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## VISITS TO MONASTERIES

## IN <br> THE LEVANT

BY THE
Honorrabis: ROBER'T CURZON, Jun.

WITH AN INTHOHICTION HE

1). G. HOGARTH

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\begin{gathered}
\text { LONDON } \\
\text { HUMPHREY MILFORD } \\
1916
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OXFORD UNIVERSITY PRESS<br>LONDON EDINBUKGH GILABOW゙ N゙ W YORK TORONTO MEIBOERNE BOMBAY<br>HUMPIIIV MIIFORD<br>I'UBLISHER TO THE (WIVERSII

## IN'IRODUC'TION

It is a tiresome commonplace of reviewers to liken books of Near Eastern travel to Eothen, however little they may have in common with it. Bat Robert Curzon's Visit: to Monasteries in the Lecaut, a product of the same epoch, similar conditions of travel, and a mind formed much as Kinglake's was formed, can be compared very appropriately (as indeed it often has been comparel) with that famons Essay on the Near Fast, which preceded it by five years.

No competent critic would put Curzon's Momustories on so high a literary plane as Eothen or chain for it a posthumous life quite so vigorous. Its athor devoted much less literary labour and art to his work. Thongh he allowed even more than Kinglake's nine years to elapse between his experiences and their relation, no external record or internal evidence suggests that his bantling was conceived either during those experiences or while the recollection of them was very fresh in mind: still less that he wrote his relation over and over again with Kinglake's literary conscience and fastidious self-criticism. Curzon's own statement about the genesis of his Monasterics, contained in its preface, is sufficiently well borne out botl by the impression it makes, and by such indications of his literary habits as are afforded by another travel-book, his Armenia, published five years later. This second relation very evidently was written rapidly, casually, and with more help from recollections some years cld than from diaries or notes. Doubtless Curzon did make notes during the journeys described in his Monasteries;
but a long extract from a letter of his to Cureton, ${ }^{1}$ puhlished in the (pentorly lionime for Derember 1845 (p. 5\%), which gives a smmmary aceount of his axperiences at Der Somrimi, nomargen the brelaf that five years later he wrote mainly from massisted memory.

When, however, the recollection of an experiener excited him, C'm\%on conld put into his deseription an art hardly inferion to Kinglakes. Witness, for oxample, his classic accombt of the riot in the Chmech of the Holy sepulchre and of tho grnesome night which followed. But he was leses concerned to sustain his offort. With the same sele tive instinctas Kinglakes, Curzon amed much more than his predecessor at narating fully his chosen fpisodes. Therefore, white Gothen is an Essay on the Near East, shot through and throngh with ilhnstrative experiunces, Curzon's, Monasteries is a proper 'ravel-book, perhaps the best yet written on that region.

By cortain qualitis, reflected in their works, the two anthors resmbled each other closely. The two books are equally conspicuons for a fine sense of hmmonr, which was apt to be excited by similar canses in both minds ; but Curzon's humour is drier and, at the same time, somewhat moro kindly. His book lacks wit of Kinglake's mordant ruality, and the latter's seductive tone of confidential intimacy with his reader; but. on the other hand, tha attitude assimed by both travellers towards Near Eastern society and individuals was so much the same that the temper inspiring Eothen and the Monasteries brings the two books very noar together. Cirzon, indeed,
${ }^{1}$ Cureton's authorship of the Quarterly artiele, in which this letter appeared, may be presumed on internal evidence.
presents himself as a more 'superior person' than Kinglake, but he keeps his superiority for his conntrymen, showing grater respect for the opinions of tho common herd in the Near Last than for those of the Middle Class in England, as, perhaps, in the forties Was to be expected of the future Lord Zouche. At the, same time one feels that Curzon was better able to hobmol, with a!l sorts of men in the East, and that his sympathies were the morr catholic, if his gate was less pent mating.

When Curzon came to tell his story in 184! he had two valuable allantages over Kinglake. In the first place he had seen more oi the Near Last, having hoth spent a longer time in it and ranged farther afield. In the second place he had had the fortume to meet with adventures more exciting. Against Kingrake s sojourn of hadly more than a twelvemonth, Curzon could set not only the years 1833-8, about half of which lie had spent in East Mediterranean lands, making the expeditions described in his Momesteries; but also a firther term after 1841 as private secretary to Stratford Caming at Constantimople, and Co nissioncr in Armenia. If he had not ridden from Let ide to the Ottoman capital, he had romed mor: various and less trodden paths than were followed !... winglake, and besides seeing most of whia. he laite saw, had gone into Upper Eigypt, to the Natron Valley, and through Epirote Albania to Meteora; and he had visited Athos on the one hand and Armenia and Kurdistan on the other. Nor could any adventure of Kinglake's compare in interest with Curzon's quest in the Nitrian monasteries, his encounter on the way to st. Sahba, his life-and-death struggle among the corpses
and panic-struck survivors in the Church of the Holy Sepulchre, or his march with klephts across Pindus and back. Perhaps it may be reckoned also to his advantage that he went about the East to see more than sights, and that his purpose compelled him to put off insularity and cultivate relations with many kinds of men.

Taken for all in all, l'isits to Monasteries of the Levant makes as good reading as any travel-hook ever written; and although not only Eothen but also Warburton's The Cresceni and the Cross had been offered very recently to the public appetite, Mr. John Murray was called upon to produce three editions of Curzon's book in its first year, and a fourth in 1851. A fifth edition, revised by the author, appeared in 1865 . Its text has been chosen for reproduction in the present volume. Robert Curzon, who in 1870 succeeded his mother in the revived barony of Zouche, died in 1873; but Mr. Murray found it worth while to issue a posthumous sixth edition of the Momusteries eight years later, and, since the expiry of the copyright. the book has reappeared (1897) in an inexpensive form which is now out of print. In justification for yet another reprint some information may be offered about the canses and the consequences of the principal ventures which Curzon undertook in pursuit of his purpose.

Robert Curzon, grandson of the first Viscomnt Curzon, and son of Harriet Anne Bisshopp, in whose favour the barony of Zonche had been called out of abeyance for the second time, went into the Levant lands within two years of leaving Oxford. Though only twenty-three, he had acpuired ahready a tiste for antiquities, and some particular knowledge of
palaeography and illumination. Like most amateurs and indeed schoiars of his time, he shared the beliof, cherished since the sixteenth century, that monastic libraries of the Near East concealed all sorts of lost classics. A good deal had happened to encourage this belief. The manuscripts acquired by the Royal Library at Paris from Greek monasteries in the seventeenth century : the Oriental collection from Syria and Egypt (including some volumes from the Nitrian convents) with which Robert Huntington had endowed the Bodleian; the further booty from Nitria which the two Assemanis had procured for the Vatican early in the eighteenth century; and the great prize of the Plato manuscript carried off from Patmos by Clarke in 1801-these spoils were enough to persuade bibliophiles of the existence of unexplored treasure in the Near East. ${ }^{1}$ Quite recently, in 1829, Lord Prudhoe (afterwards fourth Duke of Northumberland) had returned from Egypt to report yet another unsuspected library in Nitria. What Curzon eventually saw and bought there, and still more what Tattam procured a little later, were quite enough to vindicate expectations, so far as Oriental manuscripts were concerned ; and if the yield of 'lost classics' by monastic libraries even to the present day has fallen short of what was once hoped, the chances are not exhausted. Known libraries have yet to he examined; more, probably, exist unknown; and the lumber-rooms and libraries of Turks, descended from officers who plundered monasteries in the period of the Greek

[^0]Revolt, may disgorge treasures such as Curzon had hoped to see.

In 1833 the omens were favourable. During the previous year Mehemet Ali had estalhished his virtual independence in Egypt and his hold on Syria and Cilicia by the victory of Konia and the peace of Kutahia. From both inclination and policy he encouraged Europeans to travel within his dominions and saw to their interests while under his protection. Greece had just won her freedom and settled down under a king. Turkey's 'reforming' Sultan, Mahmud II, newly chastised by a disastrous Russian war and the revolt of Mehemet Ali, was inclined to court Stratford Canning and the Power he represented.

Curzon landed in Egypt with Sir G. Palmer, as travelling companion, in August 1833, and spent the winter there ; but without, apparently, visiting convents or searching for books. Thence early in $18: 34$ he proceeded by the overland route to Palestine, was at Jernsalem for the Greek Easter, and visited the Monastery of St. Sabba. He seems to have passed the summer in the Levant, partly at Corfu, and it was late autunn when he undertook his rapid expedition across Epirus to Meteora and back. He returned to London at Christmas, and during the next two years was in England ; hut late in 1836 he went again to Egypt, with the express intention this time of visiting the Nitrian monasteries. He carried his plan into execution in the month of March, 1887. Sulsequently he went to Constantinople with a view to an expedition to Athos, and started for the Holy Mountain in the late spring. Having returled to Constantinople in the summer, he made his way to Egypt for the thivd
time about the end of the year, and in the spring of 1838 ascended the Nile in a dahabiyah as far as Philae, in 'fuest of books. Lither this year or the previous one he seems to have re-visited Jerusalem and St. Sabba. There are passing allusions in his Monusteries to yet later experiences, e.g. to some gained during the year 1843, which he spent in Armenia, chiefly at Erzerum, as Joint Commissioner with Colonel (later, Sir) John Fenwick Williams charged to settle the Turco-Persian boundary question.

The principal achievements described in Curzon's book are his explorations of the Nitria, the Athos, and the Meteora libraries-to take them in their order of importance, as preserves of the particular game which the author went out to hunt.
(1) Nitria-that is, the depression some thirty miles within. the North Libyan desert which Arabs know as Wady Natrun or Habib, while its southern part is Shiit or Shehat (Curzon's Scete)-had begum in the seventeenth century to be talked of in the West as a preserve of ancient manuscripts. Though only four of its monasteries were known to survive, the probability was that these had accumulated books from the other ruined convents, which, like them, dated from the origins of monasticism and had been world-famous places of pious resort, protected in a remote situation by successive rulers of Egypt. This probability was sufficient to arouse curiosity among students of the reviven classical learning, even without reports. which from time to time reached Europe, that very old books had actually leen seen in themprepincts One of these reports. made by Gabriel Eva, abbot of St. Maura in
the Lebanon, roused a Pope to action early in the eighteenth century, and an emissary of Clement XI, Elias Assemani, a Syrian, prevailed on the monks in 1707 to part with some forty codices, all. apparently, ecclesiastical or theological books in Coptic, drabie, and Syriac. His account of what he had left behind prompted the Pope to send in 1715 a second emissary, the Vatican lihrarian, Joseph Assemani, cousin of Elias; but whether he was equally or at all successful has not been revealed. The monks were beginning to complain of their authorities making private profit of things which, however little regarded, belonged to the communities, and for about a century after Assemani's visit no one was able to get much out of them. Browne, for example, who was at Nitria in 1792 or 1793, wrote in his Trarels (1799), 'I inquired for mamscripts and saw in one of the convents several books in the Coptic, 'iyriac, and Arabic langnages. The works of S. Gregory and the Old and New Testiaments in Arabic. The Superior told me they had near eight hundred volumes, but positively refused to part with any of them ; nor could I see any mone.' Finally in 1828 Lord Prudhoe, thongh enjoying strong official protection and the company of the influential engineer, Linant Bey, could buy nothing of importance; but he saw the appetizing and tantalizing spectacle of an oilcellar in S. Maria Theotokos of the Syrians (DerSouriani) littered two feet deep with manuscript leaves. Some communication of this discovery was made doubtless to Curzon before 1837, and having got Linant's account at first hand in Cairo, he determined to see that cellar at all costs. How he succeeded with the aid of 'rosoglio', prime opener
of monkish hearts, he has related both in his Monasterics and, even more racily, in the letter to Cureton published in the Quarterly Revicu.

Curzon has often been abused for 'robbing' the Nitrian monks. For example, one of the latest visitors to the convents. J. C. Ewald Falls, a member of the German 'Menas Expedition', has commented adversely ${ }^{1}$ on a singularly inaccurate statement of fact - 'in 1842 Lord Curzon obtained about a thousand manuscripts '. Here date, title (few Germans could understand how a grandson of Viscount Curzon, his own name being Curzon, had succeeded, through lis mother, to the barony of Zouche), and tale of the spoil are all wrong; and if the word 'robbery' can fitly be applied to the rescue of manuscripts from being torn up to cover preserve-pcts, or from rotting in fragments piled kneedeep on the floor of an oil-cellar, the memory not of Curzon but of Henry Tattam, Archdeacon of Belford. must bear nine-tenths of the imputation. He it was who, on a visit to Egypt in 1839 and on a second three years later, when lie had the sense not to return to the convent of the Syrians itself, but to get native emissaries to bring atway the contents of the cellar on bloc, p:ocured the lion's share of the spoil. It amounted, not to a thor. sand volumes, but to less than four humdred, even if the few brought away by Curzon himself a I deperited, not at the British Museum but at Parham, be reckoned in. They include no 'lost classics', as that phrase is commonly understood, but are theological and ecclesiastical works, almost as desirable for their singularity, their rarity, their early dates, and their palaeographical

[^1]
## INTRODUCTION

character. ${ }^{1}$ The Nitrian convents still subsist in everincreasing desuetude, but, thanks to the Natron Company's railway, in less utter isolation. They retain a few old books, while others belonging to them have been deposited in the hands of the superiors of their Chmeh : but, unless the soil of other abandoned sites in the depression has conserved relics of libraries despite the damp and the salts, there is nothing more for schclars to hope from Nitria.
(2) As eavly as the sixteenth centiny Athos was known to the West to possess large liharies ; and Belon's classic accoment of its convents, issued in $15 \% 3$, resnlted in about a hundred and fifty mamseripts and some printed books being procured by one Athanasius, a Cypriote monk, for Seguier and Mazarin. These were shipped to Paris in 1649. A little later, both Moscow and Rome procured others. So fir as the mamseripts went, all were ecclesiastical. Belon had reported that any monk convicted of consulting a secular work was excommunicated : and in 1677, Johm Covel, the first English scholar to visit the Holy Momatain. heard that ' all books of humane leaming' at the Iberon monastery had been burned. Afterturning overagreat number of manuscripts and other books at various convents, he came to the cons:lusion that 'noe books of hnmane learning were there left,${ }^{?}$ and that Athanasius had 'bonght or stole away all that was good for anything '.

1 See Guarterly Revier. Ixxvii. H1. 60 ff . for ('ureton's aloomut of the spoil.
 Atheus, xvii, 1. 10:i: and forgential information on other early visi-


Curzon, if he knew Belon's account and others of later date, probably was ignorant of Covel's : and, heing aware that the Paris and Vatican librarios had been enriched from Athos. was hopeful of finding lost classics. IIe was. however, disappointed. Almost, if not quite, the first scholar to buy on the spot upon h.s own account, he was also about the last to carry anything away: for, as one result of his visit, and of the appearance of other curious travellers, like N. A. Didron in November 1837, the interest of the Church and scholars of liberated Greece was awakened to the existener of a mine of national treasure. There has been, of course, a little leakage since. The present writer was offered (but did not purchase) at Salonica in 1887 four or five hamdsome ecclesiastical manuscripts of no particular interest, which, almost certainly, had been filched from some Athos convent. But virtually all the old books that Turkish soldiers did not destroy during the Greek war of Liberation, and that subseq ent neglect and two serious fires, which attacked the libraries of Simopetra and St. Paul respectively in 1891 and 1905 , have spared, are still at Athos. There are said to be in the different convents and dependencies (shetue) over 11,000 Greek manuscripts, less than two-thirds of which are inchnded in Spiridion Lambros' Catalogue, made from 1880 onwards and printed at Cambridge in 18951900 ; but, in any case, it is practically certain that the Holy Mount is not destined to restore to the world any more of its lost Greek or Latin classics.
(3) As regards Meteoria. Curzon had little more to go upon than possible knowledge of about a dozen ecelesiastical manuscripts, brought thence to France and England
in the seventeenth century, and the negative reports of such travellers as Holland and Pouqueville, who had seen no books there of any importance. Standing on isolated rocks in a district notorious for klephtic raids, these monasteries have entertained few of the more learned pilgrims to the Levant. Leake went there of course, in 1805 , but he seems to have made little inquiry about the libraries. Meteora was the least promising of Curzon's three monastic groups. Its convents are all of comparatively late date and they have never been sufficiently famous, except hy reason of their fantastic situation, to attract crowds of donors. Nor are they rich in lands. Moreover, owing to their isolation on narrow rock-summits in mid-air, their inhabitants have had little temptation to enlarge them or in any other way make conventual use of casual moneys. Therefore, in Curzon's day, they were equally mulikely to possess many valuable early books or to be induced readily to part with such as they might have. When, over lalf a century later, after the annexation of Thessaly by Greece, their libraries were examined by scholars and the best of the books were transferred to the National Library at Athens, nothing of any great moment to scholars came to light.

Curzon brought or sent his manuscripts, in the first instance, to Parham near Petworth in Sussex ; and a list, made there in 1837 by Sir Thomas Phillipps, enumerates forty-seven, of which thirteen were in oriental scripts. seventeen in Greek and the same number in Latin-these not including Horae, Missals, and other Western books. After C'urzon's death, as Lord Zouche, in 1873, his library of manuscripts was
deposited hy his son in the British Musemm, and Dr. L. I. Barnett, the present Keeper of the Department of Oriental Printed lhooks and MSS., sums: up Curzon's achievement in a recent latter, which he kindly allows me to quote:
'The work done by Cur\%on as a collector of MSS. is of special interest to us in the British Museum. In his explorations into the libraries of eastern monasteries, he was to a certain extent a pioneer who showed the way to Tattam, by whose agency the Trustees acpuired the greatur part of their large and precious collection of Syriac MSS. : and though he was mable to bring home from the Nitrian monasteries material comparable to that obtained for the Museum by Tattam, nevertheless the Parhan library, now deposited in the Department of MSS. here, contains a considerable number of valuable MSS. in various oriental languages, for collecting which Curon has deserved well of orientalists.'

Curzon collected, however, not only books, but other things-for example, Egyptian antiquities. In his Cittulogue of Matcrials for Writing. \&c., of which he issued a very small edition in 1849 , he enumerated many of these, among them an 'Ark or Chest of Egyptian sycamore . . . older than the Chest or Ark of the Covenant, mentioned in the Book of Exodus, and one of the oldest writings extant upon any portahle substance'. Remembering how few travellers had taken the trouble to bring any Egyptian antiquities to England beiore Curzon, one represses a superior smile in 1915. He had a special liking for arms and early plate, and admired the goldsmiths' work in the Athos treasuries not less than the scribes' work in the lihraries. As rarious passages in his Monasterics
festify, he hat no mean learning in architecture and other arts.

The writer of a short obituary of Curzon as Lord Zonche in the Miscellanies of the Philohiblon Society (vol. xiv) - the society which had issmed his . lecount of the More Colchrated Librories of Ilal!! in 1sigt - states that his early education at the Charterhouse in Thackerays time and at Christ Chureh had left him with a deficient knowledge of history: which defect notwithstanding, he was very positive and downright in historical assertion. The prefatory chapter to his Momasteries unconscionsly fudorsen this veralict (compare statements about Gothic architecture and Geman vestments) ; but it proves also that he had learned a great deal since undergraduate days, loth ly reading and by experience in the great school of travel.

The Lay of the P'ople Follom, a transparently comerfeit mediareal hatlad, begm hy Reginald Heber, Bishop of Calcutta, completed by Curzon, and issurd in 1847 , shows literany power and a pretty wit in our anthor; but readers. of his Monasterics will not need another lowk to conv; co them that Robert Curzon conld write. Its style, iesin clabomate than Kinglake's, is not less attractive. In narrative and description it will bear comparison with amy other book of travel, and the hmoroms sympathy with all sorts and conditions of Levantines which is infused throngh its pages gives it a hmmanity all its own.
D. G. HOGARTH.

## VISITS TO

 THE MONASTERIES OF THE LEVANT

## VISITS TO MONASTERIES

IN

## THE LEVANT

IV' 'T11:
HoNocrama: RO!BERT CUR\%ON J「N.


Interior of the Court of a Greek Monasters: I inonk is calling the conuregation to prayer by heating a board called the simandro (orpavopo) which is gererally used inctead of hells.

WITHNUNEROESWOODCUTS.
MONDON:

JOHN MURRAY, ALREMARLESTREET.

$$
1865
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Farsimule of Originar Tille-page」

## PREFACE TO FIRST EDITION

Is presenting to the puiblic another book of travels in the East. when it is already overwhelmed with little volumes about palm-trees and camels, and reflections on the Pyramids. I am aware that I am committing an act which requires some better excase for so unwarrantable an intrusion on the patience of the rearler than any that I am able to offer.

