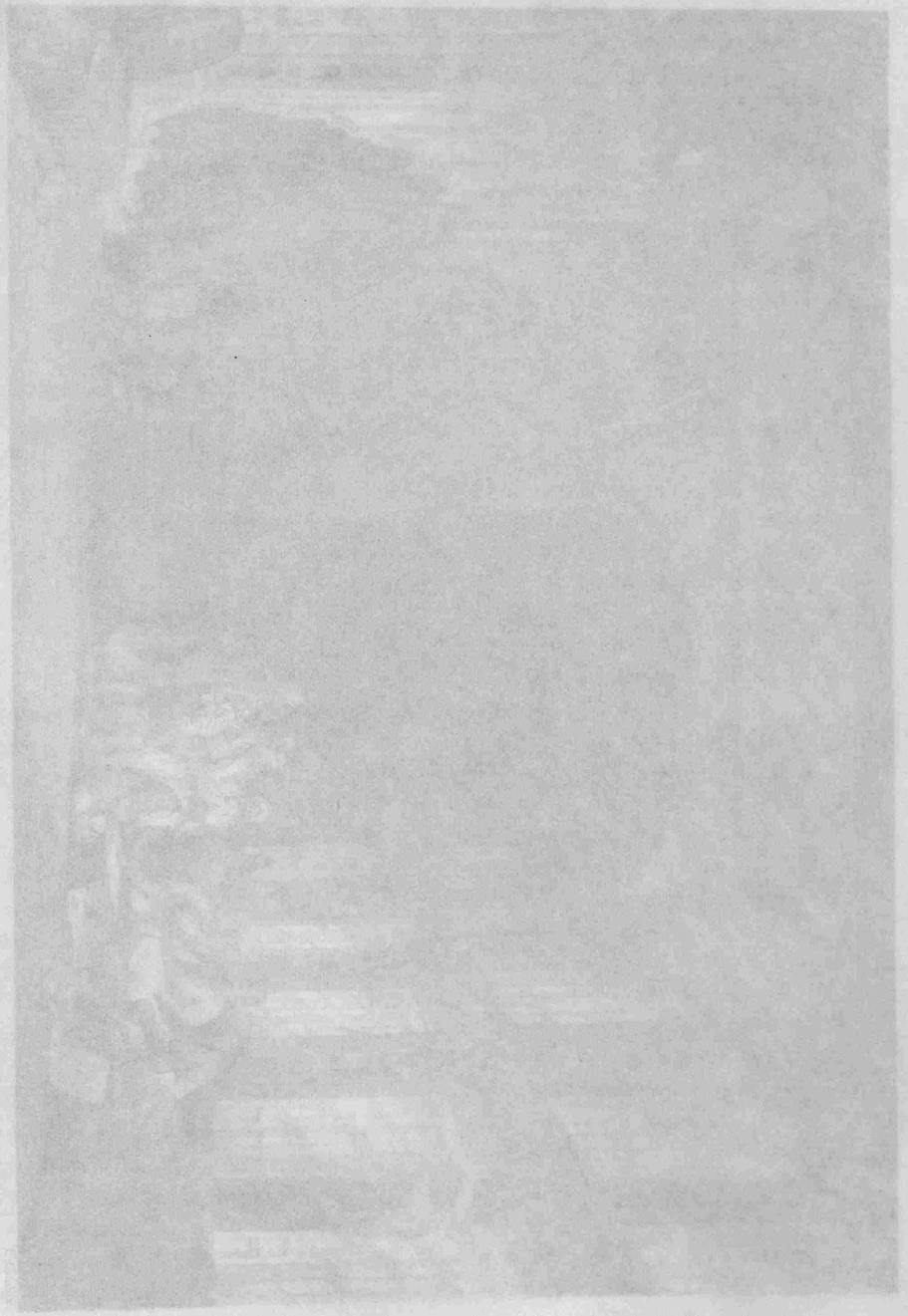
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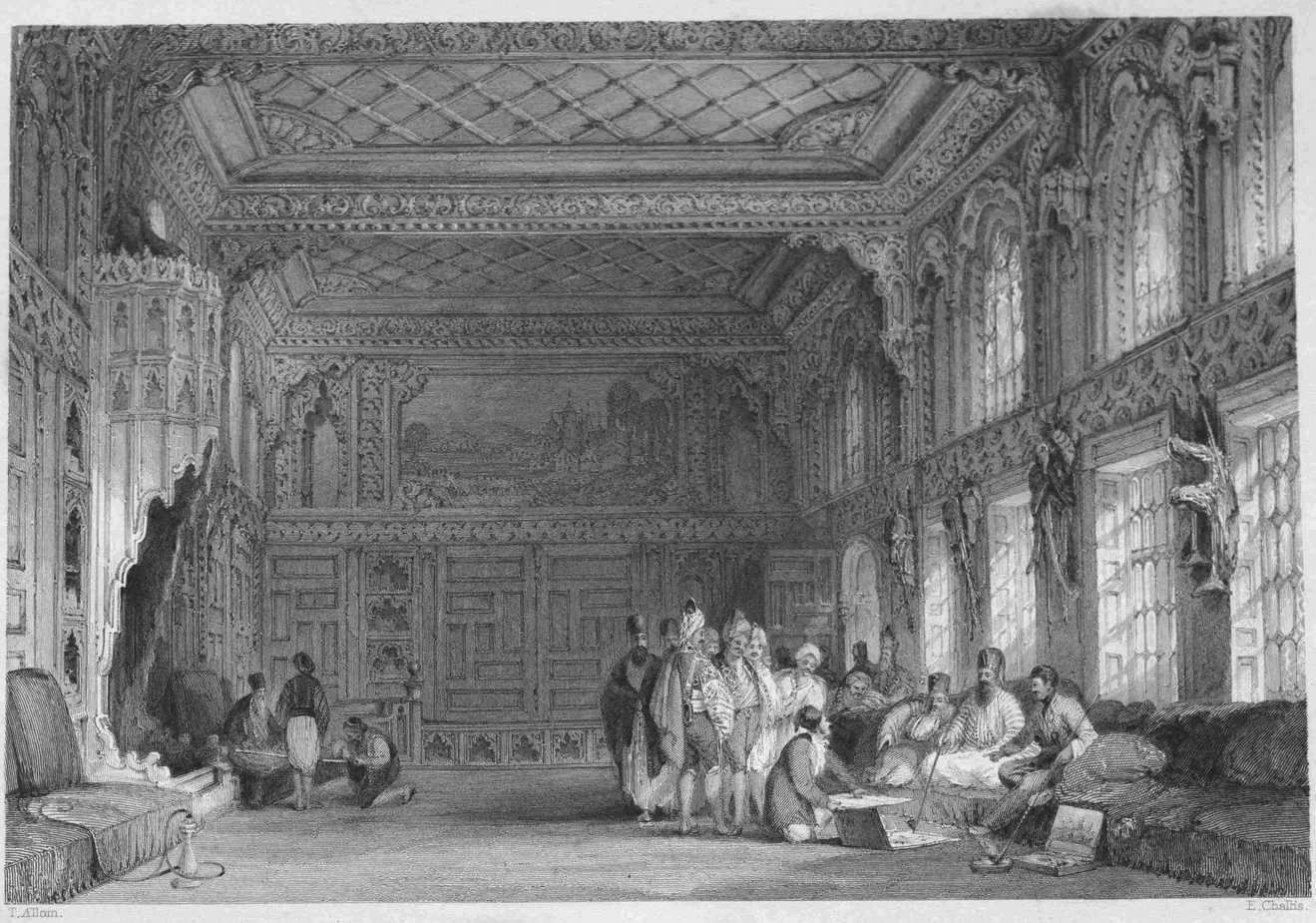
This place was distinguished as the scene of blood, in the terrible commotions that preceded the final suppression of the Janissaries. A body of those fierce and mutinous soldiers passed the Bosphorus, and made an attack on the Barrack of Scutari, hoping to convert the extensive edifice into a fortress, to overawe the opposite city from this eminence. They were repulsed, however, after much carnage, by the cannon of the topgees, and dispersed in two bodies: one took the route along the coast to Moudania; another proceeded in the opposite direction, up the Bosphorus, which they re-crossed, and established themselves among the woods of Belgrade, where they became a desperate banditti, and carried their depredations to the walls of the capital. It was found impossible to dislodge them in the ordinary way from the dense forest, and the whole was set on fire. The vast surface of timber blazed up, so as to illumine the dark waters of the Black Sea with its glare; and the banditti, driven from its recesses, were shot without mercy, with boars, wolves, and other beasts of prey, as they issued from the burning cover. When the fire subsided, the whole district exhibited a melancholy spectacle of Turkish destruction—vast forest-trees prostrate and half consumed, lying among the scorched bodies of men and various animals.