The origin of these pages is as follows:-I was staying by myself in an old country-house belonging to my fanily, but not often inhabited by them, and, having mothing to do in the evening. I looked about for some occupation to amuse the passing hours. In the room where I was sitting there was a large bookcase full of ancient manuscripts. many of which had been collected by myself in various out-of-the-way places. in different parts of the world. Taking some of these ponderous volumes from their shelves, I turned over their wide vellum leaves, and admired the antiquity of one, and the gold and azure which gleamed upon the pages of another. The sight of these books brought before my mind many scenes and recollections of the countries from which they (:ame. :und I said to myself, I know what I will do; I will write down some account of the most curious of these mamuscripts, and the places in which they were
found, as well as some of the adventures which I encountered in the pursuit of my venerable game.

I sat down accordingly, and in a short time accumulated a heap of papers comnected more or less with the history of the ancient manuscripts ; at the desire of some of my friends I selected the following pages, and it is with great diffidence that I present them to the public. If they have any merits whatever, these must consist in their cuitaining descriptions of localities but seldom visited in modern times; or if they refer to 1 laces better known to the general reader, I hope that the peculiar circumstances which occurred during my stay there, or on my journeys through the neighbouring countries, may be found sufficiently interesting to afford some excuse for my presumption in sending them to the press.

I have no further apology to offer. These slight sketches were viritten for my own diversion when I had nothing better to do, and if they afford any pleasure to the reader under the same circumstances, they will answer as much purpose as was intended in their con nosition.

## PREFACE, 1865

In reading my own words after a lapse of some years. I am struck with the great difference in the habits and manners of the same countries which has taken place within the last thirty years.

In thr days when I wrote this book, the difficulties to a traveller in the Levant were as great as they would be now in China or the most distant lands. The adventures which happened to me then are now never met with, and these pages describe a state of affairs so entirely passed away, that the account of them seems to belong to a much more remote period than the year 1833. Those countries were, however, much hetter worth seeing at that time than they are now; they were in their original state, each nation retained its own particular character, unadultere $\{\cdots$ ? by the levelling intercourse with Europeans, which always, and in a very short time, exerts so strong an influence that picturesque dresses and romantic adventures disappear, while practical utility and a commonplace appearance are so generally dissenninated, that in if few years more every country will be alike, and travellers will discover that there is nothing to be found in the way of manners and customs that they may not see with greater ease in their own houses in London. Fortmately it is not easy to vulgarise the Pyramids
and the gigantic ruins of Egypt and Asia. For the rest I hope that the slight accounts which I have given of original states of society will be acceptable as a record of manners now so much clanged that no future traveller is likely to meet with anything of the kind unless he extends his researches to much more remote regions than those described in the pages of the Monasteries of the Levant.

The origin of my researches in tha libaries of ancient monasteries, and many other out-of-the-way places, not mentioned in this book, was that I wished among other hobbies to make such a collection of early MSS. and printed books as would enable me to illustrate a history of the art of writing from specimens in my own possession. The history arrived at a certain degree of quantity if not of quality ; but when a link was wanting, no MS. of the desired kind was to be had, or if found, the value was far beyond my means. Several illustrations were not to be procured for any sum of money, such as a Peruvian manuscript, of which only one is known to exist; and although, through the kindness of the late Lord Elgin, I have proci ed the information that printing was invented in China in the tentli century. his untimely death has prevented my procuring a specimen of any book printed at that ancient date. This discovery gives support to a story which I heard at Venice many years ago, to the effect that Guttemberg having been at Venice for some mercantile transactions there saw some printed sincets which had been the work of a professionili writer called Pamfilo Castaldi of Feltre. who had taken the idea from some block-prints or woodcuts which
had been brought from China by Marco Folo ; and his improvement on the works of Castaldi latd the foundation of the art of printing with movalle types, as practised at the present day.

Should more certain information be gained on this curious subject, it would prove that almost all the great inventions of mankind have had their origin in the Flowery Land; while the millions of people who inhabit that wonderful country have never been able to make any use of their great discoveries.

I soon found that I was not likely ever to be able to illustrate a history of the most important of all arts, - the art of writing: from specimens in my own collection. I discovered that this was vanity as well as vexation of spirit ; and the history of writing came to an end for want of proper nourishment.

My researches, however, though not very profitahle to myself. have been of use to others, sic ios non rolis. I was the pioneer who first in modern times undertook this sort of literary campaign. The British Museum, though cheated by the monks according to their gifts (that is, as far as a total want of principle and understanding enabled them to cheat), acquired the ancient Syriac library of the Natron Lakes at a fir less cost than what I had paid to those same monks and others for the ancient books which were of no use to them.

The mo ${ }^{2}$. successful miner among the hidden stores of ancient lore has been Mr. Tischendorf, who not only dug ont the famous Codex Sinuiticus from the convent of St . Calinerine, i ,ut he has iesened from destruction and brought to civilised Europe fifty uncial manuscripts, perfect and imperfect. Some of these

I must have seen many years ago, but the monks refused to sell them to me; now they have hecome more wise.

In my transactions, I always asked the stiperior of the monastery openly whether he was inelined to part with any of his useless books. If he consented to do so, well and good, but if he did not I dropped the ruestion; and probably, in doing so, lost many a rare tome which I might have purchased if I had argued sufficiently on the subject, as when I was in those countries the monastic libraries were almost in every instance utterly neglected and cast away; they were neither useful or ormamental ; and, excepting myself, there was no one who would lave given five pounds for any one of them.

Since my day the monks have received many a round sum for houks which were of no earthly value to themselves; it is only to be hoped that they have made a letter use of the money than they ever did of the manuscripts which they lave since sold to travellers and to the emissaries of more enlightened European Governments; but so thoroughly were these ancient libraries explored in the fifteenth century, that no unknown classic author has been discovered, nor has any manuscript been found of greater antiguity than some already known in the British Museum at uther libraries.

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## IN'RODUCTORY CHAPTER

I somis cularged account of the Monasteries of the Levint would, I think. be interesting for many reasons. if the task was mudertaken by some one more competent than myself to do justice to so curious a subject. In these monasterien resided the early fathers of the ehurch, and within the precincts of their time-hallowed walls were composed those writings whieh have since been louked up to as the rules of Christian life: from thence also were promulgated the ductrines of the Heresiarchs. which. in the early ages of the chuch, were the canses of so much dissension and confusion, rancour and persecution, in the disastrous days of the decline and fall of the Roman Empire.

The monasteries of the Last are benides paticularly interesting to the lovers of the picturesque, from the leantiful situations in which they are almost invariably placed. The monastery of Megaspelion, on the coast of the Gult of Corinth. is built under the shade of an overhanging precipice. The monasteries of Meteora, and -ume of those on Mount Athos, are remarkable for their positions on the tops of inaccessible rocks ; many ,f' the convents in Syria, the islands of Cyprus. Candia, the Archipelago, and the Princes Islands in the Sea of Marmora, are unrivalled for the beanty of the positions in which they stand; many others in Bulgaria, Asia Minor, Sinope, and other places on the shores of the Black Sea, are most chrions monmments of ancient anl romantic times. There is one on the road to Persia, about one day's journey inland from Trebizond, which is buit half-way up the side of a perpendicular precipice ; it is ensconced in several fissures of the rock,
and various little garlens adjoining the buildings display the industry of the monks; these are laid out on shelves or terraces wherever the nature of the spot affurds a ledge of sufficient width to support the soil : the different parts of the monastery are appoached by stairs and flights of steps cut in the fine of the precipice. leading from one erany to annther ; the whole has the appearance of a bas-relief stuck atainst a wall: this monastery partakes of the nature of a large swallow's nest. There are the ruins of many other monasteries and hermitages of this description among the awfinl precipices of the mountain of Quanontina, in the valley of the Jordan. But it is for their architecture that the monasteries of the Levant are more particularly deserving of study; for: after the remains of the private houses of the Romans at Pompeii, they are the most macient specimens extant of domestic architecture. The refectories, kitchens, and the cells of the monks exceed in point of antiqnity anything of the kind in Europe. The monastery of St. Katherine at Mount Sinai has hardly been altered since the sixth century, and still contains ornaments presented to it by the Emperor Justinian. The White Monastery and the monastery at Old Cairo, both in Egypt, are still more ancient. The Monastery of Kuzzul Vank, near the sources of the Euphrates, is, I believe, as old as the fifth century. The greater number in all the counti ies where the Greek faith prevails were built before the year 1000 . Most monasteries pussess crosses. candlesticks, and reliquaries, many of splendid workmanship, and of the era of the foundation of the buildings which contain them, while thei mowaics and fresco-paintings display the state of the aris from the most early periods.

It has struck me as remarkable that the architecture of the churches in these most ancient monasteries is hardly nver fine thoy ane manally small heng calculated only for the monks. and not for the reception of any other congregation. The Greek churches, even
those which are not monastic, are far inferior both in size and interest to the Latin basilicas of Rome. With the single exception of the church (now mosque) of St. Sophia, there is no Byzantine church of any magnitude. 'The student of ecelesiastical antiquities need not extend his architectural rescarches beyond the shores of Italy: there is nothing in the East so curious as the chmer of St. Clemente at Rome. which contains all the original fittings of the choir. The charches of St. Ambrogio at Milan, of Sta. Maria Trastevere at lome, the first charch dedicated to the blessmed Virgin; the church of St. Agnese near Rome, the first in which galleries were built over the side aisles for the accommodation of women. who, neither in the Eastem or Western churches, ever mixed with the men for many centuries ;-all these and several uther's in Italy afford more instruction tham those of the East-they are larger, more magnificent, and in wery respect superior to the ecclosiastical buildings of the Levant. But the poverty of the Eastern Church, aud its early subjection to Mohammedan rulers, while it las kept down the size and splendon of the churches, has at the same time been the means of preserving the momastic establishments in all the rude originality of their ancient forms. In ordinary situations these buildings are of the same character: they resemble small villages, built mostly without much regard to any symmetrical plan around a church which is confincted in the form of a Greek cross; the roof is conered either with one or five domes; all these buildinus are surrounded by at high, strong wall, built as a fortification to protect the brothe:hood within, not without reason even in the present day. I have heen quictly dining in a monastery, ${ }^{1}$ when shouts have been heard, and shots have been fired against the stout bulwarks of the outer walls. which, thanks to their

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protection, had but little effect in delaying the transit of the morsel between my fingers into the ready gilf provided by nature for its recoption, or in altering the monutonons eadence in which one of the brotherhood read a homily of St. Chrysostom, from the pulpit provided for that purpoor in the refectory.

The architecture of all (ireek monasteries, ancient and modern, is in that style which is called byantine. As there are no hoilding of this kind in northern or western Europe, it may be as well to give a short aecount of what Byzantine architectnre is. It in not Romannouse, it is not Lombardic, or Saracenic, thongh it rese:ables and is inferior to those styles of building : it took its origin in the decay of science in the latter days of the Christian Empire of Constantinople, when the arehitects were no longer able to produce any better imitations of Roman arelitectme. What we call Byzantine they call Roman; and their clumsy buidings were copied hy their bhndering architects from the examples which they had before their eyes of aquedncts, theatros, and more particularly baths, which had been erected in the carlier and hetter days of the Roman Empire.

Unable to produce scolptures which displayed any degre of graceful form or artistic finish, they made use of the columms and capitals which they fomed scattered in profusion in every town among the ruins of the heathen temples: architraves and cornices of beantiful Greek work were placed as urnaments to these base erections, with little regard to their appropriateness or even position; an old column was generally used for the sill of the door; a piece of a frieze was thought to look well in a blank wall ; sometimes they turned it upside down for a change. Dedications to pagan deities are often found embedded $i$ the wall of a church, merely because the piece of mable on which they were engaved came in handy to the mason at the time. Some of the small churehes at Athens are
built ahmost eutirely of ancirnt soulptured blocks. The ancient metropolitan chnech of that eity is composed almont entirely of antique fragments of white marblo. It was used to contain the few volumes dignified by the name of the public library, when I was last at Atherns. This curious chureh was built in the sixth century. The doors of Byamtine haildings are usually square-topped, but they are placed under an ard of a semioiccular form, wrmanented with whmms on each side: the arches above the doors and windows are frequently buit of large flat tiles, althongh the hillings may be of stone. The porches of many Inildings consit of fonr columns, from which spring fom semicircular arches which smport a dome; the ahutnents of these arches are kept together by an iron bar which rums from the summit of each column to the next. I have met with rings ruming on these hars, as if eurtains had been formerly hang upon them.

The winlows are allays very mall, often not larger than loupholes: they have semicircuar tops, and are frempently filled up with thin slals of white marble, perfonated with one perpendicular row of round holes, which serves insteal of glass ; no tracery was ever nsed ; and where one window, or one row of windows. Was not snfficient to light the interiors, another row was placed above ucm, in preference to opening a largel winduw: In parts of the church of St. Sophia there are three or four rows of diminutive windows, one above the other.

The Christian ceremonies required large spaces tor the assmblage of the congregations, which was not the cate in the worship of the heathen gods. The temple was the shrine of the image of the deity ; the racrifices were usually offered upon altars in the open air, which stood in frunt of the temples; the wore shippers were sheltered from the sun and rain under the colomades which surromided the enclosure in
which the temple stood ; these enlomathes have mostly disappened, hat the traveller still ahmires their loner lines of mathle colamms romed the satered precincts of Palmyra and Jorash.

In the West thar earliest churehes were mpied from the basilicas, or courts of fustice, but with these we have in the Levant but hitla to do.

The Rastem Christians serem to have taken the models of their churches from the ereat domed hatls of the pmblie hathe. If a byzantine architect hat heen alle to accomphish soneat a work. it is probahle that his idea of parfection would have heren to cover an amphitheatre with a dome, in so far as the exterion elevation is concerned; for arches in every variety form the type of byamtine architecture. In good Roman architecture, arches were not phaced on colmmes, but on piers: the Byzantine architect, not being particular as to rules an! proportions, always placed his arehes on colnmus; ad if vue column was not tall enough for his purpe aplaced another on the top of the first : instances of this may be seen in St. Mark's at Venire, which was mostly lmilt by Greek anchiterts. Another peenliarity in Byzantine architecture consists in the spuareness of thrir buildiags: they did not delight in vistas: the ext iors were imposing only from the numerous don : which formed the roofs, and the multitude of curves and semicircular arehes in every direction. The walls in most instances have bulged, owing to the architects ignorance of the effects of lateral pressure occhsioned by the domes: and they have been supported by buttresses of all sorts and sizes, to prevent the roof from filling in, as the church of St. Sophia did three times before the present dome lanit of hollow pots was completed. These buttresses are evidently after-thoughts in many instances, though they would seon to hari. litai baht before the acthat termination of the original design. Tho rule upon which the builders went was what we call the rule of
thamb: but one thing is to be satid in prase of them -that they altempted to build their tomes amd arches on ereonefrical principles: they were built of honest stome and larick: they were not of weod, like-St. Panl's, now tied tow ther with iron, $:$ St. Potores at Rome amal our modern buildings are.

The most remarkable Byantine buildings are maturally to be fomm at Constantinople, the metropolis of the Christian empite. The most important are the chmeches of St. Irene and Kouchonk aia Sophia, built by Constantine, but restomed ly Juntinian ; the Ervat andeduct, and the chuch of St. Sophia, which were arected by Justinian: aftor these are to be enumemated the eharches of St. Sophia near 'Trebizonde, Waphne neal Athens, the buidding at Constantinople callow the Patace of Belisarins, the ramparts and the charches of the Virgin ond St Nichmas at Mistral, and the larger and more anciont of the momasteries of the Levant.
la the interiors of the churches ormament was displayed on a principle diametrically opmosite to that rmployed in direak and loman haidinses, in which the gromins of the arditer is displayed in the perfection of the truly intellectual heanties of propertion, symmetry. and grace three quatities apparently maknow to british architects of the peesent day. The By\%motine attempted to make $\mathrm{mi}_{\mathrm{i}}$ for goot taste ly richmess of col ur: the walls were inlad with precions mathes, porphyy. and serpentite. ar ase they were painted with figmes of the saints in fresco; the arched and dmand ceilings were also painted, where the weath of the founder conld not afford to cover them with mosaic, in which the fignes were always on a guld backgronnd, and, what is necessary moler the ciremmstances. they hate always a line or two of description explanatory
 next page. It is copied from one of the prints given to pilgrims who visit the monasteries of Athos, and

 buiding，and the chameter of（ireck ant in motern times．

Dixepting on the charches，bat hitto arehitectural tanto sembsto hamen hern exereised for the ormamental formes and deentations of hatdins．Thonest the kitchoun and refectories describer in the following
 Erat outer walls of the monastorime di－play no athe forthe at all：they have no bathements，comices，or any wher peculianties．L＇pere hambers，built of bood and phaster，are often maxed an wh the tops of the stone walls，own which the ir pacting windows． rallad in＇radish Shahmeshin，aprear like thone of the wh hack and white henses of Renglame Perhape the

 －h rice，hot ats leffries，or in any way anss－to tho towns and stemhon of（eothic ${ }^{1}$ rhmehro，but purely as furtresses to which the monks condel who with their most precious effects in any of the attacks to which they have always been subject from the predatory habits of their monuet neighours．＇These towers are arched in every stmey：they have smatl windows， scarcely large enough to peep out of the upher storey has encasionally larger wimlows opening on batizans， supported upon phain heary hackets；the parapets on the summit of the towns are embattled．the tops of the batthements beine indented or swallow－tated，as Wr see in many crevimens in the sonth of Itaty， huilt by the princes of th．Crusaders，from Oriental

[^3]
## INTRODUCTORY CHAPTER

reminiscences. Both domes and towers are usually roofod with large red tiles, though lead is used where the cost of the material conld be afforded. The cities of the 15 th century, London among others, were generally built of wood; a mode of construction which facilitated the efforts of the soldiers of Mohammed the Second in the year 1452, in the destruction of many palaces, forums. and public buildings in the metropolis of the Greck Empire, which displayed all the gorgeous barharisms of their peculiar style. The palace of the Blakernal must have been a most curious and singular building, full of gold, jewels. and marble, but almost pitch dark within, from the smallness of the windows and thickness of the walls: its exterior was probably a mass of halls, domes, and colonnades huddled together without phan or design, with little courts and gardens interspersed within its walls: it probably bore great resemblance to one of the larger monasteries which still remain, particularly as it boasted of several lofty towers which shot up into the clear air, high above the clustered buildings underneath. Here watchmen relieved guard night and day, to give notice of the fires which were continually occurring in various parts of the city, by signals displayed from their summits on that side where the fire was observed, as is still practised by the Turks in the tower of Galata and the tower of the Seraskicr, and also to afford a timely warning to the timin emperor of the approach of a turbulent mob, belonging to the green or blue factions of the Hippodrome, so that the Varangian guards might bar the great doors of bronze, while he escaped in his galley down the bright waters of the Golden Horn.

There is a peculiarity in the manner in which houses are still built at Constantinople, which is so original, that, perinus, it may have been derived from Bygantine models; the common houses of the streets, instead of standing side by side as ours do, with their fronts pre-
senting a continuous line to the street, all advance one shoulder.
 were, which is done for the purpose of getting a cross light from the corner window of the front room, which certainly imparts an additional cheerfulness to the apartments.

I must mention to those who take an interest in naval architecture, that an ancient galley of the 15 th or 16 th century still exists in the Caique Khane of the seragho, witl all its sails, oars, and fittings rotting npon its deck. This superl, old vessel is painted red and gold outside ; the poop is ornamented with tortoiseshell, mother-of pearl, and silver; it is about 100 feet long; the rowlocks of the oars rest upon outriggers on each side, and each was worked by three men : this galley is not the least curious of the antiquities of Constantinople.

I have been induced to give this short notice of the peculiarities of Byzantine architecture, because I believe that its form and appearance are not generaily familiar to English readers.

I have not entered into more details on a subject of great interest to myself, because the study of architecture is one which is not appreciated in this country,witness the pitiful and contemptible buildings for which John Bull is content to pay immense sums of money, -ufficient for the production of such works as might be the glory of the whole earth.

Without drawings and plans it is not easy to understand descriptions of architectural details; for it is only by comparing one style with the differences it bedrs to another that any information can be given in mere writing, and this infers so great a general knowlefge of the various forms of the Roman, Italian, Arabian, Saracenic, and Lombardic buildings of the mithly ages, that the reader, to understind my bare
descriptions, must know as much as $I$ do of the subject, and, consequintly, has nothing to learn from what it is in my power to tell him.

From this slight glance at their architecture we will proceed to the Byzantine school of painting.

The object of the art of painting is divided into two distinct and separate ends: one kind of art, both of poetry, sculpture and painting, addresses itself to the intellect, the other to the passions.

It is to the first class that the Greek school has always adherech, but the early Greek pictures which are still in existence are very inferior to the noble works in this style by the ancient Italian artists. They are all painted in the stiff conventional manner which tradition has handed down frem remote antiquity. No one who has had the opportunity of improving his good taste by a careful study of these ancient works of art can fail to appreciate and reverence that high and noble spirit which animated the pencils of those saintly painters, and irradiates the composition of their sublime conceptions with a dignity and grandeur which is altogether wanting ii. the beautiful pictures of Rubens, Titian, Guido, Domenichino, and other great artists of more mundane. schools: even Raphael in his later days lost the power of expressing that angelic beauty which is to be found in his earlier pictures; the purity of his mind was sullied; his dreams no longer dwelt on those celestial forms which alone occupied the thoughts of Masaccio, Pinturicchio, Angelico of Fiesole, and those artists who did not paint for money, but who exercised their talents ad majorem Dei gloriam -humble-minded men, who, having little gold and silver, dedicated the gifts they had received from God to the honour of the church, and to the praise of Him whom they worshipped in their works: these highminded artists paintel in fresen; they rarely painted easel pictures, and were little versed in chiarooscuro ; their works are not to be compared to those of the
later and more earthly artists, whose depth of shading, rich tone, and voluptuous expression, are precisely the opposite in their intentions to the others: these latter works are far superior (some of them) as mechanical productions; they are the works of men's hands, the others of the minds of a higher class of men: but even as mechanical works, the first display great merit. A very inferior artist can cony a Vandyke; no one can copy a Perugino or a Raphael in his first manner, so as to deceive one who is conversant with pictures for a moment.

The Greek pictures are of the devotional kind; but the arts fell to decay in the Greek Empire in the loth century, almost before they rose to any excellence in the West; hence the conventional forms of the stiff frescoes, invarially on religious subjects, which decorate the walls of Byzantine churcher and refectories, are very inferior to the admirable productions of the Italian schools; but still many of them succeed in conveying to the mind of the spectator feelings of devotion and religious awe, and a kind of glandeur which seems to be beyond the scope of modern artists, either in sculpture or painting, thongh their productions are superior in every other respect. The Greek artists never attempted landscapes or ornamental and furniture pietures : in some of the convents of Mount Athos sume exceedingly curious portraits still exist, painted in a stiff and highly finished style. In the prosperous days of the Greek Empire valrious painters of note existed; several pictures and illuminations have the names of the artist appended to them. In the church delle Carcerie, at Catimia, there is a painting of the martyrdom of St. Agatha, painted by Bernardus Niger, Grecus, 1388. The remains of the Christian paintings on the interior walls of the Parthenon at Athens. which are certainly of considerable antiquity, are beautifully done. The miniatures in a volume of the Lives of the Martyrs, in by varions artists of the day, who have put their names to their works. are better works of art than those of Italian painters of the same period. The irruption of the Turks into the Christian Empire put a stop to improvements in civilised arts; since those days no improvements have been made, and the pictures of the Greek school. being servile copies one of another, have remained without any change for centuries, either for better or worse.

In the early ages of the Christian Church nothing was left to the invention or imagination of the painters of religious subjects; few people could read, and the walls of the churches, covered with frescoes, served as books to insense the minds of the unlearned with the histories and doctrines of the faith, which were explained to them in homilies and conversations, as they nay be called, which the priests held with their congregations. after the services. in the porch of the church.

From the remotest time the figures of the saints were drawn after a recognised form. from which no variation whatever was made till a late period in the Latin Church, and which contimues to be observed in its original exactness in the Greek Church to the present day.

The clanges made in the course of ages in the Latin Church were not of great importance, but they took liberties with the subject, such as were never permitted in the East. In the Rationale of Durandus, book i. cap. 3 , the author quotes the veises of Horace-

- Pictoribus atque poctis Quidlibet audendi semper fuit aequa postestas;
for it is the practice of the Roman Church to adapt itself in matters of small emonequence to the changes which are always taking place in the habits and opinions of different nations. An accomnt of the
changes which were made in the great emblem of the Roman Catholic religion, the crucifix, will explain the extent to which the imagination of the painters and sculptors was permitted to extend itself in the Latin Church.

The crucifix was not known before the 5th or 6 th century, though the cross was always the emblem of the Christian faith.

In the 5th or 6th century the figure of our Saviour was first attached to the cross, but instances of this are very rare.

Before the 11th century the figure was always clothed in a robe.

In the 11 th and 12 th centuries the robe became shorter. ine sleeves ending at the elbows and the skirt about the knees.

At this period the figure was usually attached to the cross by four nails.

Ifter the 13 th eentury the figure always was attached to the cross by three nails only, and the robe was exchanged for a cloth around the loins. This rloth was diminished in size about the beginning of the 15 th century, since when the crucifix has retained the appearance which it presents at this day. All this time the form of the cross itself underwent no change. In like manner slight changes have been made in the vestures of the priests of the Roman Church. The cope has lost its hood, the chasuble is dimiuished in bulk, the dalmatic is shortened. Some modifications have taken place in various countries in the forms of these vestures: the chasuble of England was pointed in fronio and at the back, while in France and Rome it was round. The mitre serms to be a modern invention, dating no farther back than the 9 th or 10 th century. The crown of the Gred bishups was never nsed in the West, and this head-dress is not to be found in the most ancient mosaices and illmmations of the East. The pastoral
staff of the Roman Church is not used by the Gre fe lishops and patriarchs, though the shepherels nin the $^{\text {en }}$ Morea still use a crook precisely of the sane arm. It is from his knowledge of the periorls at which these and other changes were made, that the European antiquary can at a glance perceive the period at which most things were constructed, hut he has frw landmarks of this kind to guide him in the East. The vestures and ceremonies of the Greek and Schavonic Chmrehes have remained the same (as I belifve) since the conversion of those nations to Christianity. Such alterations as these have taken place in the ceremonial of the Latin Church. but in the Greek Church no changes whatever seem to lave been permitted.

It is. or should be. well known to my readers. that the traditional likenesses of the Saviour and some of the $\Lambda$ postles have been handed down to us from the earliest ages: the types. however, are a littie different in the Lastern and Western Churches. I will instance those of the great Apostles St. Peter and St. Panl: in the representations of the Latin Church, St. Peter is always a man of about sixty years of age, with a thickish figure; his head bald. excepting at the back. where he has short curling hair : his beard is short and broad; the expression of his face majestic; his nostrils somewhat open; the colour of his hair and beard light grey.

St. Paul is a smatler man, his back a little bent: he is about fifty years of age, nearly bald, a heard about six inches long, of a dark grey colour, his eyes small and quick, a determined clever expression, quite different from that of St. Peter.
Both Apostles are dressed in a long shirt. with rather full open sleeves, over which the toga hangs in heavy folds; this was the gament without seam. a piece of woollen cloth, about five fect sis inches wide, and twelve feet long; it is worn to the present day by the Bedouins of the western desert: it is easy to shas.
but difficult to explain, the manner in which it was Worn. ${ }^{1}$ It was not semicircular, as some antiquarians assert; several perfect togas have been found in Egyptian tombs of the period of the Greek and Roman dyuasties.

The Greek pictures of the present day are precisely the same as those of the earliest times; their anthority for this exact observauce of ancient usages is partly fomuded on a canon of the second Council of Nice:-
' Non est imaginum structura pictornm inventio, red Ecclesiae Catholicae probato legislatio et traditio. Nam quod vetustate excellit venerandum est. ut inquit divus Basilius'. . . . 'Atqui concilium et traditio ista non est pictoris (ejus enin sola ars est), verum ordinatio et dispositio patrum nostrozum', etc. Accordingly we find in Nicephori Callixti Ecclesiastica Historia (vol. i. book ii. cap. 37, folio, Paris), 1630, that the traditional likenesses of St. Peter and St. Panl were handed down from the earliest times:' Petrus equidem non crassa corporis statura fuit, sed mediocri et quae aliquanto esset erectior, facie subpallida et alba admodnm. Capilli et capitis barbae crispi et densi, sed non admodum prominentes fuere. Oculi quasi sanguine respersi et nigri ; supercilia sublata. Nasus autem longior ille quidem, non tamen in acumen desinens, sed pressus imusque majus.

- Paulus autem corpore erat parvo et contracto, et quasi incurvo. atque paululum inflexo; facie candida, annosque plures prae se ferente, et capite calvo ; oculis multa inerat gratia; supercilia deorsmm versum vergehant. Nasus pulchre inflexus, idemque longior. Barba densior, et satis promissa; eaque non minus quam capitis coma canis etian respersa erat.’

[^4]By this it will be seen how very much the traditions of the East and West resemble each other as to the appearance of the two $\Lambda_{\text {pustles }}$ but that no changes or differences might creep in in the lapse of time, the manner in which not only all the saints and personages, but the scenes of Holy Writ, are to be drawn. is exactly described in a MS. constantly consulted by the Greek artists ; it was compiled, it is supposed. in the tenth century, by Dionisius the Monk, painter to the convent of Fomrna. near Agrapha. who had studied the famous paintings of Panselincs. From time to time additions have been made to this curious book. which serves as a manual for the painters employed to this day to ornament tho walls of churches. chapels. and refectories with fresco-paintings: a translation of it has been pmblished in French: by M. Didron; it is called Mannel d'Iconographie Chrétienne', 8ro, Paris, 1845.

In the pages of this book rules are laid down for the mamer in which everything is to be treated, as to form, colour, and expresion, to the minutest particulars: in addition to religious personages, we are taught how to portray many of the sages of antiquity. Thucydides. Plutarch. Plato, Aristotle. etc.. are all described; directions are given how to paint the narthex of the church. how to paint the dome of the fountain, how to paint the refectory, and so on ; how to represent such and such miracles, parables, etc. ; and recipes for the preparation of the phaster on the walls. the colours, gold, and vamishes; and also the prayers and orisons to be offered up by the devout painter before he presumes to commence his work.

In the seulptures and paintings of the Latin Church the twelve Apostles are represented holding the instruments of their matyrdom : and, with the exception of St. Johm. are always old or midule-iged men.

In the Greek Church the Twelve are not the sam. as those mentioned in st. Matthew x. St. Mark iii, or

St. Lake vi, but they are represented in the following manner:-

1. St. Peter. An ohd man with a romded beard. IIe holds in his hand a roll of his Epistle, on which is written 'Prter, the Apostle of Jesus Christ'.
$\because$. Si. "anl. Bald, with a longish grey beard. He holds his twelve Epistles rolled up and tied tocother.
is. St. Jhhn Theologos. An uld man, bahd, with a large thin bearl. He holds the Gespel.
2. St. Datthew the Evangelist. Old, with a large beard. H1. holds his Gospel.
万. St Luke the Evangelist. Young, with eurling hair, littl, heard. He is painting the Mother of fionl.
fi. St. Mark the Evangelist. Grey hair, rounded beard. He holds his (iospel.
3. Sit. Andrew. An old man, grizzled hair ; his beard separated in two: he carrien a eross, and a roll not untolled.
4. St. Simon Zelotes. Old man, hahd, ronnded beard.
5. Ni. James the Lerss. Young man with a small beard.
6. St. Bartholomew. Young man with a small beard.
7. St. Thomas. A young man without any heard.
8. St. Jhilip. A young man without a beard.

The ahove account will be sufficient to explain why Greck pictures bear so great a resemblance to each other. and why it is so difficult to assign any precise date to any of those which have no name of their painter. or the year when they were painted, appended to them. The figures of the saints are painted in easel pictures on gold backgrounds. in imitation. perhaps, of the mosaics ; the fresco-pictures on the walls have no backgrounds. The fignres nstailly hold a scroll in their hands, on which their names are written; or sometimes a sentence from soripture. explanatory of the acts of the saint, is written on his scroll. The prodigious quantity of those curious stiff frescoes may be imagined, when it is anserted that at Athens, even in its present state, there are 80 small churches; on Mount Athos there anc, inchating charches, chapels. hermitages, and oratories, 985 places of worship; every large convent in Greece and Asia contains from 6 to $\because 0$ chapels, and
the walls of all these are covered from top to bottom with fresco-paintings on religions subjects. Besides these. every chnreh has paintings. on the panels of the iconustasis. of the Redeemer, the Virgin, and the saint to whom the building is dedicated; and usually possenses numerons small pictures hanging arainst the walls of the sanctuary, near the altar. Many of these are of extreme antiquity, and are often in gold or silver frames of most curious workmanship. I may conclude these olservations by mentioning that there is not one of this class of pictures in the National Gallery ; and. excepting one or two small ones of my own, of the 12 th contury, I know of no others in any collection in England,-ihose nsually ablled Greck pictures being the works of modern Russian or very early Italian artists.

Among the various commodities which are carried abroad by an Englishman when he first starts on his travels in foreign lands, are a good store or outfit of prejudices, prepossessions, and convictions. which are founded on the nature of his education, and have no vulgar reference to facts. Of these. there is usually to be found the notion that monks are a set of idle, dissolute drones, either fanatical hypocrites or sumk in ignorance and sloth. My own notion of a monk was originally compounded from the famous account of Friar Tuck in the romance of I vanhoe, and the fearful histories of the Dominican familiars of the Inquisition, and those who some people supposed were called friars from the mmerons heretics whom they fried alive in Smithfield.

Probably there are few persons living who have been so much in manasteries, both of the Latin and Greek Churches, as I have ; the consequence of which has been, that my present opinions of monks in general are the opposite to thone wilin witicin in uriginally started from my native land.

One thing must be kept in mind, that although
a monk is a monk, nothing can be more different than Hhe characters of the different monastic orders of the Latin Church; for while I an inclined to think favonrahly of the learned order of the Benedictines, who milt most of those heautiful abheys whose ruins in ou: farest valleys ittost the former wealth and mamificence of their inhabitants. I consider that the Mendicant orders of friars, the Dominicans, Franciscans, and Capncins, are useless huthens. if they are not absolutely injmions, to the commmity at large ; bit, whatever their various peculiarities may be, I have never: in any country in Lurope. Asia, or Africa, mel with the prototype of Friar Tuck. A fat monk is a very rare animal; fat priests are to be found. lut I do not remember having ever seen a monk whom a Now Zealander would think worth looking at. Guietness. simplicity, and a complete ignoranco of the world, are the usual characteristics of all monks.

Jesnits, it mist be remembered. are not monks ; it is not the Order, but the Company, of Jesus. But as the monks of the various orders of the Latin Church, althongh they are all fomman on the mules of St. Bemedict or St. Ausustin, differ essentially from each wher in learning. in character. and in dress, so do the Grenk monks differ in most respects from them.

Thes are all the followers of one rule, and belong to the ascetic order of St. Basil. They are not leamed and mmificent in charity and education. as the Bencrictines are; they do not interfere i: worldly and political intrignes; neither are they mendicants whw live by the sweat of other people's hrows.
'Their observances lead to a completo retirement from the world: eight ans of the twenty-four are passed in prayer ; they eat no meat, and on their fastdays, which comprise onn-third of the year, they eat no mimali sulustance, viry little of any thing, and that mly once a day. They do not sit down in church. but rest themselves by leaning on a crutch.

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I will not an . Wmok like this unter into any obse rat tion on matt ... if relisions fath; on this suiginet the firerk Chario imh wl dges the anthority only of the Bible and the firn sesengeneral conneils. Soentirels do they pohibit all private opinion of these snliject. that the Patriarch of Moscow, in the reigu of letere the Great (the Russian ! ham hamemble the (ire ek Chure

 praching sermons : sonertine that ether Lomd hed always operated 'bre. .h his mere vord, and lad thus founded !a: $l_{\text {lu }}$ in withont luther expl in it. and therefons: wi not newninl fir his clar to do su'.

The hiomarehy of the 'ree'. ( whe h in lividen int"

 bishops,archbishops, patriare athle . At di uta esol
 from the monastic moder. Of the mema , If ire att several divisions with respet the the por tion in ith they hold in their monast itho-the A. mandrians. or ahbots: Hesmmetoi, or che tio is or -hat $1^{\circ}$ comvents : Iero monachoi and Ielu Achome, monks in holy orders. Of the simphe me its. is clled ascetic, or diskitenos, becanse ho lives :apat in a ant

 $\mu$ e ions, a monk.

The govermment of the monastom in of twi ki some monasteries are norifon: in 1lase the menos has supreme anthoritr: and ever thing is at h disposal so long as his whic hasts.

Other monasterik: - -and these are 18 I世 1. A. Iot

 pay a certain sum. in con-ideration wheh they ar in part proprietors of the establichn at. nothin

## [STRODE' FURY CU TER








 and :resist ho. th of her wo r I and drawing Will I, sump as est an . - 1.4 who are bona I Io 1 tort abl It their feudal Min. Init in in serfs of the bot 11.1 ii. is of the herd li the Emperor Jot ni:
 Hud fo dote will suffice to show the stimat 1 conventual library has not bal well 1. A Ku-sian, or I do not kn ir French traveller, in the purs 1. wary ${ }^{t}$ erasures, found hiniseli Pulcuria, to the north of t! 11 Coat al in th H: smut and disappointment may be tn se was assured by the agoumenos or I (1) monastery that it contained no library at they had nothing but the liturgies and 131: 1 no palaia pragma an antiquities at un had bumped upon il pack-saddle ads for many days for no other object, (hat vision is of a dream. The agoumenus bettered his -lust to enter with the monks into the choir, where
the alnost continual church service was going on, and there he saw the double row of long-luearded holy fathers, shouting away at the chorus of куриє єлєuror, хриттє є $\lambda \epsilon \sigma \sigma \nu$ (pronounced Kyre eleizon, Christe eleizon), which occurs almost every minute in the ritual of the Greek Church. Each of the monks was standing, to save his bare legs from the damp of the marble floor, upon a great folio volume. which had been removed from the conventual library and applied to purposes of practical utility in the way which I have described. The traveller, on examining these ponderons tomes, found them to be of the greatest value; one was in uncial letters, and others were full of illuminations of the earliest date; all these he was allowed to carry away in exchange for some footstools or hassocks, which he presented in their stead to the old monks; they were comfortably covered with ketchr or felt, and were in many respects more convenient to the inhabitants of the monastery than the manuscripts had been, for many of their antique bindings were ornamented with bosses and nail-heads, which inconvenienced the tces of the unsophisticated congregation who stood upon them without shoes for so many hours in the day. I must add that the lower halves of the manuscripts were imperfect, from the damp of the floor of the church having corroded and eaten away their vellum leaves, and also that, as the story is not my own, I cannot vouch for the truth of it, though, whether it is true or not, it elucidates the present state of the literary attaimments of the Oriental monks. Ignorance and superstition walk hand in hand, and the monks of the Eastern churches seem to retain in these days all the love for the marvellous which distinguished their Western brethren in the middle ages. Miraculous pictures abound, as well as holy springe and wells. Rolies stil! perform wonderful cmres. I will only, as an illustration to this statement, mention one of the standing objects of veneration
which may be witr ssed any day in the vicinity of the castle of the Seven Towers, outside of the walls of Constantinople: there a rich monastery stands in a lovely orove of trees, under whose shade numerons parties of merry Greeks often pass the day, dividing their time between drinking, dancing, and devotion.

The unfortunate Emperor Constantine Palaeologus rode out of the city alone to recomoitre the ontposts of the Turkish Army, which was encamped in the immediate vicinity. In passing through a wood he fonnd an old man seated by the side of a spring cooking some fish on a gridiron for his dinner; the emperor dismounted from his white horse and entered into conversation with the other; the old man looked $11 p$ at the stranger in silence, when the emperor inquired whether he had heard anything of the movements of the Turkish forces. 'Yes,' said he, 'they have this moment $\epsilon$ 'itered the city of Constantinople.' - I would believe w! 1 at you say,' replied the emperor, 'if the fish which you are broiling wonld jump off the gridiron into the spring.' This, to his amazement, the lish immediately did, and, on his turning round, the figure of the old man had disappeared. 'The emperor mounted his horse and rode towards the gate of Siliwia, where he was encountered by a band of the enemy and slain, after a brave resistance, by the hand of an Arab or a Negro.

The broiled fishes still swim about in the water of the spring, the sides of which have been lined with white marble, in which are certain recesses or boudoirs where they can retire when they do not wish to receive company. The only way , f turning the attention of these holy fish to the respectful presence of their adorers is accomplished by throwing something glittering into the water, such as a liandful of gold or silver coin; gold is the hest, copper prodnces no effect ; hr. 'hat sees one fish is lucky, he that sees two or thre groes home a happy man; but the custom of
throwing coins into the spring has become, from its constant practice, very troublesome to the good monks, who kindly depute one of their community to rake out the money six or seven times a day with a scraper at the end of a long pole. The Emperor of Russia has sent presents to the shrine of Balonkli, so called from the Turkish word Balonk, a fish. Some wicked heretics have said that these fishes are common perch : either they or the monks must be mistaken ; but of whatever kind they are, they are looked upon with reverence by the Greeks, and hive been continually held in the highest honomr from the time of the siege of Constantinople to the present day.

I have hitherto noticed those monasteries only which are under the spiritual jurisdiction of the Patriarch of Constantinople, but those of the Copts of Egypt and the Maronites of Syria resemble them in almost every particular. As it has never been the castom of the Oriental Christians to bury the dead within the precincts of the church, they none of them contain sepulchral monuments. The bodies of the Byzantine emperors were enclosed in sarcophagi of precious marbles. which were usually deposited in chapels erected for the purpose-a custom which has been imitated hy the sultans of Turkey. Of all these magnificent sarcophagi and chapels or mausoleums where the remains of the imperial families were deposited, only one remains intact ; every one but this has been violated, destroyed, or carried away; the ashes of the Caesars have been scaitered to the winds. The chapel of St. Nazario e Celso at Ravemna was built ly Galla Placidia, the daughter of Theodosius; she died at Rome 440 . but her body was removed to Ravemna and deposited in a sarcophagus in this chapel ; in the same place are two other sarcophagi, one containing the remains of Constantins, the second husband of Gahla Placidia, and the other holding the budy of her son Valentinian III. These tombs have never
been disturbed, and are the only ones which remain intact of the entire line of the Caesars, either of the Eastern or Western empires.