GOVERNOR'S HOUSE, PHILADELPHIA.

ASIA MINOR.

Philadelphia is one of the churches of the Apocalypse, which retains some traces of its former prosperity. The seraï, or palace of the muzzelim, as the governors of the towns in Asia Minor are named, is a spacious and sumptuous edifice, and the interior is decorated with those displays of Turkish magnificence that befits the magistrate who presides over a large and populous town. When a Frank traveller passes through an Oriental city, it is not sufficient in general to show his firman by his janissary, but the muzzelim expects to be personally waited on, and, after he has treated his guest with the usual refreshments of coffee and a chiboque, he inquires his business. It is impossible to make a Turk comprehend the usual objects of European travelling in the East, no more than to communicate to him the feeling of a sixth sense. He cannot conceive why a man should break in upon the sleepy repose of a dozing life, and fatigue himself by climbing mountains and exploring caverns, which can yield him no profit. The only motive of which he can have any distinct comprehension is that which leads a man to explore ruins; for every Turk is impressed with a notion that the ancients abounded in wealth, and that in the edifices they left behind them, a man could find an urn of gold under every stone, if he knew how to search for it, and this knowledge he believes the superior intelligence of every Frank imparts to him. The janissary, therefore, who attends a traveller, though perfectly indifferent in other places, is always on the alert among ruins. He watches him eagerly when he is trying to read an inscription, certain that it points out a concealed treasure which the traveller will immediately discover.