The tombstones or monuments of the Armenians deserve to be mentioned on account of their singularity. They are usually oblong pieces of marble lying flat upon the ground ; on these are sculptured representations of the implements of the trade at which the deceased had worked during his lifetime : some display the manner in which the Armenian met his death. In the Petit Champ des Morts at Pera I counted, 1 think, five tombstones with bas-reliefs of men whose heads had been cut off. In Armenia the traveller is often startled by the appearance of a gigantic stone figure of a rim. fir away from any present habitation: this is the tomb of some ancient possessor of flocks and herds whose house and village have disappeared, and nothing but his tomb remains to mark the site which once wats the abode of men.

The Armenian monasteries, with the exception of that of Etchmiazin and one or two others, are much smaller luildings than those of the Greeks; they are constructed after the same model, however, being surrounded with a high blank wall. Their churches are seldom surmounted by a dome, but are usually in the form of a small barn, with a high-pitched roof, built, like the walls, of large squared stones. At one rad of the church is a small door, and at the other end a semicircular apsis ; the windows are small apertures like loupholes. These buildings, though of very small size, have an imposing appearance from their air of anassive strength. The cells of the Armenian monks look into the courtyard, which is a remarkable fact in that country, where the rest of the inhabitants dwell in hurwo inderground liie rabbits, and keep themselves :. uring the long winters of their rigorous climate se warmth proceeding from the cattle with whom they live, for fire is dear in a land too cold for

## INTRODUCTORY CHAPTER

trees ${ }^{9}$ grow. The monasteries of the vanions sects of Christia:s who inhabit the momitains of Koordistam are vary numerous, and all more or less alike. Perched


Koorel, re Native of Koorlistam.
on the tops of ctags. in these wild regions are to be seen the monastic fastnesses of the Chaldeans, who of late have been known by the name of Nestorians, the
seat of whose patriarchate is at Julamerk. They have now been almost exterminated by Reder Khan Bey, a Koordish chief, in revenge for the cattle which they were alleged to have stolen from the Koordish villages in their virinity. The Jacobites, the Sabaeans, and the Christians of St. John, who inhabit the banks of the Euphrates in the districts of the ancient Susiana, all have furtified monasteries which are mostly of great :mintinity. From Mount Ararat to Bagdad the different rects of Christians stili retain the faith of the Redeemer. whom they have worshipped according to their various forms, som of them for more than fifteen hundred years; the plague, the famine. and the sword have passed over them and left them still muscathed, and there is little doubt but that they will maintain the position which they lave held so long, till the now not far distant period arrives when the concuered empire of the Greeks will again be hrought under the dominion of a Christian emperor.

## PAR'I I

## EGYP' IN 1833

## EGYP' IN 1833

## C'HAPTER 1

Namamo-The Wrecks of the Twrkish ame Egyptian Fleets-Alexandria-An Aral, Pilot-Intense. Heat-Sceno from the Hotel Window:-Tho Water-Carriers-A ProcessionA Bridal Party-Violent mode of cleariag tho RoadSulmissive Behaviour of the People-Astonishing Number of Donkeys-Bedouin Arabs; their wild and sivage appearaner-Early Hours-Visit to the Pasha's Prime Minister, Loghos Bey; hospitablo reception-Kawasses and Chaonshes; their functions and powers-The YassakjisThe Minister's Audienco Chamber-Walmas; anecdote of his saving the lifo of Boghos Bey.

It was towards the end of July 183:3 that I took a passage from Malta to Alexandria in a merchant ressel called the Fortuna; for in those days there were no steam-packets traversing every sea, with almost the same rapidity and accuracy as railway carriages on shore. We touched on our way at Navarino to sell some potatoes to the splendidly-dressed and halfstirred population of the Morea, numbers of whom we found lounginge about in a temporary wooden bazaar. where there was nothing to sell. In various parts of the harhour the wrecks of the Turkish and Egyptian ship: :f war, stripped of their outer coverings, and looking like the gigantic skeletons of antediluvian unimals, give awful evidence of the destruction which had taken place not very lung before in the battle between the Christian and Mohammedan fleets in this callm, land-locked harbour.
( )n the 31st we found ourselves approaching the castle of Slexandria, and were soon hailed by some
people in a curious-looking pilot-loat with a lateen sail. Tho pilut was an old minn with a turban and a long gray beard, and sat cross-legged in the stern of his boal. We looked at him with vast interest, as the first live specimen we had seen of an Arab sailor. He was just the sort of man that 1 imagine Sinbad the Sailor must have been.

Having ly his directions been steered sately into the hamonr, we cast anchor not far from the shore. a naked dusty plain, which the blazing sun seemed to dare any one to cross, on pain of being shrivelled up immediately. The intensity of the heat was tremendous; the pitch melted in the seams of the deck; we could scarcely bear it even when we were under the awning. Malta was hot enough, but the temperature there was cool in comparison to the fiery furnace in which we were at present grilling. However, there was no help for it ; so, having got our liggage on shore, we sweltered through the streets to im inn called the Tre Anchore-the only hotel in Airica, I believe, in those days. It was a dismal little place, frequented by the captains of merchant vessels, who, not being hot enough already, raised the temperature of their blood by drinking brandy and water: arrack, and other combustibles, in a dark oven-like room below stairs.

We took possession of all the rooms upstairs, of which the principal one was long and narrow, with two windows at the end, opening on to a covered balcony or ${ }^{-}$ verandah : this overlooked the principal street and the bazaar. Here my companion and I soon stationed onrselves, and watched the novel and curious scene below ; and strange indeed to the eye of an European, when for the first time he enters an Oriental city, is all he sees around him. The picturesque dresses, the buildings, the palm-trees, the camels, the people of rarions nations, with their long beards, their arms, and turbans. all unite to form a picture which is indelibly
fixal in the memory. Things which have since beromer perfectly familiar to ns were then :ftac:ly incomprehensible, amd we had no one to oxplain them to ns, for thr one waiter of the poor im, who was darting abont in his shirt-sleeves after the manner of all waiters, never cxtended his answers to on fuestions lnyond 'Si, signore'. so we wht little information from him: however, we did not make use of our eyes the lens for that.

Among the first things we noticed was the number of half-naked men who went running ahout, rach with somothing like a dead pig under his arm, shouting ont - Mother! mother!'1 with a duleful voice. 'These were the sakis or water-carriers, with their goat-skins of the precions element, a bright brass cupful of which they sell for a small coin to the thirsty passengers. An old man with a fan in his hand made of a pahm manch, who was crumpled up in the corner of a sort of booth among a heap of dried figs, raisins, and dates. inst opposite our window, was an object of much speculation to nis how he got in, and how he would ever manage to get out of the niche into which he was so closely wedged. He was the merchant, as the Arabiam Nights would call him, or the shop-keeper as we houkl say, who sat there cross-legged among his wares waiting patiently for a customer, and keeping of the flies in the meanwhile, as in due time we discovered that all merchants did in all countries of the East. Soon there came slowly by a long procession of men on horseback with golden bridles and velvet trappings, and women in Hed up in black silk wrappers: how they could bear them, hot as it was, astonished us. These ladies sat upon a pile of cushions placed so high above the backs of the dunkeys on which they rode that their feet rested on the animals' shoulders. Each donkey was led by one man, while

[^5]another walked liy its side with his hand upon the erupper: With the ladies were two little boys covered with diamonds. momited on luge fitt horses, and ensconced in high-backed Mameluke satdles made of silver git. These buys we afterwards fommd ont were heing conducted in state to a house of their relations. whrm the rite of circuncision was to be performed. Gur attention was ne st called to something like a fourpost hed, with pink gauze curtains, which adsanced with dignified slowness preceden by a bind of musicians, who raised a dire and fearfal discord by the aid of various windy engines. This wa- a canopy, the four poles of which were supported by men. who held it over the heads of a bride and her two hridesmaids or frients, who walked on anch side of her. The bride was not veilod in the usual way, as her friends were, but was mulled up in Cachmere shawls from head to foot. Something there was on the top of her head which gleamed like gohl or jewels, but the rest of her person was so effectually wrapped up and concealed that no one could it 11 whether she was pretty or ugly, fat or thin, old or youmer ; and although we gave her credit for all the charms which should adorn a bride, we rejoiced when the villanous band of music which atecompanied her turned round a corner and went out of hearing.

Some miserable-looking black slaves caught our attention, clothed each in a piece of Isabel-coloured canvas and led by a well-dressed man, who had probally just bought then. Then a great personage came by on horseback, with a number of mounted attendants and some men on foot. who cleared the way before him, and struck everybody on the head with their sticks who did not get out of the way fast enough. These blows were dealt all round in the most unceremonious manner ; but what appeared to us extraordinary was, that all these beaten people did not seem to care for being beat. They looked neither
ansery mon aftented, but onlygrimed and rubled their shonider: mat mored on one sile to let the (rain of the reat man piss by. Now, if this were done in London, what a ferment would it creato! what speeches


Wuald be batade about tyranny aurd oppression : what at "apital] :hing some high-minded and independent pathoi $w$ uli make of it ! how he would cail a meting to dufend the rights of the suliject! and how i owould wht his admirers to vote him a piece of plate for his
noble and glorious exertions! Here nobody minded the thing ; they took no heed of the indignity; and I verily helieve my friend and I. who were safe up at the window, were the only persons in the place who felt any annoyance.

The prodigious multitude of donkeys formed another strange feature in the sceice. There were hundreds of them, carrying all sorts of things in panniers ; and some of the smallest were ridden hy men so tall that they were obliged to hold up their legs tha:t their feet might not tonch the gronnd. Donkeys, in short, are the carts of Egypt and the hackney-coaches of Nlexandria.

In addition to the donkeys, long string of ungainlylooking camels were continually passing, generally preceded by a donkey, and accompanied by swarthy men clad in a short shirt, with a red and yellow handkerchief tied in a peeuliar way over their heads, and vearing andals; these savage-looking people were Bedouins, or Arabs of the desert. $\Lambda$ very truculent set they seemed to be, and all of them were armed with a long crooked knife and a pistol or two, stuck in a red leathern girdle. They were thin, grant, and dirty, and strode along looking fierce and independent. There was something very striking in the appearance of these untamed Arals: I hat never pictured to myself that anything so like a wild beast could exist in humsun form. The motions of their half-naked bodies were singnlarly free and light, and they looked as if they could eimb, and rum, and leap over anything. The appearance of many of the older Arahs, with their long white heard and their ample cloak of camel's hair, called an wha, is majestic and venerable. It was the first time that I had seen these - Children of the Desert', and the 'quickuess of their "yes, their apparent freedon from all restraint, and their disregard of any eonventional manners, struck me forcibly. An English gentleman in a round hat,

Bednuin Arab.
that $I$ could hardly conceive the possibility of their berine only different species of the same animal.

After we had dined, being tired with the heat and Hh. tromble we had had in getting our luggage out of

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the ship, I resolved to retire to hed at an early honr, and on going to the window to have mother lool: at the crowd, I was surprisel to find that there was scarcely anybody left in the strects, for these primitive people all go to bed when it gets dark, as the birds do ; and excent a few persons walking home with inaper lanterns in their hands, tho place seemed almost entirely deserted.

The next morning, mounted on donkeys, we shambled across half the eity to the residence of Boghos Bey, the Armenian prime minister of Mohanmed Ali Pasha ; we were received with great kindness and civility, and as at this time there had been but very few European travellers in Ligypt, we were treated with distingnished hospitality. The Bey said that althongh the Parha was then in Upper ligypt, he would take care that we should have every facility in seming all the objects of interest, and that he wonld write to Haheeh Effendi, the Governor of Cairo, to arequaint him of our arrival, and divect him to let us have the use of the Pashats horses, that kawassfs should attend us, and that the Pasha would give us a firman, which would ensure our being well treated throughont the whole of his dominions.

As a kawass is a person mentioned by all Oriental travellers, it may be as well to state that he is a sort of armed servant or body-guard belonging to the govemment; he hears as his badge of office a thick cane abont four feet long, with a large silvin head, with which instrument he oceasionally anforees his commands and supports his authority as well as his person. Ambassadors, consuls, amd occasionally travellers, are attended by kawasses. Their presence shows that the person they accompmy in protected by the State, and their momber indicates his dignity and ramk. Formerly these kawases wom splendilly attired in embroidered dreases, and their arms and the accoutrements of their horses ifore of silvergilt: He
ambassador at Constantinople has, I think, six of these attendants. Of late years their picturestue costume has been changed to a uniform frock-coat of Enropean make, of a whity-brown colour.

There is a higher grade of ofticer of the same description. who is only to be met with at Count, and whose finctions are nearly the same as those of a chamberlain with ms. He is called a chansh. IIis official stafl is surmounted by a siver had, formed like : Greck bishop's staff, from the two horns of which several little romed hells are suspended by a silver chain. The chaonsh is a personage of great
 :mthority in certain things; he is a kind of living firman, before whom every one makes way. As I was desirous of seeing the shrine of the heads of Harsan and Hnssein in the mosque of Massan En. a place of pecnliar sanctity at Cairo. into which no Christian had been admitted, the Pasha sent a chaoush with me, who concealed the head of his staft in his - lothes, to be ready, in case it had been discovered that 1 was not a Molamedan, to protect me from the firy of the devotees, who wonld probably have tom to pieness any unbeliever who intruded into the temple of Hhe nons of Ali.

Besides these two officers. the chaoush and kawass, that, is another att+ndant upon public men, who is of inferion rank, and is called a yassakji, or forlidder ; he I mka like a dinty kawass, and has a stick, but withont the nilum knoh, It is gencrally employed to carry m. - Wh and push prople ont of the way, to make a 1 - Ahe tur yon thromph a crowd: hut this kind of
 1 the wothern parts of Turkey than in Eqypt.
IV. Inmel laghos Bey in large npper remom, seateal (an a dian :ith fon or the hersons to whom he was
speaking, while the lower end of the room was occupied by a crowd of chatoushes, kawasses, and hangers-on of all deseriptions. We were served with coffee, pipes, and sherbet, and were entertained during the panses of the conversation ly the ticking and chiming of half-a-dozen clocks which stood about the room, some on the floor, some on the side-tables, and some stuck on hrackets against the wall.

One of the persons seated near the prime minister was a shrewd-looking man with one eye, of whom I was afterwards toll the following anecdote:- His name was Walmas; he had heen an Armenim merchant, and was an old acquaintance of Mohammed Ali and of Boghos, before they had either of them risen to their present importance. Soon after the massacre of the Mamelukes, Mohammed Ali desired Boghos to procure him a large smm of money ly a rertain day, which Boghos dectared was impossible at so short a notice. The I'ashat. angry at heing thwarted, swore that if he had not the money by the day he had named. he would have Boghos drownerl in the Nile. The affrighted minister made every effort to collect the reguisite smm, bont when the day arrived. much was wanting to complete it. Boghos stood before the Pasha, who immediately exchimed. Well! where is the money?" "Sir: replied Boghos. I have not been able to get it all ! I have precured all this, hat, though I stamed every nerve, and took wery measure in my power, it was impossible to obtain the remander: - What,' exclaimal the l'asha. you dog, have you not oheyed my commands? What is the use of a minister who cannot prodnce all the money wanted hy his sovereign, at howemeshort a notice? Here, put this mblehever in it sack. and lling him into the Nile.' This seme orcorred in the citadel at Cairo ; and an oflicer and some men immerliately put him into al sark, them it across a domkey. and procreded to the Nile. Is they were passing thongh the wity. they were met
ly Walmas, who was attended by several servants, and who, seeing something moving in the sack which was laid across the donkey, asked the guards what they had got there. 'Oh!' said the officer, ' we have got Bughos, the Armenian, and we are going to throw him into the Nile, by his Highness the Pasha's order.' - What has he done?' asked Walmas. 'What do we know?' replice the officer; 'something about money, I believe: no great thing, but his Highness has been in a had humour lately. He will be sorry for it afterwards. However, wo have our orders, and, therefore, please (ind, wo are going to pitch him into the Nile.' W:imas determined to rescue his old friend, and, assisted hy his servants, immediately attacked the wind, who made little more than a show of resistance. Boghos was carried off, and concealed in a safe place, and the guards retmrned to the citadel and reported that they had pitched Boghos into the Nile, where he had smik, as all should do who disobeyed the commands of his Highmess. Some time afterwards the Pitsha, overcome by financial difficulties, was heard to say that he wished Boghos was still alive. Walmas, who was presant, after some preliminary conversation (for the ground was rather dangerous), said that if his own pardon was ensured, he would mention something mperting Boghos which he was sure would be agree:alle to his Higlmess ; and at last he owned that he had rescued him from the guards and had kept him concraled in his house in hopes of being allowed to restore so valuable a servant to his master. The Pasha was delighted at the news, instantly reinstated Bughos in all his former honours, and Walmas himself thod higher than ever in his favour ; but the guards were executed for disobedience. Ever since that time Bughos bey has continued to be the principal minister and most confidential adviser of Mohammed Ali Pasha.

## CHAPTER II

Raparity of the Dragomans-The Mahmondieh Canal-'The Nile at Atfoll The muldy Watorn of the Nile-lichmess of the soil-Areident fo the liontmen-Night sailingA Collision-A Veasel run down-liseiple of the CrewSolemn Inventigatan-Final Judement-Curions Morle of Fishing-l'ameness of the Birds-Jewish MalefactorsMoving Pillar of Samd-Arivall at Cairo. Lompitahle Reception by the Consul- Qeneral-Distory of Cairo.

So long as there were no hotels in legypt the process of fleesing the unwary traveller was condncted on different principles from those followed in Enrope. As he seldom understands the language, he regnires an interpreter, or dragoman, who, as a matter of conrse, manages :'l his pecuniary affairs. The newly-arrived European eats and drinks whatever his dragoman chooses to give him ; sees through his dragoman's eyes ; hears through his ears; and, although he thinks himself master, is, in fact, only a part of the property of this Eastern servant, to be used by him as he thinks fit, and turned to the best account, like any other real or personal estate.

On our landing at Alexandria, my friend and I found ourselves in the same predicament as our predecessors, and straightway fell into the hands of these Philistines, two of whom we hired as interpreters. They were also to act as ciceroni, and were warranted to know all about the antiquities, and everything else in Egypt : they were to buy everything we wanted, to spend our money, and to allow no one to cheat ns axcep themselves. One of these worthies was sent to engage a hoat to carry us down the Mahmoutioh Camal to $\Lambda$ tfeh, where the cimal is separated from the river by
flood-gates, in consefrence of which inpediment we ronld not proceed in the same boat, hut had to hire a larger one to take us on to Cairo.

The banks of the canal being high, we had no view of the country as we passed along; but on various occa-ions when I ascended to the top of the bank while the men who towed the boat rested from their labonrs, I saw nothing but great sandy flats interspersed with large pools of stagnant muddy water. This prospect not being very charming, we wro ghad to arrive the next day on the shores of the Father of livers. whose swollen stream, although at Atfel not more than half a mile in width, rolled by towards the north in eddies and whirlpools of emooth muddy water. in colom closely resembling a sea of mutton-hroth.

In my enthisiasm on arriving on the margin of this venerable river I knelt down to drink some of it, and was disappointed in finding it by no means so groul as I had always been told it was. On comphining of its muddy taste I found that no one drank the water of the Nile till it had stood a day or two in a lage earthen jar, the inside of which is rubhed with a paste of hitter almonds. This causes all impurities to be precipitated, and the water thas treated becomes the lightest, clearest, and most excellent in the world. It Atfeh, after a prodigions uproar between the men of our two boats, each set claming to be paid for transproting the luggage, we set sail upon the Nile, and after proceeding a short distance, we stopped at a village or -mall town to buy some frnit. Here the smrounding conntry, a flat allnvial plain, was richly cultivated. Water-medons, corn, and all manner of green herbs, Hombished luxuriantly; overything looked delightfinly fresh and green : flocks of pigeons were flying abont; aml multitudes of white spoon-hills and other strange hirds were stalking among the herbage, and rising arnmal us in every direction. The fertility of the land anmared to he extraordinary, and exceeded anything

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 NIGHT SAILING ON THE NILEI had seen before. Numberless boats were passing on the river, and the general aspect of the scene betokened the wealth and plenty which would reward the toils of the agriculturist under any settled form of government. We retianed to our boat luaded with fruit, among which were the Egyptian fig, the prickly pear, dates. limes, and melons, of kinds that were new to ns.

Whilst we were discussing the merits of these refreshing productions, a board, which had heen fastened on the outside of the vessel for forr or five men to stand on as they pushed the boat with poles throngh the shallow water, suddenly gave way, and the men fell into the river: they could, however, all swim like water-rats, and were soon on board again ; when. putting out into the middle of the stream. We set two huge triangular lateen sails on our low masts, which raked forwards instead of hackwarts, and by the help of the wind made our way slowly towards the south. We slept in a small cabin in the stern of (1um vessel; this had a flat top, and formed the resting. place of the sterrsman, the captain of the ship, and our servants, who all lay down together on some earpets: the sailors slept upon the deck. Wo sailed on steadily all night; the stars were wonderfully hright; and I looked out npon the broad ris and the flat silent shores. diversified here and there by a hack-looking village of mud luts, surromeded by a grove of palms, whence the distant baying of the dogs was bronght down mpon the wind. sometimes there was the ery of a wild bird, lut soon af in the only sound was the gemile ripple of the water against the sides of our buat. If the steersman wat hot asleep, every one else was; but still we glided on, am nothing occurred to disturb our repose, till the blanug light of the morning sun recalled us to astivity, mall the bust ling preparations for breakfast.

We had sailed on for some time after this mprortant event. and I was guietly reading in the shade of the
eabin. when I was thrown backwards liy the sudden stopping of the vessel, which struck against something with ercat force, and sereams of distress arose from ther water all aromm us. On rushing upon deck I foumd that we had run down another boat, which had sunk so instantly that nothing was to be seen of it (xerept the top of the mast. whose red flag was fluttering fust ahove water, and to which two women were rliming. A few yards astern seven or eight men Were swimming towards the shore, and our stedrsman hatving in his alarm left the rudder to its own devices, wur wrat sails were swinging and thapping over our hand. Thero was a cry that our hows were stove in, and we were sinking; but fortmately, before this conl I happen. the strean had carried us ashore, where vir stuck in the mud on a shoal muder a high hank, II. Which wir all soon scrambled, gled to be on terret dimer. I'le comitry people came running down to allify their curiosity, amd we procured a small hoat, Which immediately rowed off to rescue the women "low wrestill clinging to the mant-head of the sumken romel. Which was one of the kind called : djerm, and was laden with thirty tous of com, besides other goods. No me hackily was drowner, though the loss was a serinus one to the owners, for there was no chance uf recovering either the vessel or the cargo. Whilst we were holing the red flag to which the women han! been chinging toppled over sidewitys, which consHeted the entire disappearance of the unfortunate bjern.

Our reis, or captain, now returned to the roof of the "abhin. Where he sat duwn upon a mat, and lighting his jip". -moked away steadily without saying a word. while the wet and dripping sailors, as well as the ladies helonging to the shipwrecked vessel. surounded him, screaning, vociforating, and shouting all manmer of insectives into his ears; in which employment they were effectively joined by a number of half-naked Arabs

## 70 ORIGINAL METHOD OF TSHINS

who had been enlliva ing the fotlds hand he: To all this they got no an wer bryond an oecasional pacnlation of 'God is groat, and Mohammed is the prophet of God'. Ili pipe was out before the clamonr of the crowd had abated, and then, all of at uddon, ho grot up and with two or three other cmbsered in the little hoat for a neighboming village. therert the accident to the sheikh, who, we were [old. would retirn with him and inquire into the cir umstancen of the case.

In abont three hours the boat relmmed with the local anthorities, two ohd villagers, in long hame shits and dirty turbans, when took their soat npon a mat on the bank and smoked away in a serions manner for some time. Our captain made no more reply to the fresh acrasations of the raissembled moltitule than he had don before: but lit another pipe and asserted that God wis great. $\Lambda t$ last the two elders mado signs that they intended to speak; and silence being obtained, they, with all doe solemnity, declared that they anded with the captain that God was great, amd that undonbtedly Mohammed was the prophet of God. All parties having come to this conchasion, it appeared that there was nothing more to be said, and we retimed fo our boat. which the sailors, with the help of a rough carpenter, had patched up sufficiently to allow us to sail for a village on the other side of the river.

During the time that we wore remaining on the bank I was ammsed by watching the manomves of sonte boys, who suceeded in mathing a prantity of small fish in a viry original way. They rolled together a great quantity of tangled weeds and long grass, with whe end of which they swam wat into the Nile, and bringing it back towarts the shote, numerons manspecting fish were entangled in the mass of weedis, and were pieked out and thown on the bank by the yonng fishemen hefore they had time to get out of the serape. In this wity the boys secured a very respectable heap of small fiy.

Wo arrived safely at the village, where we stayed the night ; but the next morning it appeared that the hows of our vessel were so much damaged that she conld not be repaired under a delay of some days. Indeed, it appeared that we had been fortumate in a.complishing our passage across the river, for if we ham fommered midway, not being able to swim like the amphibious Egyptians, we should probably have heen drowned. It was, however, a relief to me to think that there were no crocodiles in this part of the Nile.

The birds at this place appeared to be remarkably tame: some gulls or waterfowl hardly troubled themsilves to move out of the way when a boat passed Hu'm: while those in the fields went on searching amming the erops for insects close to the labourers, and withont any of the alam shown by birds in Einghand.

While we were dawdling about in the neighbourhood of the village, one of the servants, an old Maltese, discovered is boat, with ten or twelve oars, lying in the vicinity. It belonged to the government, and wias convering two malefactors to Cairo under the mardimship of a kawass, who, on learning our mishap, gave ns a passage in his hoat, and to our great joy we hid adieu to our silent captain, and were soon rowing at a great rate, in a fine new canjah, on the way to Caino. The two prisoners on board were Jews: one was taken up for chating, and the other for using falso wights. They were fastened together by the nuek with a chain about five feet long. One of the two was very restless: they sald he had a good chance of heing hanged: and he was always pulling the other unfintmate Hebrew ahout with him by the chain in a mamer which excited the mirth of the sailors, thongh it must have been anything but amusing to the person most concernorl.

The next day there was a hot wind, and the thermo-

## MICROCOPY RESOLUTION TEST CHART

ANSI and ISO TEST CHART No. 2



meter stood at $98^{\circ}$ in the shade. The kawass called our attention to a pillar of sand moving through the air in the desert, to the south-east ; it had an extraordinary appearance, and its effect upon a party travelling over those burning plains would have been terrific. It was evidently caused by a whirlwind, and men and camels are sometimes suffocated and overwhelmed when they are met by these colnmns of dry, heated sand, which stalk through the deserts like the avil genii of the storm. I have seen them in other curatries, more particularly in Armenia; but this, which I saw on my first journey up the Nile, was the only moving pillar which I met with in Egypt or in any of the surronnding deserts. We passed two men fishing from a small triangnlar raft composed of palm-branches, fastened on the tops of a number of earthen vases. This raft had a remarkably light appearance ; it seemed only just to touch the surface of the water, but was evidently badly calculated for sucli rude encounters as the one which we had lately experienced. Soon afterwards the tops of the great pyramids of Gisel caught our admiring gaze, and in the morning of the 12 th of August we landed at Boulac, from which a ride of half an hour on donkeys bronght our party to the hospitable mansion of the Consul-General, who was good enough to receive us in his house until we could procure quarters for ourselves.

Having arrived at Cairo, a short account of the history of the city may be interesting to some readers. In the sixth and seventh centuries of our era this part of Egypt was inhabited principally by Coptic Christians, whose chief occupation consisted in quarrelling among themselves on polemical points of divinity and ascetic rule. The deserts of Nitria and the shores of the Red Sea were peopled with swarms of monks, some living together in monasteries, some in larras or monastic vilnges, and multitudes hiding their sanctity in dens and caves, where they passed their lives in abstract
meditation. In the year 638 the Arabian general Amer chn el As, with fonr hundred Arabs (see Wilkinson), advanced to the confines of Egypt, and after thirty days' siege took possession of Pelusium, which had been the barrier of the country on the Syrian side from the earlient periods of the ligyptian monarehy: he :udvanced withont opposition to the city of Balbylon, which occupied the site of Masr el Ateekeh, or Old I'airo, on the Nile; but the Roman station, which is now a Coptic monastery, containing a chamber said to have been occupied by the Blessed Virgin, was su -trong a fortress that the invaders were unable to effect all entrance in a siege of seven months. After this, a reinforcement of four hundred men arriving at their camp, their courage revived, and the castle of Babylon was taken by escalade. On the site of the Arabian -ncampment at Fostat, Amer founded the first mosque built on Egyptian soil. The town of Babylon was connected with the island of Rhoda by a bridge of boats, by which a communication was kept up with the city of Memphis, on the other side of the Nile. The Copts, whose religious fanaticism occasioned them to hate their masters, the Greeks of the Eastern Empire, more than the Mohammedans, welcomed the moment which promised to free them from their religious adversaries; and the traitor John Mecaukes, governor of Memphis, persuaded them to conclude a treaty with the invaders, by which it was stipulated that two dinars of gold should be paid for every Christian above sixteen years of age, with the exception of old men, women, and monks. From this time Fostat became the Arabian capital of Egypt. In the year 879 Sultan 'layloon or Tooloon built himself a palace, to which he added several residences or barracks for his guards, and ihe great mosque, which still exists, with pointed arches, letween Fostat and the present citadel of Cairo. It was not, however, till the year 969 that Goher, the general of El Moez, Sultan of Kairoan, near Tunis,
having invaded Egypt and completely subdued the country, fonnded a new city near the citadel of Qattacea, which acquired the name of El Kahira from the following circumstance:-The architect, having made his arrangements for laying the first stone of the new wall, waited for the fortunate moment, which was to be shown by the astrologers pulling a cord extending to a considerable distance from the spot. A certain crow, however, which had not been taken into the council of the wise men. perched ipon the cord, which was shaken by his weight, and the architect supposing that the appointed signal had been given, commenced his work accordingly. From this unlucky omen, and the vexation felt by those cuncerned, the epithet of Kahira ('the vexatious' or 'unlucky') was added to the name of the city, Masi el Kahira meaning 'the unlucky (city of) Egypt.' Kahira in the Italian pronunciation has been softened into Cairo, by which name this famous city has been known for many centuries in Europe, though in the East it is usually called Masr only. From this time the Fratemite caliphs of Africa, who brought the bones of their ancestors with them from Kairoan, reigned for ten generations over the land of Egypt. The third in this succession was the Caliph Hakem, who built a mosque near the Bab el Nassr, and who was the founder of the sect of the Druses, and, as some say, of the Assassins. In the year 1171 the famous Saladin ${ }^{2}$ usurped the throne from the last of the race of Fatema. His descendant, Moosa el Ashref, was deposed in his turn in 1250; from which time till the year 1543 Cairo was governed

[^6]by the curious snccession of Mameluke kings, who were mostly Circassian slaves brought up at the court of their predecessors, and arriving at the supreme rule of lisypt by election or intrigue.

It is a remarkable fact in the aatural history of mankind that the inhabitants of northern climates, though almost always the conquerors of more southern regions, seldom perpetuate their race in the sunny countries which they have overcome. The Mamelukes, natives either of Turkey, Circassia, or Greece, rarely became fathers of families in Egypt, and if they had any chidren, these almost always died in infancy; the exhausted ranks of the brave and splendid Mamelukes were supplied by the curious expedient of purchasing Christian slaves, who were brought up as adopted sons in the families of their masters. In Egypt the word Abd, as in Abdallah, Mbderachman, 'the slave of God,' 'the slave of the powerful,' is considered as a title of honour, not as a reproach, so different are the feelings with which slavery is regarded in the East and West : these slaves rose to the possession of the highest diguities. Khosref Pasha, the Duke of Wellington of Turkey, was a Circassian slave, and one of his slaves has married the sister of the present Sultan : another sinter of the Sultan is also married to a slave. The failure of progeny among the English servants of the Company is well known to those who have any connection with India, for their children wither away before their budding youth has expanded to maturity, muless they are brought in time to the bracing climate of their parents.

It is curious to remark that, according to several recent authors, the same effect is produced upon strangers by the usual manner of life pursued by the citizens of Paris: it is said that a country family leaving their own healthy fields, and establishing themselves in the 'centre de la civilisation,' seldom, if ever, carry on their name to the third generation, who
almost invariably die childless; so that, like Cairo and Alexandria, the population has to he continually recruited by the importation of strangers.

It is said that very few of those who come up from the provinces return, as they do in England, after having made their fortunes, to reside in sming whitewashed honses in the $n$ ighbourhood of their native villages; for the road to Paris is as 'the broad and open way which leadeth to destruction;' and in like mamer very few of the Circassians, Georgians, and Greeks return to the lands of their fathers: for, with their religion and their health, they have usually lost all feeling for the . . iet scenes of their childhood and their youtl.

Toman Bey, the last of the Mameluke kines, was defeated by Selim, emperor of the Turks, and hanged at Cairo, at the Bab Kuweyleh. But the aristocracy of the Mamelukes as it may be called, still remained; and various beys became governors of Egypt under the Turkish sway, till they were all destroyed at one blow by Mohammer Ali Pasla, the late all but independent sovereign of Egypt.

## CHAPTER III

National Topices of Conversation-The Rising of the Nile ; evil Effects of its rising too high , still worse Consequences of a Deficiency of its Waters-The Nilometer-Universal Alarm in August 1833 -The Nile at leagth rises to the donired Hewht-Ceremony ofenting the Embankment - The Canal of the Khabidj-Inmense Assemhlige of People-The State Thent-Arrival of Habeeh Effendi-Splendid Dresses of the Offiern-Exertions of the Aral, Workmen-Their Scramble for Paras-Admission of the Water-Its suflan Irruption

Exaterment of the Ladies-Picturesure Enfect of large Asembles in the East.

Is England every one talks about the weather, and all consersation is opened by exclamations against the heat or the cold, the rain or the drought; but in ligypt, during one part of the year at least, the rise of the Nile forms the general topic of conversation. Sometimes the ascent of the water is unusually rapid. and then nothing is talked of but inundations; for if the river overflows too much, whole villages are washed away; and as they are for the most part built of sumburned bricks and mud, they are completely amililated; and when the waters subside, all the houndary marks are obliterated, the course of canals is altered, and mounds and embankments are washed away. On these occasions the smaller landholders have great difficulty in recovering their property; for few of them know how far their fields extend in one direction or the other, unless a tree, a stone, or something else remains to mark the separation of one man's that piece of mud from that of his neighbour.

But the more frequent and the far more dreaded calamily is the deficiency of water. This was the case in 1833, and we heard nothing else talked of.
'Has it risen much to-day?' inquires one,-- Yes, it has risen lialf a pic since the morning.' 'What' no more? In the name of the Prophet! what : will become of the cotton?'-'Yes; and the do ara will be burnt up to a certainty if we do not get four pics more. In short, the Nile has it all its own way; everything depends on the mamner in which it chooses to hehave, and El Bahar (the river) is in everybody's mouth from morning till nigh Criers go about the city several times a day duri se period of the rising, who proclaim the exact hei co which the water has arrived, and the precise number of pics which are sulmerged on tho Nilometer.

This Nilometer is an ancient octagon pillar of red stone in the island of Rhoda, on the sides of which graduated scales are engraved. It stands he centre of a cistern, about twenty-five feet square, and more than that in depth. A stone staircase leads down to the bottom, and the side walls are ormamented with Cufic inscriptions beautifully cut. Of this antique column I have seen more than most people; for on the 28th of August 1833, the water was so low that there was the greatest apprehension of a total failure of the crops, and of the conserquent famine. At that time nine feet more water was wanted to ensure an average crop; much of the Indian corn had ahready failed; and from the Paslia in lis palace to the poorest fellah in his mud hovel, all were in consternation; for in this country, where it never rains, everything depends on irrigation-the revenues of the state, the food of the country, and the life or death of the bulk of the population.

At length the Nile rose to the desired height; and the 6 th of September was fixed for the ceremony of cutting the embankment which keeps back the water from entering into the canal of the Khalidj. This canal joins the Nile near the great tower which forms the end of the aqueduct built by Saladin, and through
it the water is conveyed $f, r$ the irrigation of Cairo and its vicinity. One peculiarity of this city is, that several of its pincipal squares or open spaces are flooded during the inundation ; and in consequence of this are called lakes, such as Birket el Fil (the Lake of the Whephant), Birket el Eshekieh, etc. Many of the principal houses are built upon the banks of the Khalidj ramal. which passes through the centre of the town, and which now had the appearance of a dusty, sunken lane: and the ammal admission of the water into its Hinaty hed is an event looked forwird to as a public holiday by all classes. Accordingly, early in the morning, men. women, and children sallied forth to the borders of the Nile, and it semmed as if no one would be left in the city. The worthy citizens of Cairo-on horses. mules, donkeys, and on foot-were -enn streaming out of the gates, and m. ₹ing their way in the cool of the morning, all hoping $t$ olitain places from whence they might catch a glimpse of the cutting of the embankment.

We mounted the horses which the Pasha's grooms lirought to our door. They were splendidly caparisoned with red velvet and gold ; horses were also supplied for :'l our servants; and we wended our way through ly and excited crowds to a magnificent tent which .ad heen erected for the accommodation of the grandees, on a sort of ancient stone quay immediately over the eminankment. We passed through the lines of soldiers who kept the ground in the vicinity of the tent, around which was standing a numerous party of officers in their gala uniforms of red and gold.

On entering the tent we found the Cadi, the son of the sheriff of Mecca, who I helieve was kept as a sort of hostage for the good behaviour of his father, the Defterdar or treasurer, and several other high personages, seated on two curpets, one on each side of a splendid velvet divan, which extended along tha, side of the tent which was nearest to the river, and
which was open. Below the tent was the lank which was to be cut through, with the water of the Nile almost overflowing its brink on the one side, and the deep dry bed of the canal upon the other ; a number of half-naked Arabs were working with spades and pickaxes to undermine this bank.

Coffee and sherbet were presented to us while we awaited the arrival of Iabeeb Effendi, who was to superintend the ceremony in the ahsence of the Pasha. No one sat upon the divan which was reserved for the accommodation of the great man. who was vice-viceroy on this occasion. I sat on the carpet ly the son of the sheriff of Mecca, who was dressed in the green robes worn by the descendants of the Prophet. We looked at each other with some curiosity, and he carefinlly gathered up the edter of his sleeve, that it might not he polluted liy the touch of such a lieathen dog as he considered me to be.

About 9 A.m. the firing of camnon and volleys of musketry, with the discordant noise of several military bands, announced the approach of Habeeb Effendi. He was preceded by an immense procession of beys, colonels, and officers, all in red and gold, with the diamond insignia of their rank displayed upon their breasts. This crowd of splendidly-dressed persons. dismounting from their lorses, filled the space around the tent; and opening into two ranks, they made a lane along which Habeeb Effendi rode into the middle of the tent; all bowing low and tcuching their forehearls as he passed. A horseblock, covered with red cloth, was brought forward for him to dismount upon. His fat grey horse was covered with gold, the whole of the housings of the Wahabee saddle being not embroidered, but so entirely covered with ornaments in goldsmith's work, that the colour of the velvet beneath could scarcely be discerned. The great man was held up under each arm by two officers, who assisted him to the divan, upon which he took his seat,
or rather subsided, for the portly proportions of his person prevented his feet appearing as he sat crosslegred upon the cushions, with his back to the canal. Coffee was presented to him, and a diamond-mounted pipe stuck into his mouth; and he puffed away stadily, looking neither right nor left, while the uproar of the surromnding crowd increased overy moment. Quantities of rockets and other tireworks were now let off in the broad daylight, camons fired, and rolleys of musketry filled the air with smoke. The naked Arabs in the ditch worked like madmen, tearing away the earth of the embankment, which was lapilly giving way; whilst in officer of the Treasury threw handfuls of new pieces of five paras ench (little coins of hase silver, of the value of a farthing) among them. The immense multitude shouted and swayed about, encouraging the men, who were excited almost to frenzy.

At last there ivas a tremendous shout; the bank was be mang to give way; and showers of coin were thrown down upon it, which the workmen tried to catch. One man took off his wide Turkish trousers, and stretching them out upon two sticks caught almost a handful at a time. By legrees the earth of the embankment became wet, and large pieces of mud fell over into the canal. Presently a little strean of water made its way down the declivity, hut the Arabs still worked up to their knees in water. The muddy stream increased, and all of a sudden the whole bank gave way. Some of the Arabs scrambled out and were helped up the sides of the canal ly the crowd; but soveral, and among others he of the trousers. intent upon the shower of paras, were carried away by the stream. The man struggled manfully in the water, and gallantly kept possession of his trousers till he was washed ashore, and, with the assistance of some uf his frients, landed safely with his spoils. The arches of the great aqueduct of Saladin were occupied
by parties of ladies; and long lines of women in their black veils sat like a luge flock of crows noon the parapets above. They all waved their handkerehiefs and lifted bip their voices in a strango shrill seremm as the torrent increasel in force ; and soon, carrying evrything before it, it entirely washed away the embankment, and the water in the canal rose to the level of the Nile.