T. Allom. E. Challis.

Governors House, Philadelphia.

Asia Minor.

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

SISMANOGLIO MEGARO



The Egyptian Lake, and Place of the Thousand Tombs.

Near Sardis in Asia Minor

T. Allom.

SISMANOGLIO
ARCHIVIO

The illustration represents a scene of this kind. The ingenious artist has depicted himself sitting on the divan of Cyrus Story, the storyteller of Philadelphia, to whom he is exhibiting his sketches. In these latter times even Turks have made some advances in knowledge, and the present sultan feels an interest in such things, which his predecessors could not evince in one of the old school.

THE GYGEAN LAKE AND PLACE OF A THOUSAND TOMBS.

ASIA MINOR.

The name of Gyges is distinguished in the ancient history of this region. Candaules, king of Lydia, had wedded a most beautiful wife; but not content, says the historian, with the private enjoyment of her charms, he was anxious that others should witness his felicity, so he exposed her to his friends. Among the rest, Gyges was admitted to this happiness, and the consequence was such as might be expected from his folly. Gyges became enamoured of the wife of his imprudent friend; and the lady, indignant at the treatment she received, encouraged him. By means of a ring which rendered him invisible, he gained access to the secret chambers of the palace, slew Candaules, married his queen, and succeeded to the kingdom of Lydia.

About five miles from Sardis, the capital of Lydia, is the Gygean, a large lake so called probably from the memorable king. It stands not far from the Hermus, and was supposed to be an artificial excavation, formed to draw off the waters of the river, and to avert the consequence of its inundations. In the course of ages it has assumed the character of a magnificent solitary lake, of nature's own formation, though in several places mounds and ramparts are still discernible, and seem rather thrown up to prevent the overflowing of the lake, than as part of its original construction. The lake, as it now exists, is of considerable extent; the rich mould on its banks, of a muddy consistence, embosomed in reeds, and abundance of such aquatic and palustrine plants as love such a soil. The water, in colour and transparency, resembles that of a common pond, and seems alive with fish. Another circumstance marks it—flocks of swans and cygnets hover above the surface, and flights of various aquatic birds darken the air. Among them myriads of gnats buzz about, and like those of Egypt are the terror and torment of those who approach the lake. But the circumstance which renders this place so interesting is, that the shores of this solitary sheet of water were selected by the ancient kings of Lydia, as an appropriate spot for the royal sepulchres. It is a vast cemetery, in which the regal remains were deposited, and the appearance of monuments that still exist, has acquired for it the name of the Place of a Thousand Tombs. The general appearance of these tombs is that of large grass-grown mounds, rising from the surface are verdant hillocks of a conical form, of various size, the smaller resembling the larger ones seen on the plains of Troy and Rotunda. But there is one among them of distinguished form, and remarkable for many circumstances connected with it. It is that of Alyattes, the father of Croesus. The means by which it was formed, the exact picture of the

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depravity of Lydian manners, and forms a sequel to the story of Gyges. The number and wealth of the girls of bad fame in Sardis were so great, that they raised, at their own expense, assisted by some of the lower classes, this magnificent tomb of their king, and monument of their own infamy. The remains of it at the present day, exactly correspond with the description of Herodotus, who saw and described it nearly five hundred years before the Christian era. The base of masonry still traceable, extends for six stadia or three-quarters of a mile. The superstructure on this is a truncated cone, now covered, like the rest, with grass very rich and verdant. On ascending the summit, a singular and characteristic view presents itself. Round its base are the smaller monuments, extending in various directions. From thence the still and placid surface of the lake spreads itself, penetrating into many solitary recesses, as if avoiding human research, and in perfect keeping with a place intended for the repose of the dead. What adds to the deep interest excited by this venerable relic of antiquity, is, that its origin and history is of undoubted authority. The traveller who visits it sees a monument as vast and ancient as a pyramid of Egypt, but whose history is much more certain and authentic.

Our illustration presents the perfect character of this place: the solitary stillness of the lake—the luxuriance of its aquatic vegetation—the vast flocks of its feathered inhabitants—its conical tombs appearing over the neighbouring elevations, and marking the cemetery in which the remote kings of Lydia slumber in solitary magnificence.

GARDENS OF THE SERAGLIO.

CONSTANTINOPLE.

An error has long and universally prevailed in western Europe, as to the degree of liberty which Turkish ladies enjoy, and their supposed subjection to their husbands has excited the pity of Christian wives; but, if freedom alone constitute happiness, then are not only the wives and the odaliques, but the female slaves in Turkey, the happiest of the human race. They visit and are visited without exciting jealousy, or being subjected to resentment; the most gorgeous apartments, the most beautiful pleasure grounds of every palace, are devoted solely to their use; and the gardens of the seraglio at Constantinople, with their orange groves, rose beds, geraniums, and marble fountains, afford an admirable illustration of some scene of enchantment in an Arabian tale.

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