The desired ohjeet having been acomplished, IIabenb liffendi, who had not once looked round tewards the canal, now rose to depart ; he was helped np the steps of the red horseblock, and fanly hoisted into his saddle; and amidst the roar of camon and musketry, the shonts of the people, and the clang of innumerable musical instruments, he departed with his splendid train of officers and attendants.

Nothing can be conceived more striking than a great assemblage of people in the Last : the varions colours of the dresses and the number of white turbans give it a totally different apmearance from that of a black and dingy European crowd; and it has been well compared by their poets to a garden of tulips. The numbers collected together on this occasion were inmense; and the narrow streets were completely filled by the returning multitude, all delighted with the happy termination of the event of the day ; but before noon the whole of the crowd was dispersed, all had returned to their own houses, and the city was as quiet and orderly as if nothing extraordinary hat occurred.

## CHAPTER IV

Banly llants in the lavant-Compulsory Usw of Lanterns in (:aru-hepration of the ditherent quarters of he City Custom if sherpine in the "pron Air-Tho Mohammsedan 'limus.of Irayer-lmpreasive liffect of the Mornims ('all to Lras - from the Minarets-The lant [rayer-time, XI Asorlienfuin Mole of asecrtaining this Hom- Ancient forof the Mongues-The Mo-gues of sultan Hassallo-bigyptia Monle of 'ritising the Supplies'--Sultan Llasain's Moster The Sreme of fiequent Condlicts-The Slanshter of tha Mameluke !eys in the lhaer of limmati-liseape of one Mannluke, and his subserpent Friem小hip with Mohanmed Ali-lha. Talizman of Cairo-Joseph's Wohl amd HallMohammed Ali's Morghe-IIis Residen- e in the CitadelThe Harem-Degranled State of the Women in the East.
Ture eally hours kept in the Levant cannot fail to strike the European stranger. At Caro every one is up and aboui at sumrise ; all business is transacted in the morning, and some of the beresteins and principal hazatars are closed at twelve oclock at which hour many people retire to tincir homes a only appear again in the cool of the evening, whet hey take a ride or sit and smoke a pipe and lisien: to a story-teller in a coffee-house or under a trec. Soon after sunset the whole city is at rest Every $:$ who then has any lusiness abroad is corged to carry a small paper lantern, on pain of being taken up by the guard if he is found without it. Persons of middle rank have a glass lamp carried before ineon by a servant, and people of consequence are preceded by men who rum before their train of horses with a fire of resinous wood, carried aloft on the top of a pole, in an iron grating called a mashlak. This has a picturesque effect, and Linrows a greal light around.

Lach different district of the city is separated from a 2

## 84 MOILAMMEDAN TIMES OF PRAYER

the adjoining one by strong gates at the end of the streets: these are all closed at night, and are guarded by a drowsy old man with a long beard, who acts as porter, and who is roused with difficulty by the promise of a small coin when any one wants to pass. These gates contribute greatly to the peace and security of the town; for as the Turks, Arabs, Christians, Jews. Copts, and other religious sects reside each in a different 'uarter, any disturbance which may arise in one district is prevented from extending to another ; and the drunken Europeans camot intrude their civilisation on their quiet and barbarous neighbours. There are here no theatres, balls, parties, or other nocturnat assemblies; and before the hour at which London is well lit up, the gentleman of Cairo ascends to the top of his house and sleeps upon the terrace, and the servants retire to the court-yard; for in the hot weather most people sleep in the open air. Many of the poorer class sleep in the open places and the couts of the mosques, all wrapping ur their heads and faces that the moun may not shine upon them.

The Mohammedan day begins at sunset, when the first time of prayer is observed; the second is about two hours after sunset; the third is at the dawn of day, when the musical chant of the muezzins from the thousand minarets of Cairo sounds most impressively through the clear and silent air. The voices of the criers thus raised above the city always struck me as having a holy and beautiful effect. First one or two are heard faintly in the distance, then one close to you, then the cry is taken up from the minarets of other mosques, and at last, from one end of the town to the other, the measured chant falls pleasingly on the ear, inviting the faithful to prayer. Fur a time it seems as if there was a ehorus of voices in the air, like spinits, calling upon eath other to worship the Creator of all things, Suon thes sound dies away, there is at silence for a while, and then commence the hum and bustle of
the awakening city. This cry of man to call his brother man to prayer seems to me more appropriate and more accordant to religious feeling than the clang and jingle of our European bells.

The fourth and most important time of prayer is at noon, and it is at this hour that the Sultan attends in state the mosque at Constantinople. The fifth and last prayer is at about three o'clock. The Bedouins of the desert-who, however, are not much given to praying-consider this hour to have arrived when a stick, a spear, or a camel throws a shadow of its own height mpon the gromnd. This time of the day is called 'Al Assr.' When wandering about in the deserts, I used always to eat my dinner or luncheon at that time, and it is wonderful to what exactness I arrived at last in my calculations respecting the time of the Assr. I knew to a minute when my dromedary's shadow was of the right length.

The minarets of Cairo are the most beatiful of any in the Levant; indeed no others are to be compared to them. Some are of a prodigious height, built of alternate layers of red and white stone. A curious anecdote is told of the most ancient of all the minarets, that attached to the great mosque of Sultan Tayloon, an immense cloister or arcade surrounding a great square. The arches are all pointed, and are the earliest extant in that form, the mosque having been built in imitation of that at Mecca, in the year of the Hegira 265, Anno Domini 879. The minaret belonging to this magnificent building has a stone staircase winding round it outside: the reason of its having been built in this cmrious form is said to be, that the vizier of Sultan Tayloon found the king one day lolling on his divan and twisting a piece of paper in a spiral form; the vizier remarking upon the trivial nature of tho employment of so great a monarch, he replied, 'I was thinking that a minaret in this form would have a good effect: give orders, therefore, that such a one

## S6 INGENIOUS DEVICE OF SULTAN HASSAN

be added to the mosque which I am building.' ${ }^{\text {I }}$ In ancient times the mosques consisted merely of large open courts. surrounded by arcades ; and frequently on that side of the court which stood nearest to Mecca this arcade was double. In later times covered buildings with large domes were added to the court ; a style of building which has always been adopted in more northern climates.

The finest mosque of this description is that of Sultan IIassan. in the place of the Rommayli, near the eitadel. It is a magnificent structure, of prodigious height; it was finished about the year A.D. 1362. The money necessary for its construction is said to have been procured liy the following ingenious device. The good Snltan Hassan was determined to build a mosque and a tomb for himself, but finding a paucity of means in his treasury, he sent out invitations to all the principal people of the country to repair to a grand feast at his court, when he said he would present each of his loving suljects with a robe of honour. On the appointed day they accordingly all made their appearance, dressed in their richest robes of state. There was not one but had a Cashmere shawl round his turban, and another round his waist, with a jewelled dagger stuck in it; hesides other ornaments, and caftans of brocade and cloth of gold. They entered the place of the Rommayli each accompanied by a magnificent train of guards and attendants,

[^7]
## MOSQUE OF SULTAN HASSAN

who, according to the jealons custom of the times, remained below; while the chiefs, with one or two of their personal followers only, ascended into the citadel, and were usherec: into the presence of the Sultan. They were received most graciously; how they contrived to pass their time in the 14th century, before the art of smoking was invented. I do not know, hut doubtless they sat in circles round great bowls of rice, liled over sheep roasted whole, discussed the merits of lambs stuffed with pistachio-muts, and ate cncumbers for dessert. When the feast was concluded, the Sultan amounced that each guest at his departure should receive the promised rolee of honour ; and as these distinguished personages, one by one, left the royal presence, they were conducted to a small chamber near the gate, in which were several armed officers of the houseliold, who, with expressions of the most mrofound respect and solicitude, divested them of their cluthes, which they immediately carried off. The astonished noble was then invested with a long white shirt, and ceremoniously landed out of an opposite door, which led to the exterior of the fortress, where he found his train in waiting. The Sultan kept all that he found wortl keeping of the personal effects of his guests. who were afterwards glad to bargain with the chamberlain of the court for the restoration of their robes of state, which were ultimately returned to them - for a consideration. The mosque of Sultan Hassan was built with the proceeds of this original scheme ; and the tomb of the founder is placed in a superb hall, serenty feet syuare, covered witlo a magnificent dome, which is one of the principal features of the city. But he that soweth in the whirlwind shall reap in the storm. In consequence of the great height and thickness of the walls of this stately building, as well as from the circumstance of its having only one great gate of chtrince, it was freduently soized and made use of as a fortress by the insurgents in the numerous rebellions
and insurrections which were always taking place under the rule of the Mameluke kings. Stains of blood are still to be seen on the marble walls of the court-yard, and even in the very chamber of the tomb of the Sultan there are the indelible marks of the various conflicts which have taken place, when the guardians of the mosque have been stabbed and cut down in its most sacred recesses. The two minarets of this mosque, one of which is much larger than the other, are among the most beautiful specimer. of decorated Saracenic architecture. Of the largest of these minarets the following story is related. There was a man endued with a superabundance of curiosity, who, like Peeping Tom of Coventry, had a fancy for spying at the ladies on the house-tops from the summit of this minaret : at last he made some signals to one of the neighbouring ladies, which were unluckily discovered by the master of the house, who happened to be reposing in the harem. The two muezzins (as they often re) were blind men, and complaint was made to the authorities that the muczzins of Sultan Hassan permitted people to ascend the minarets to gaze into the forbidden precincts of the harems below. The two old muezzins were indignant when they were informed of this accusation, and were determined to watch for the intruder and kill him on the spot, the first time that they should find him ascending the winding staircase of the minaret. In the course of a few days a good-natured person gave the alarm, and told the two blind men that somebody liad just entered the doorway on the roof of the mosque by which the minaret is ascended; one of the muezzins therefore ascended the minaret, armed with a sharp dagger, and the other waited at the narrow door below to secure the game whom his companion should drive out of the cover. The young man was surprised by the muezzin while le was looking over the lower gallery of the minaret, but escaping from him he ran up the stairs
to the upper gallery: here he was followed by his enemy, who cried to the old man at the bottom to be ready, for he had found the rascal who had brought such scandal on the mosque. The muezain chased the intruder round the upper gallary, and he slipped througli the door and ran down agai: to the lower one, where he waited till the muezzin pas ed him on the stairs, thea taking off his shoes he followed him lightly and silently till he arrived near the bottom door, when he suddenly puslied the muezzin who had been :... the minaret against the one who sivod guard below: the two lind men, each thinking he had got hold of the villain for whom he $\cdots$ in in search, seized each $r$. $\because$ by the throat, and engaged in mortal combat with their diggers, taking advantage of which the other escaped before the blind men had found out their mistake. At the next hour of prayer, their well-known voices not being heard as usual, some of the attendants at the mosfue went up on the roo' to sea what had happened, when they found the two muerzins, who ware just able to relate the particulars of their mistake lefore they died.

It was in the place of the Roumayli that the rallant hand of the Mameluke beys were assembled before they were entrapped and killed by the late task-master of Egypt, Mohammed Ali Paska. They ascended it narrow passage between two high bastions, which led from the lower to the upper gate. The lower gate was shut after they had [.ased, ad they were thus canght is in a trap. All of them were shot, except one, who leiped his horse over the battlements, and escaped. This man became afterwards a great ally of Mohammed Ali, and I have often seen him riding about on a fine horse caparisoned with red velvet in the old Mameluke style. Un the wall in one pari of this passage, towards the inner gate, there is a square tablet containing a bas-relief of a spread eagle: this is considered by the superstitious as the talisman of

Cairo, and is said to give a warning cry when any calamity is about to happen to the city. Its origin, as well as most things of any antiquity in the citarel, is ascribed to Saladin (Yousef Sala Eddin), who is called here Yousef (Joseph) ; and Joseph's Well and Joseph's Hall are the two great lions of the place.

The well, which is of great depth, is remarkable from its having a broad winding staircase cut in the rock around the shaft: this extends only half-way down, where two oxen are employed to draw water by a wheel and buckets from the bottom, which is here poured into a cistern, whence it is raised to the top by another wheel. It is supposed, however, that this well is an ancient work, and that it was oniy cleaned out by Saladin when he reluilt the walls of the town and fortified the citadel.

The hall, which was a very fine room, divided into ais:ies by magnificent antique columns of red granite, has unfortunately been pulled down by Mohammed Ali. He did this to make way for the mosque which he has built of Egyptiam alabaster, a splendid material, but its barbarous Armenian architecture offers a sad contrast to the stately edifice which has been so ruthlessly destroyed. It is indeed a sad thing for Cairo that the flimsy architecture of Constantinople. so utterly unsuited to this climate, has been introduced of late years in the public buildings and the palaces of the ministers, which lift up their bald and miserable whitewashed walls above the beautiful Arabian works of earlier days.

The residence of the Pasina is within the wails of the citadel. The long range of the windows of the harem from their lofty position overlook great part of the city, which must render it a more cheerful residence for the ladies than harems usually are. When a mamber of Eastern women are ongregated together, as is frequently the case, without the society of the other sex, it is surprising how helpless they become,

## DEGRADED STATE OF EASTERN WOMEN 91

and how neglectful of everything excepting their own persons and their food. Eating, dressing, and talking are their sole pursuits. It is, as the Americans say, 'it caution, to hear them talk; they have great power of conversation :

- L'quuntur Maria, Sibilla, et al, hoe, et ab hac, et ab illa.'

If there be a garden attached to the harem, they take no trouble about it, and at Constantinople the ladies of the Sultan tread on the flowerbeds and destroy the garden as a flock of sheep would do if $\mathrm{le}^{2}$ loose in it. A Turkish lady is the wild variety of the species. Many of them are beantiful and rraceful, but they do not appear to abound in intellectual charms. Until the minds of the women are enlarged by better education. any chance of amelioration among the people of the Levant is hopeless: for it is in the nursery that the seeds of superstition, prejudice. and unreason are -uwn, the effects of which cling for life to the minds even of superior men. However, there are hopes that some improvement may take pace in course of time, even in that stronghold of idleness and inanity, a Tm'kish harem. The schoolmaster is abroad, edncation is beginning to be thought of, and reading, writing. and even the languages of the Giaours have in one instance at least been studied, by the condescension of the fair inmates of the Imperial Seraglio. They are getting on eviliently, as the following note will show; and their remarkable preticiency in English will, I am sure, be appreciated by the reader.

Sill from Ahme Sidtaid, the mimothen of Ahbas Pasha, fo He: Alimemban Comprestoner.

$$
\text { 'Constantinople, } 1814 \text {. }
$$

- My Noble Friend,
- Ilear ara the foatherses sent. My soul, my noble friend, are there no wher featherses leaved in the shop besides thene featherses? and these fathers-s remains, and these
featherses are nkly. They are very dear ; who huyses dheses? And, by moble friend, we want a noat from yorself: thase you brot last tim, those, yon sees, were very limatiful; we had searehed : my soml, I want featherses again, of those feat herses. In Kalada there is plenty of feather. Whatever bees, I only want heautiful featherses : I want featherses of ivery desolation. to-morrow.
(Signed)
'You know who.'


## CHAP'TER V

Intervinw with Muhammed Ali Pasha-Mond. of lighting a Room in Egypt-Personal $\Lambda_{\text {ppearance of the lashat - His Diamond }}$ momnted Dipe-The lost Handkerehief-An muceremomioms Attendant-View of Cairo from the Citalel-Site of Memphis; its immense extent-The Tombs of the Caliphs-The Pisha's Mansoleum-Costume of Egyptian Ladies-Tho Cobech, or Wooden Clog-Mode of dressing the HairThe Veil-Mistaken Idea that the Eayptian Ladies are Irinners in the Harem; their power of loing as they like A The Veil a complete Disguise-Laws of the Ilarem-Shves-A --Venerable Appearance of the Old Men-An Arab, Sheikl.

It was in the month of February 1834 that I first had the honour of an audience with Nohammed Ali Pasha. It was during the Mohammedan month of Ramadan, when the day is kept a strict fast, and nothing passes the lips of the faithful till after sunset. It was at night, therefore, that we were received. My companion and myself were residing at that time under the hospitable roof of the Consul-General, and we accompanied him to the citadel. The effect of the crowds of people in the streets, all carrying lanterns, or preceded by men bearing the mashlak, blazing like a beacon on the top of its high pole, was very picturesque. The great hall of the citadel was full of men, arranged in rows with their faces towards the south, going through the forms and attitudes of evening prayer under the guidance of a leader, and with the precision of a regiment on drill.

Passing these a curtain was drawn aside, and we were ushered at once into the prosence of the Yiceroy. whom we found walking up and down in the middle

## 94 INTERVIEW WITH MOHAMMED ALI

of a large room, between two rows of gigantic silver candlesticks, which stood upon the carpet. This is the usual way of lighting a room in Egypt : - Six large silver dishes, abont two feet in diameter, and turned upside down, are first placed upon the floor, three on each side, near the centre of the room. On each of these stands a silver candlestick, between four and five feet high, containing a wax candle three feet long and very thick. $\Lambda$ seventh candlestick, of smaller dimensions, stands on the floor. separate from these, for the purpose of being moved about; it is carried to any one who wants to read a letter, or to examine all object more closely while he is seated on the divan. Almost every room in the palace has an European chandelier hanging from the ceiling, but I do not remember having ever seen one lit. These large candlesticks, standing in two rows, with the little one hefore them, always put me in mind of a line of life-guards of gigantic stature, commanded by a little officer whom they could almost put in their pockets.

Mohammed Ali desired us to he seated. He was attended by Boghos Bey, who remained standing and interpreted for us. The Pasha at that time was a hale, broadshouldered broad-faced man: his short gray beard stuck oui $n$ each side of his face; his nostrils were very much opened; and with his 'fuick, sharp eye, he looked like an old gray lion. The expression of his comntenance was remarkably intelligent, but excepting this there was nothing particular in his appearance. He was attired in the Nizam dress of blue cloth. This costume consists of a red cap. a jacket with flying sleeves. a waistcoat with tight sleeves under it, a red shawl round the waist, a pair of tronsers very full, like trunk hose, down to the knee, from whence to the ankle they were tiglit. The whole costume is ahays made of the same entoneod eloth, usually black or blue. He had white stockings and yellow moroceo shoes

When wo were seated on the divan we commenced the nsinal rontin of Oriental compliments ; and coffee was handed to ns in emps entirely covered with large diamomds. A pipe was then bronght to the Pasha, bint not to nis. 'This pipe was ahont seven freet long : tl. rumithpiece. of lirght green amber, was a foot long; :mill a foot more holow the monthpiece, as well as amother part of the pip lower down, was richly set with diamonds of great value, with a diamond tassel hamging to it.

We discomrsed for three quarters of in hour about the possibility of laying a railway across the Isthmens of Suez, which was the project then uppermost in the l'ashis's mind; but the circumstance which most strongly recalls this audience to my memory, and which struck me as an instance of manners differing (nitively from onr own, was, in itself, a very trivial one. The Pasina wanted his pocket handkerchiof, and lowked ahout and felt in his pocket for it. lut could not find it, making varions exclamations during his warch, which at last were answered by an attendant from the lower end of the room-- Feel in the other preket,' said the servant. 'Well, it is not there,' said the Pasha. 'Look in the other, then.' 'I have not grot a hardkerchief; or words to that effect, were replied to immediately,-'Yes, you have;'- 'No, I have not ; -_' Yes, yon have.' Eventually this attendant, advancing up to the Pasha, felt in the pocket of his jacket, lout the handkerelief was not to be found; then he poked all round the Pasha's waist, to see whether it was not tucked into his shawl : that would not do. So he took hold of his Sovereign and pushed him half over on the divan, and looked under him to see whether he was sitting on the handkerchief; then he pushed him over on the other side. During all which mamoures the Pasha sat as quietly and passively as possible. The servant then, timmsing his arm up to the ellow in one of the pockets of his Highness's

## 96 VIFW OF CAIRO FROM TIE CITADFI.

voluminous trousers, pulled out a snuff-box, a rosary, and several other things, which he laid upon the divan. 'That would not do either ; so he came over to the other pocket, and diving to a prodigions depth he prodnced the missing handkerehief from the recesses thereof ; and with great respect and gravity, thrusting it into the Pasha's hand. he retired again to hio place at the lower end of the hall.

After being presented with sherlnet, in ghass bowls with covers, wo took our leave, and rode home through the crowds of persons with paper lanterns, whe .m night into day during the month of Ramadan.

The view from that part of the hastions of the citarkel which looks over the place of the Rommali and the great mosque of Sultan Hassan is one of the most extaordinary that can be seen anywhere. The whole city is displayed at your feet; the numerous domes and minarets, the towers of the Saracenic walls, the flat roofs of the houses. and the narrowness of the streets, giving it an aspest very different from that of an European town. You see the Nile and the gardens of Ibrahim Pasha in the ishad of Rhoda to the left ; and the avenue of Egyptian sycamores to the right, leading to the Pasha s country-palace of Shoubra. Beyond the Nile, the bare mysterious-looking desert. and the Pyramids standing on their rocky base, lead the mind to dwell upon the mighty deeds of ancient days. The forest of waving palm-trees, around Saccara, stretches away to the south-west. sharling the mounds of eurth which cover the remains of the vast city of Memphis: in comparison to which Lendon would appear but : secondary town: for if we wry judge from the ine of pyramids from Giveh to Dashour, which formed the necropolis of Memphis, and the varions mounds ame dykes and ancient remains which extend along ther margin of the Nile, for nearly six-aud-thirty milesthe extreme length of London being larely eigit, and of P'uris not much more than four-Memphis must
have heen largen than Lendoin, Paris, and ancinht Rome, all nnited; and judging from the description which Herodotus hats riven us of the enomous size of the tomples and buildings, which are now entirely washed away, in conserguence of their having been bmat on the alluvial plain which is every year inundated by the waters of the Nile. Mrmphis in its glory must have excected any motern city, as much as the l'yamids exeed any mansolenm which has been mected since t'rose days.

The tombs of the Caliphe, as they are called, althongh most of them are the harisplaces of the Mancluke Sultans of ligypt, are magnificent and imposing latidings. Many of them consist of a moseque bilt round a court. to which is attached a great hall with a dome, muder which is placed the Sultan's tomb. These beantiful specimens of Arabian architecture form a considerable town or city of the dead, on the east and -onth sides of Cairo, about a mile beyond the walls. 1 was astonished at their exceeding beaty and magnificence. Most of them were built during the two centuries preceding the conquest of Egypt, by Sultan Selim, in 1517. who tortured the last of the Mampluke sultans, Toman Bey, and hung him vith a rope, which is yet to be seen dangling over the ate called Bab Zaweyleh, in front of which criminals are still -xechiter.

The mansolemm of Sultan Bergook is a triumph of Samcenic architecture.

The minarets of these tombs are most richly ormamented with tracery, sculpture, and variegated manhes. The walls of many of them are built in ilternate lavers of red and white or black and white marble. The dome of the tomb of Kaithay is of stone, sculptured all over with an arabesque pattern; and there are several other domes in different mosques at Cairo equally richly ornamented. I have met with none comparable to them either in Europe or in the

Levant. It is strange that none of the Italian architects ever thought of domes covered with rich ornamental work in stone or marble; the effect of those at Cairo is indescribably fine. Unfortunately they are now much neglected ; but in the clear dry air of Egypt time falls more lightly on the works of man than in the damp and chilly climates of the noth, and the tombs of the Mameluke sovereigns will probably last for centuries to come if they are not pulled down for the materials, or removed to make way for some paltry lath-and-plaster edifice which will fill in the lifetime of its builder.

Besides these larger structures, many of the smaller tombs, which are scattered over the desert for miles under the hills of Mokattam, are studies for the architect. There are numerous little domes of heautiful design, richly-ornamented doors and gateways, tombs and tombstones of all sorts and sizes in infinite variety, most of them so well preserved in this glorious chmate that the inscriptions on them are as legible as when they were first put up.

The Pasha has built limself a hoose in this city of the dead, to which many members of his family have gone before him. This mausoleum consists of several buildings covered with low heavy domes, whitewashed or plastered on the outside. Within, if I remember right, are the tombs of Toussoun and Ishmael Pashas, and those of several of his wives. grandchildren, and relatives; they repose under marble monuments, somewhat resembling altars in shape, witir a tall post or column at the head and feet, as is usual in Turkish graves ; the culmmn at the head being carved into the form of the head-dress distinctive of the rank or sex of the deceased. These sepulchral chambers are all carpeted, and Cashmere shawls are thrown over many of the tombs, while in arched recesses there are divans with cushions for the use of those who come to mourn over their departed relatives.

We will now return to the living: but so perfect an account of the Arabian population of Cairo is to be found in Mr. Lane's 'Modern Egypt, that there is little left to say upon that subject. except that since that work was pulished, the presence of numerons Europeans has diminished the originality of the Oriental manners of this city, and numerons vices and modes of cheating, besides a larger variety of drunken scenes, are offered for the observation of the curions, than existed in the more unsophisticated times, before steamers came to Alexandria, and what is called the overland journey to India was established. The population of Cairo consists of the ruling class, who are Turks, who speak Turkish, and affect to despise all who have never been rowed in a caiqque upon the Bosphorus. Then come the Arabs, the former conquerors of the land; they form the bulk of the popu-lation-all the petty tradesmen and cultivators of the soil are of Arab origin. Besides these are the Copts, who are descended from the original lords of the country, the ancient Egyptians, who have left such wonterful monuments of their power. After these may be reckoned the motley crew of Jews, Franks, Armenians, Arabs of Barbary and the Hejaz, Syrians, Negroes, and Barabra; but these are but sojourners in the land, and, except the Jews, can hardly be counted among the regular subjects of the Pasha. There are, besides, the Levantine Christians, who are under the protection of one or other of the European powers. Many of this class are rich and influential merchants ; some of them live in the Oriental style, and others are ambitious to assume the tight clothing and manner of life of the Franks. The older merchants among the Levantines keep more to the Oriental ways of life, while the younger gentlemen and ladies follow the ugly fashion of Enrope, particularly the men, who leave off the cool and convenient Eastern dress to swelter in the tight bandages of the Franks: the

## TURKS AND JEWS

ladirs, on the contrary are apt to retain the Oriental costume, which in its turn is neither so becoming nor so easy as the Paris fashions. It must be the spirit of contradiction, so natnral to the human race, which caluses this arrangement: for if the men kept to their old costume, they would he more comfortable than they can be with tight clothes, coat-collars, and neckcloths, when the therrometer stands at $112^{\circ}$ of Filhrenheit in the roolest shade, besides the dignity of their appearance, which is cast away with the folds of the Turkish or Aralian dress.

An estimate of the peculiar qualities of some of these various notons may be found in the following calculation. which may lie relied upon so far, that it was romposed by a person who had acruired a practical knowiedge of their capacities by having been cheated more than once by the countrymen of ach of the nation: mentioned in the following table.

It taker the wits of -
4 Turks to overreach one Frank.
a Franks to cheat one Creek.
2 freek- to cheat one Jew. (i) Jews to cheat one Armenian.

Of these nations it is only the Franks or Faropeans who deal promiscuonsly in every kind of merchandise. cheat all men. and apply themselves as far as they are able to the advancement of every art and science. We see in Engiand but two races who apply themselves particnlariy to one trade ; the Gypsies have a singular facnlty for tinkeriag, and the Jews for the exchange of money and secondhand goods: besides these. it will be observed in. The East that the jewellers and silversmiths are alway-Amenians, the carpenters Maltese, and the descencint: of Agamemnon tailors. The 'Iuks do mothing hit fight, and there are some other nations who always ron away: however, the race is not aiways to the smift. or the hattle to the strong : and though the catastrophe was melancholy. I cannot resist recording a lerend or tradition of
a Turk having once upon a time actually overreached a Jew. There was a Turk who came into Constantinople on business from the country - a good, simple man, as most of the Turkish country people are. He had occasion very frequently to deal with a Jew who kept a shop for all sorts of things in the bazaar. Every day when the Turk brought back his purchases to Valide Khan, where he put up dming his stay in the eity, he invariably found that somehow or other he had been taken in : he was sure to find that he had been eheaterl, either in measure, weight, quality, or something else. His companions, when they sat smoking in the shade together in the evening, under the tree by the little mosque, in the middle of the immense quadrangle, always had a laugh against their friend when they in their quiet solemn way talked wi the piastres and paras which they had laid ont in the bazaar. At length the poor Turk hegan to be exasprated: he was getting sore and touchy ahout the matter; and the more he was fleeced the more thin-skinned he became on the subject of his dealings with the Jew. One evening in desperation he consulted an ohd Hanir (Dervish), a sly, long-bearded, Erave personage, who had made two pilgrimages to Meca, both of which, from the juricious selection of the merchandise that he had carrich with him, had turned out as profitable to his temporal concens as the throwing three stones at the devil and seven at the devil's sons was to his eternal benefit. 'O Hadji!' cried the poor bewildered Turk, "in the name of the Prophet help me in this thing: tell me, of your charity, of some device by which I may be revenged on this Chifoot, this Jew, for the shameful way in which he has continually rheated a true believer like myself. I might beat him certainly, I might make him eat stick; but then I should put myself in the wrong. I should get into trouhle with the Cadi, and the end would be worse than the beginning.

Giving out slowly a long whiff of smoke from his pipe, the Harlji, who was a man of few words, said, - My son, return again to the Jews shop, look about among his wares, and. seizing upon some insignificant-


Mendicant Dervish.
looking old thing, ask agerly the price, holding it in yotir hand and taking ont at patse of told at the same time: pay him down upon his comnting-board immediately whaterer he may ask: walk away rapidly. with
a smiling countenance: do this, and you will be revenged.'

The Turkish countryman did not at all understand the advice which had been given: he thouglit the Hadji mnst be joking, only he knew that the Hadji was not a joker, and had never made a joke in his life. Accordingly he set off and ponnced upon a little old box in the Jew's shop worth perhaps 20 piastres ; the Jew asked him 200. His great difficulty now was to pay this money with a cheerfnl comntenance, fr: he felt that he was being cheated again: however he made an effort, paid the 200 piastres with a smile, and walked off with the shabby little hox with the air of a man who had done something clever. 'Well,' said the Hadji, when he met him in the evening, 'have you done what I said ?-have you followed my advice?' - Yes,' replied the country gentleman, 'I lave: see, here is a box ; what is it worth? ten piastres? Cursed he all Jews! what do you think I gave for it? Blessed he the Prophet, Jews have no chance in the next world; that is some comfort anyhow: but how an I revenged, O Hadji? 'lell me, O father' do not laugh at my beard. for the son of abomination is counting my 200 piastres at this moment: may his sonl be grilled and made into 200 skewers of kabobs! Behold, I do not see how I am to be revenged.' -'Yavash, gently. my son,' said the Hadji, ' yavash ; to-morrow, Inshallah, you will see: ' and he went on smoking, for he had said a good deal for him in the last two days, and so he smoked his pipe and said no more.

The next time our friend walked with a rueful comenance throngh the bazaar he saw that the Jew's shop was shut up; and, observing some of the neighhoms talking together in the street, he inquired of them why the shop was shut. 'Oh, sir', said a bystander: "oh, aga, he it known to your nobility that yesterday a merchant, who had many dealings with
this Jew, and to whom he was as it were on estate, a khasnadar, a treasurer, from the profit which the Jow made out of him-this merchant bought a box at his shop; it was evidently worth nothing. so far as its appearance went; but the merchant having paid two thousund piastres, as it is said, rather than leave this mean-looking box, a thought came into the head of the Jow-there must have bern a diamond in it! He considered, and shitting up his shop in rexation he went home and told his wife. Perhaps it was a talisman,' she satid. 'Oh. fool!' said his wife's mother, 'miserable doy that thou art, dombtless it was Solomon's seal ; for otherwise why should a Thrk forsooth give such a sum for a mean box worth nothing? Alas! thou fool, what hast thon done? Thou disgrace to our honse, hast thou kent a shop in the bazaar so long for this? Oh, small man; a woman indeed wonld have been more awake. Alas, that we have maried omr daughter to an ass! Woe is me! Dost thou call thyself a man ?-a man! where are thy hains. O man?-say. hast thon any brains or not? hast thou runed thy family or hast thon not? -what dirt hast thon been eating? Ahas! alas! amaan, amaan, amaan! The poor man had no peace; no words were spoken to him hy his family but the words of contempt and abuse : and therefore. $O$ aga, in the morning, his life being a burthen, he went out into his garden and hanged himself." The conntry gentleman was much shocked when he heard of the mhappy. of the Jew, hut a Persian dealer in Kern : sha observed, 'By the name of Ali, I am g...d that Jew hanged himself, but I am sorry he did not lave me the 200 piastres in his will."

The ladies would he much improved by the artful devices of the Parician modiste : for although, when
 dress the elder ladies are sometimes but littie to ber admired in the shapeless costames of the Levant.

## (OSTUME OF EAYP'TIAN LADIES 14.)

where the richness of the material does not make "I for the want of fit and gracefuluess which is the 'haracter of their dress. This may easily be imagined when it i- understood that both men's and women's dresses may be bought ready made in the bazar, and


Circassian Lady:
that any dress will fit anybody, unless they are supernaturally fat or of dwarfish stature.

An Egyptian lady's drees consists of a pair of immensely full trousers, of satin or brocade. or often of a brilliant cherry-coloured silk ; 'hese are tied muder the linees, and, descending to the ground, have the

## lof COSTUME OF E(iYPTIAN LADIES

 appearance of a very full petticoat. The Arabic name of this gamment is Shintian. Over this is worn a shint of transparent silk gauze (Kamis). It has long full sleeves, which, its well as the border round the neck. are richly embroidered with gold and bright-cc'oured silks. The edge of the shirt is often seen like a tumic over the tronsers, and has a pretty effect. Over this again is worn a long silk gown, open in front and on each side, called a yelek. The fashion is to have the yelek about a foot longer than the lady who wears it ; so that its three tails shall just touch the ground when she is mounted on a pair of high wooden clogs, called cobcobs, which are intended for use in the bath, lont in which they often clatter about in the loouse: the straps over the instep, by which these cobcobs are attached to the feet, are always finely worked, and are sometimes of diamonds. The hasband gives his bride on their mariage a pair of these old-looking things, which are about siz or eight inches high, and are always carriod on a tray on a man's head in marriage processions. The yelek fits the shape in some degree down to the waist ; it comes up high npon the neck, and lats tightish s'eeves, which are long enongh to trail upon the ground. 'On ! thou with the longsleeved yelek, is a common chorus or ending to a stanza in an Arab song. Not round the waist, but round the hips a large and heavy Cashmere shawl is worn over the yelek, and the whole gracefulness of an Egyptim deess consists in the way in which this is put on. In the winter. a long gown, called oubeh, is superadded to all this; it is of cloth or velvet. or a sort of stuff made of the Angora goat's hair, and is sometimes lined with fur.Yomng girls do not often wear this nor the yelek, but have instead a waistcoat of silk, with long sleeves like those of the jelek. This is called ain atituri. and uver it they wear a velvet jacket with short sleeves. which is so much embroidered with grold and pearls that the

## LADIES OF HAREA NOT PRISONERS 107

velvet is almost hid. Their hair hangs down in numerous long tails. plaited with silk, to which sequins, or little gold coins. are attached. The plaits must he of an nneven number: it would be unlucky if they were even. Sometimes at the end of one of the plaits hange the little golden bottle of surmeh with which they black the edges of their eyelids; a most becoming custom when it is well done, and not smeared, as it often is, for then the effect is rather like that of a hack eye in the pugilistic sense of the term. On the head is worn al very leautiful ornament called a koors. It is in the hape of a saucer or shallow basin, and is frequently covered with rose diamonds. I am surprised that it has never been introduced into Furope, as it is a remarkably pretty head-dress, with the long tresses of jet back hair hanging from under it, plaited with the shining coins. Round the heal a handkerchief is wound, which spoils the effect of all the rest: but a woman in the Last is never seen with the head uncovered, even in the house: and when she goes out, the veil, as we call it, though it has no resemblance to a veil, is used to conceal the whole person. A lady enclosed in this singular covering looks like a large bundle of black silk, diversified only by a stripe of white linen extending down the front of her person, from the middle of her nose to her ungainly yellow boots, into which her stockingless feet are thrust for the occasion. The veils of Egypt, of which the outer black silk covering is called a khabara, and the part over the face a boorkoo. are entirely different from those worn in Constantinople, Persia, or Armenia; these are all various in form and colour, complicated and wonderfin garments, which it would take too long to describe, but they as well as the Egyptian one answer their intended purpose excellently, for they effectually prevent the display of any gate or pecalianty of foma or featare.

There is no greater mistake than to suppose that Lastern ladies are prisoner, in the harem, and that

## 108 LADIFS OF HAREM NOT PRISONERS

they are to be pitied for the want of liberty which the jealousy of their hushands condemns them to. The Christian ladies live from choiee and habit in the same


Turki-h Lady, in the Yashmak, or Veil.
way as the Mohammedan womea: and, indeed. the ligyptian fair ones have more facilities to do as they choose, to go where they like, ant to cary on any intrigue, than the limopeans; for their complete disguise carries them safely everywhere. No one knows
whethes any lady he may meet in the hazata is his wife, his danghter, or his grandmother : and I have several times been addressed by Turkish and Ligyptian laties in the open street, and asked all sorts of cinestions in a way that could not be done i:n any European country. The harem, it is true, is ly law inviolahle : no one but the Sultan can enter it mamomed ; and if a pair of strange slippers are seen left at the outer door, the master of the house cammot enter his own harem so long as this proof of the presence of a visitor remains. If the husband is disagreeable, an extra pair of slippers will at all times keep him out; and the ladies inside may enjoy themselves withont the slightest fear of interruption. It is asserted also that gentlemen who are not too tall have grome into all sorts of places minder the protection of a lady's veil, so rompletely does it conceal the person. But this is not the case with the Levanti e or Christian ladies: although they live in a harem, like the Mohammedens, it is not protected in the same way: the slippers hav e not the same effect ; for the men of th family go in and out whenever they phase; and relations and visitors of the male sex are received in the apartments of the ladies.

On one occasion I accompanied an English traveller. who had many acpuaintances at Cairo, to the house of a Levantine in the vicinity of the Coptic quarter. Whilst we were engaged in conversation with an old lady the curtain over the doorway was drawn aside, and there entered the most lovely appanition that can he conceived, in the person of a young lady about sixteen yeirs old, the danghter of the lady of the honse. She had a beautifully fair complexion, very uncommon in this country, remarkably long hair, which hung down her back, and her dress, which was all of the sime rich material, rose-coloured silk shot with gold, hecume hei so well, that I hate furly seen so graceful and striking is figure. She was closely followed by two black girls, both dressed in light blue satin. embroidered
with silver ; they formed an excellent contrast to their charming mistress, and were very mood-looking in the ir way, with their shight and eraceful fisures. The yomer Levantine came amd sat heme on the divan, and was much ammsed at my hhmderime altempts at $\cdot \mathrm{mom}$ vomation in Arahic, of which 1 then knew seareely a dozen words. I must confins that I was rather reaed with her for smoking a lones jessamine pipe, which, howerer, most bastern ladies do. She wot up to wait uron us, and hamded us the enffer, pipes, and sherbet, which ar" always presented to visitors in every honse. This custom of hemer wated upon ly the ladies is rather distressing to our Emropan notion- of devotion to the fair sex: and 1 romember being horvified shontly after my armal in bgyt at the mamers of a rich old jeweller to whom 1 was introdured. His wife, a beantifnl woman, supably dressed in brocald, with trold and diamond ornaments, waited upon us during the whole time that 1 remained in the honse. She was the first Eastern lady 1 had seen, and 1 remember being mach edified at the waty shr pattered ahout on a pair of lofty coleobs, and the art fulway whinh shew len feet out of then whenever she came up tuwads where we sat on the divan, at the nuper end of the apartment. She stood at the lower end of the room ; and whenever. the ofd hrate of a jeweller wanted to retmon anything some coins which he was showing mo. or anything else-he threw them on the floor: : ant his beautifil w: is, jumping ont of her colsobs, picked them np ; and when she had handed them to some of the maids who stood at the door, resimed her station below the step, at the tirther end of the room. She had magnificent eyes and luxnriant back hair, as they all have, and would have been considered a beauty in any country : but she was not to be compared to the bright little damsel in pink. who, besides her deatut, was as cheerfui and merry as a lird, and whose lovely features were radiant with archness and inteligence. Many of the

Abysinian slaves are exeredingly hambsome: they have bry exprosive combenances and the linest eyrs in the worhl, and, withal. so soft and humble a look. that I do not wonder at their being great lawomitos in lisyptian harems. Many of them, howerp, have a tomper of their own, which comes ont ocrasionally, and in this respect the Arah women are not much behind them. But the fiery passims of this imming climato pass atwa like a thanderstorm, and beave the sky ats clear amb serene as it was before.

The Arab gills of the lower orkers are often very prety hom the are of ahout twolve to twonty, but they soon ff ; and the astounding ngliness of some of the ohl an is too terible to deseribe. la Einrope we have mothing hall so hideous as there brown ohd women, and this is the mone remarkabler because the ohd men are peculiarly handsome and venerahle in their appearance, and often display a dignity of hearing which is seldom to be met with in Emope. The stately gravity of an Amble sheikh, seated on the ground in the shade of a tree, with his sons and grandsons stamding before him, waiting for his rommands, is simgntaly immosing. Paint rs who are wishing to illustrate scenes of the Patriarehal times of the Old Testanent have only to make can ful sketches of such groups as these.

## (HAP'TER I'I

Mohammed Ihy, Defterdar-His Expedition to senar-His loubhaty and Raparitr-His Indianero of the P'a-ha-Storien of his Crodty and Tyramy-Thr IIomeかhe-The Fight of the Mamelake-IIis comel 'Teachery-lIis Monde of administrring Justier-The stoln Milk-The Widrw"s Cowsales and Distribution of the 'Whief-Tho 'Wurkish Chatacter
 Patrianehs-The Patriareh of Ahysinia-Basileon Buy-llin


Jrat before my arrival in Cinto a eftain Mohammerl Bey, Defterdar, haddied rather suddenly, after drinking a cup of coffer, a heverage which ocansionally disagress with the great men in Therky, athoush not so murh so now as in former days. This Defterdar, or acromntant. had been sent hy the Sultan to receive the Imperial revemue from the Pasha of Egypt. who had wiven him his daghter in marriage. As the presence of the Defterdar was probahly a check upon the projects of the Panha, he sent him to Senam, at the head of an expedition. to revenge the death of Tonssoun Pasha. his second son, who had been hurnt alive in his house by one of the exasperated chiefs of Nubia. This was at mission after Mohammed Bey's own heart : he impaled the chief and spreral of his family, and displayed a rapacity and cruelty mheard of before e even in those blood-stained conntries. His talent for collecting spoil and valuables of evcry deseription was first-rate : chests and biogs of the pure gold rings used in the traffic of Central Africa accummlated in his tents: he did not stick at a trifle in his measmres for procuring gold, pearls, and dianonds, wherever they were to be heard of : streams of blood accompanied his march, and the

## THE DEFTERDAR DEFIES TIE PASHA 11:;

voltures followed in his track. He was a sportsman too, and hunted slaves. killing the old ones, and carrying off the children. whom he sent to Egypt to be sold. Many died $r$ : the journey ; but that did not much matter, : it itatrabi the vahne of the rest.

At has dtor a nost successful campaign, the Detterda : :umer? i, his palace at Cairo, which was
 accuired in the upper country ituck to him after he got back to Egypt, and the Pasha was obliged to express his disapprobation of the cruelties which were rommitted hy him on the most trivial oceasions. The Defterdar, however, set the Pasha at defiance, told him he was no subject of his, but that he was an envor from his master the Sultan, to whom alone he was responsible, and that he wonld do as he pleased with those under his command. The Pashin, it is sidid, made no further remonstrance. and continued to treat his son-in-law with distinguished conrtesy.

Simmerons stories are told of the cruelty and tyranny of this man. One day, on his way to the citadel, he fomm that his horse had cast a shoe. He inquired of his groom, who in ligypt runs by the side of the horse, how it was that his horse had lost a shoe. The groom aid he did not know. but that he smpposed it had not been well mailed on. Presently they came to a finriers shop; the Defterdar stopped. and ordered two horseshoes to be bronght ; one was pat ייpon the holse. and the other he made red-hot, and commanded them to nail it firmly to the foot of the groom, whom in that condition he compelled to run by his horse's side ilp the sterp hill which leads to the citadel.

In Turkey it was the custom in the honses of the great to have a number of yomg men, who in ligypt were called Mamelnkes after that gallant corps had bern destroyed. A number of the Mamehnkes of Mohammed Bev, Deiterdar. driven to desperation by the cruelties of their master, heat or killed one of the

## 114 THE FIGHT OF THE MAMELUKES

superior agas of the honsehold, took some money which they found in his possession, and determined to escape from the service of their tyrant. His guards and kawasses soon fonnd them out, and they retired to a strong tower, which they deternined to defend, p ferring the remotest chance of successful resistance to the terrors of service under the ferocious Defterdar. The Bey, however, managed to cajole them with promises, and they returned to his palace expecting to be better treated. They found the Bey seated on his divan in the Manderam or hall of andience surrounded by the officers and kiwasses whom interest hat attached to his service. The young Mamelukes had given up the money which they had taken, and the Bey had it on the divan by his side. He now told them that if they would divide themeelves into two parties and fight against each other. he would pardon the victorious party, present them with the bag of gold, and permit them to depart; but that if they did not agree to this proposal he wonld kill them all. The Mamelukes, finding they wer entrapped, consented to the conditions of the Bey, and half their number were soon weltering in their hood on the floor of the hall. When the conquerors claimed the promised reward, the Defterdar, who had now far superior numbers on his side, again commanded them to divide and fight against each other. Again they fought in despair, preferring death by their own swords to the tortures which they knew the merciless Defterdar would inflict upon them now that he had got them completely in his power. At length only one Mameluke remained, whom the Bey, with kind and encouraging words, ordered to approach, commending his valour and holding ont to him the promised bag of gold as his reward. As he approached, stepping over the bodies of his companions, who all lay dead or dying on the floor, and held out his hands for the money, the Defterdar, with a grim smile, made a sign to one of his kawasses, and the head
of tl © young man rolled at the tyrant's feet. 'Thus,'said he, shall perish all who dare to offend Mohammed Bey.'

The Defterdar was fond of justice, after a fashion. and his mode of administering it was characteristic. A poor woman came before him and complained that one of his kawasses had seized a cup of milk and drumk it, refusing to pay her its value. which she estimated at five paras (a para is the fortieth part of a piastre, which is worth abont twopence halfpemy). The sensitive justi-e of the Defterdar was roused hy this complaint. He asked the woman if she should know the person who had stolen her milk were she to see him again. The woman said she should, upon which thes whole honsenold was drawn ont before her, and looking round she fixed upon a man as the thief. - Very well.’ said the Defterdar, 'I hope you are sure of your man, and that yon have not mide a false accusation before me. He shall be ripped open, and if the milk is found in his stomach you shall recerve your five paras; hut if there is no milk found, yon shall he ripped in in turn for aceusing one of my household umbitly.' 'The unfortunate kawass was ent open on the spot; sone milk was found in him, and the woman received her five paras.

Another of his judicial sentences was rather an original ronception. A man in Upper Lgypt store a cow from a widow, and, having killed it, he cut it into twenty pieces, which he sold for a pastre each in the hazaar. The widow complamed to the Defterdar, who seized the thief, and, having without further ceremony cut hin into twenty pieces, forced twenty people who came into the market on that day from the neighbouring villages to buy a piece of thief each for a piastre ; the doints of the robber were thus distributed all over the country, and the story told by the involuntary purchasers of these pounds of thesh had it wholesome nifeet upon the minds of the cattle-stealers: the twenty piastres were given to the woman, whose cows were
not again meddled with during the lifetime of the Defterdar. But the character of this man must not be taken as a sample of the hahits of the Turks in genoral. They are a grave and hanghty race, of dignified manmers: rapatious they often are, hat they are generous and brave, and I do not think that, as a nation, they can braceused of crusty.

There was, however, another monster of the same otamp, whom I met frefuenth in after times, and in whose compayy I have more than once lined at the British Embassy at Constantinople. Tahir I'asha; he was Capitan I'asha, or Lord Ifish Admiral of 'Turker: her murdered his own son, and committed many cmiou- horrors, hike those ancribed to Mohammet Bey, Defterdar:

Nothing can be more secure and peaceathe than a jommey on the Nile. as every one knows nowadays. Floating along in a boat like a homse, which tops amd gues on whenever you like. you have no cares or tronbles hat those which you bing with yon-- corlum non animum mutant gui trans mare currunt.' I can conceive nothing more delightful than a voyage up the Nile with agreeable companions in the winter, when the climate is perfection. There are the most wonderful antiguities tor those who intrrent themnelves in the remains of bygone days; fimmons -hootiog on the banks of the river; capital dimers, if you know how to make the proper anamgements: comfortable quarters. and a constant change of scene.

The wonders of the land of Ham. it- temples and its ruins, has heen so well and so often described, that I shall not attempt to give any details regarding them, but shall confine myself to some setches of the Coptic monasteries which are to be seen on the rocks and deserts fither on the banks of the river or in the neighbonrhood of the valley of the Nile.

The ancient Egyptians are now represented by their

## TIIE PATRIARCII OF ABYSSINIA 117

descendants the Copts, whose ancestors were converted to Christianity in the earliest ages, and whose patriarchs daim their descent, in uninterrupted succession, from St. Mark, who was buried at Alexandria. , ut whose loorly the Venetians in later ages boast of having tramsported to their island city. ${ }^{1}$

The Copts look up to their patriarch as the chief of their nation: he is elected from among the brethren of the great monastery of St. Anthony on the horders of the Red Sea, a proceerling which ensures his entire ignorance of all sublumary matters, and hin consequent incipacity for his high and responsilde oflice, unless he -hance to be a man of very uncommon talents. Like the Patriarch of Constantinople. he is usially a puppet in the hands of a cabal who make use of him for their own interested purposes. and when they have got inim into a scrape leave him to get ont of it as he can. He is called the Patriarch of Alexandria, hut for many yars his residence has been at Cairo, where he hats a large dreary palace. He is surromed by priests and acolytes whose ignorance is perfect. When I was last at Cairo there was but one remaining Coptic seribe among them, whom I engaged to copy out the Gospel of St. Mark from an ancient MS. in the patriarchal linary: however. after a very long delay he copied out St. Matthew's Gospel by mistake, and I was told that there was no other person whose profession it was to copy Coptic writings.

The patriarch has twelve bihhops under him, whose

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## 11s THE P.ITRIAR('I OF' ABYSSINIA

residences are at Nagatr, Abou Girgi, $A$ boutig. Siout. Girgi. Manfalont, Maharaka, the Fioum, Atfeh, Behenesi, and Jerusalem; he also eonsecrates the Abonna or Patriarch of Abyssinia, who by a specific law must not be a native of that comitry, and who las not the privilege of naming his successor or consecrating archbishops or bishops. although in other respects his athority in religion- matters is supreme. The Patriarch of Abyssinia nsually ordains two or three thousand priests at once on his first arrival in that country. and the menfiness of the individnal appointed to this high oflice has sometimes caused much scandal. This has arisen from the difficulty there has often been in getting a respectable person to ateept the office, as it involves perpetual banishment from loypt and a reaidence among a people whose partiality to raw meat and other peculiar customs are held a- abominations hy the Eigyptians.

The nsual trade and occupation of the Copts is that of kateb, scribe or accomntant; they seem to lave a natural talent for arithmatic. They appear to be more afllicted with ophthamia than the Mohammedans. perhaps because they drink wine and spirits. which the others do not.

The person of the greatest consefuence among the Copts was Banileos Bey, the Pasha's confidential secretary and minister of finance. This gentleman was grood enough to lend me a magnificent dahahieh or hoat of the largest size, which I nised for many months. It was an old-fashioned vessel. painted and gilt inside in a brilliant maner. which is not nsual in more modiern boats; but being a person of a fanciful disposition, I preferred the roomy proportions and the ghaint arabespue ornaments of this boat, althongh it was no very fast sailer, to the matty vessels which were more Europeanised and quicker than mine. The principal cahin w: abont ten feet by twel ve. and was ornamented with paintings of peacocks of a peculiar breed, and
nondeseript flowers. The divans, one on each side, were covered with fine carpets, and the cushions were of cloth of gold, with a raised pattern of red velvet. The ceilings were gilt, and we had two red silk flags of prodigious dimensions, in addition to streamers forty or fifty feet long, at the end of each of the yardarn' : in short, it was full of what is called fantasia in the Levant; and as for its slowness. I consider that rather an adrantage in the East. I like to take my time and look about me, and sit under a tree on a carpet when I get to an agreeable place, and I am in no hury to leave it; so the heary qualities of the vessel suited me exactly-we did nothing but stop everywhere. But althongh I confess that I like deliberate travelling, I do not carry my system to the extent of an American friend with whom I once journeyed from the shores of the Black Sea to Ifuncrary. We were taking a walk together in the mountains near Mahadia, when, seeing him looking about. among the rocks, I asked him what he wanted. ' $O$,' said he, 'I am looking out for a goodplace to go to sleep in, for there is a beautiful view here, and I like to sleep where there is a fine prospect, that I may enjoy it when I awake; so good afternoon, and if you come back this way mind jou call me.' Accordingly an hour or two afterwards I came back and aroused my friend, who was still fast asleep. 'I hope you enjoyed your nal,'s said I ; 'we had a glorious walk anong the hills.' 'Yes.' said he ; 'I had a famous nap.' 'And what did you think of the view when you awoke?' "The view!' exclaimed he ; 'why. I forgot to look at it!"

Basileos Bey is now no more. but I take pleasure in the remembrance of his kind and friendly disposition. He offered me one day a whole herd of gazelles, which were frisking about in his garden at Cairo, and a beast callu Laytari d Wah (the cow of the oasis), a lind of antelope, with a very 1 ige l.ead and great splay feet. I was sorry afterwards that I did not accept this
creature, as I was told that none had hitherto been seen in Europe.

I alterwards sent a sword set with turquoises from Constantinople as a testimony of my regard for ons from whom I had received many kindnesses. $\lambda$ s his answer to my lethr is a curious specimen of an Oriental epistle. I annex a literal translation from the Aralic original.

## Dimecrios.

 Ronlert Comron, of high lank.

## Letteli.

 *Hlowed with a li-position which endear him to all. his Exerllency of hizh ranis. liohert ('n\%on, live for expr.
sinee I wish and desire greatly formblat the light of yomr countenamer, the last and most seloet of Sulame is thans sent to rour high quarter.

In addition to this, your friend is :tways inyirital and aladdened ber convorang on the sweetnese of your beatitul disposition, ind being in the desire of receivine mews of your anol health. The letter which run kindly sent havine come
 and all of the artiohes of its contents.

The lowe that yom friond hears you in promape one thonsand times angreat as that which you haw deneribed in vour letter ; and it is certain that this love will mot he changed by time and di-tance hetwern us.

The beautiful present that you have duinmed torme that is to saly, the sword, has arrived safely, and has been esteremed anceptable, and our heart has heen gladdened by it ; we can do bothing hut offer our thanks for so distinguihed a favour. May you always enjoy health and long life. This paper has hern writton, and sent to your gharter this time, to exprens our pleanire and gratitude and to ank atter yourself.

Horeafter never cuse sending papers to your frindis quarter, and if at any time you have need of anv thing. you will do him areat plasure to acquant him of yon want.
(Signed)
ISAstry:
tioneral of brigade and Lord High Treasurer of Egypt.
Dated 5 Jemay el coucl, 1258.

## NATRON LAKES

## ('HAP'TER VII

Visit t Thu Coptic Monateries urar the Natron Lathos-Tho De:oft of Nitria- Larly Christian Anchoritn-St. Matarins
 Nombs fombled ty him-dieat incraste of the Nimber of Arectic Monks in the Fourth Century-Their suberpunt herrearre and the present mined state of the Monastoric. Lagends ni the Desert-Capture of a Likard-its ahoming Barape-The Convent of Baramom-Night Attacks Invasion of sanctuary-Ancient (ilass Lamps-Monastery of Souriani-Its Library and Captic Mci.-The hlind Ahbot
 "onery of swriac MSS. - 'The Ahhot's supposed treanure.
I. the month of March 15:37 I left Caino for the purpose of visiting the Coptic monasteries in the neighbourhood of the Natron Lakes, which are situated in the desert to the north-west of Cairo, on the western side of the Nike. I had some diffienty in proeming a boat to take me down the river-indeed there was not one to be obtain I: but two English gentlemen, on their way from China to England, were kind enough to give me a passage in their hoat to the village of Terrane, the nearest spot upon the banks of the Nile to the monasteries which I proposed to visit.

The Desert of Nitria is famous in the amnals of monastie history an the first place to which the anchorites, in the early ages of Christianity, retired from the world in order to pass their lives in prayer and contemplation, and in mortification of the flesh. It was in Eggpt where monasticism first took its rise, and the Coptic monasteries of St. Anthony and St. Iaul claim to be founded on the spots where the first

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hemmits mahlished their rell- on the shores of the Red Sea. Noxt in point of antipnity are the monarteries of Nitria, of which wo hase anthmatic aceomets dated a- lan hack as the middle of the secomd eentury: for abont the rear bon A. 1 . Fronto retired to the valleys of the Natron Lakes with semonty betheren in his eompany.

The Nhha $\Lambda$ mmon (whose life is detaled in the Vitan I'at rmm of Rosweyd. Antwerp, 160 - . a volume of great rarity and dulurs. which I only ohtameal atter a long search among the mustient of the Lomdon book stalls flomrinhed, or rather withered, in this desert in the logiming of the fourth rentury. At this tims alsi the Ablat Bischoi fommed the momastery still catled after his name, which. it serms, was lsaiah or Disa: the Coptic anticle Pe or Be makes it Beara mader Which hame he wrote an acetic work. a mannscript of wh ' . prolably almost if not quite as old as his time. 1 l ared in Egypt. It is one of the most ancient mamscripts now extant.

But the chief and pattern of all the reclunes of Nitria was the great St. Macarins of Mexamdria. whone feast-day-a diy which he never observed himself-is still kept I the Latins on the da and by the Gueeks on the i h of Jamary. This famoun saint died A. 1 . 2:94, after sixty vears of austerities in varions deserts ; he first retired into the Thebaid in the year 395, and about the year :37:3 established himselt in a solitary cell on the horders of the Natron Lakes. Nmmerous anchorites followed his example, all living separately, but meeting together on Sundays for mblic prayer. Self-denial and abstinence were their great occupations: and it is related that a traveller having given St. Macarius a bunch of grapes, he sent it to another brother, who sent it to a third, and at last the grapes, having passed through the liand of scine hundreds of hermits, came back to St. Macarims. who rejoiced at such a proof of ahstinence of his brethren, but refused

## ORDEROF MONKS FOUNDEDBYMACARIUS 12:

to eat of it himself. 'This same saint having a: shghtlessly killed a gnat which was hiting him, he was so muhapy at what he had done, that to make amends for his inadven ney, and to increster his mortafications. he retirent to the marshes of siede. where there were flies whone powreffle stiugs were sufficient to pierce the hide of a wild hoar : lape he rmained six months. till hin body was so much disfigured that hishrethren on his retum only knew him lig the semed of his voice. Ife was the fommere of the monastie order which, as well as the monastery still existine on the sito of his cell. was called after his name. By theid rigid rule the monks are bound to fast the whole year. exce pting on Sundays amd during the period between Easter and Whitsmo. tide: they were not to speak to a stranger without Ifave. During Lent St. Macarius fasted all day, aud sometimes ato nothing for two or thre days together ; on Sundays, homever. he indulged in a raw cabhageloaf, and in short. set such an rexamplo of abstinence and self-restraint to the mmmerous inchorites of the desert, that the fane of his ansteritien gamed him many admires. Throughout the middle ages his name is mentioned with veneration in all the eollec. tions of the lives of the saints: he is represented pointing out the vanities of life in the great fresco of the Trinmph of Death, hy Andrea Orcagua, in the Cimpo Sinnto at Pisa, In his life in Caxton's 'Golden Lagende. and in 'The Lives of the Fathers.' by Wynkynde Worde. a detailed account will be fomm of a most interesting conversation which Macarius had with the devil, touching divers matters. Several of his miracles are also put into modern English. in Lord Lindsay's book of Christian art. I have a MS. of the Cospels in Coptic, written by the hand of one Zapita Leporos. under the rule of the great Macarius, in the monastery of Laura, about the year 390 , and which may have been used hy the Saint himsolf.

After the time of Macarius the number of ascetic

## 124 RUINEI STATE OF THE MONAS'TERIES

monks increased to a smrpriving amomint. Rufinus, who visited them in the year $37: 3$, mentions fifly of their convents; Palladins, who was there in the year 3s57, reckons the devoters at five thonsand. St. Jerome also visited them, and their mmber seems to have heen kept "p withont mush diminntion for several conturies. ${ }^{1}$ Alter the eonquest of E gypt by the Arabiams. and ahout the year $\vdots$ (ia, at Mohammedan anthor. Abonl Farajo of Ilispahan, wrote a book of prems, wathed the - Book of Convento. which is in prise of the hal hits and religions devotion of the Christian monks. The dilapidated mona-tery of St. Manarian was repained and fortitied by Saminns. Patriar of of Aexandria, at which good work he laboured with his awn hathds: this mmst have been abont the year S50, an he died in s81. In more recent times the multitude of ancetics sradnally decreased, and but few travellems have extended their researches to their arid hambo. It present only four monasteries reman entire, although the ruinn of many others may still be traced in the desert tracks on the west side of the line of the Natron Lakes, and the valley of the waterless river. Which, at some very remote period, is supposed to have formed the bed of one of the branches of the Nile.

At the village of Terrani 1 was most hospitably received by an Italian gentlenan, who was superintending the export of the natron. Sifere I procured camels ; 1 had brought a tent with me; and the next day we set oil across the plain, with the Arabs to whom the camels belonged, and who, having benn employed in the transport of the natron, were able to show us the way, which it would have hen very diflicult to trace without their help. The memory of the devils and evil spiri who, according to mumerous legends, used formerly of haunt this desert, seemed still to awaken the fears of these Arab guides. During the tirst days

[^9] that their minds were fall of super-tituns fancies.

It is said that tailom somotimm stand up to rest themselvos. and on that principht I hard descended from my hage manaly camel. what hat neve hefore bren used for ridinter and whon swinging paces were bry irksome, ant wis roting my self ly walking in his shade, when sering -omething rin up to a large stone which hay in the way. I moved it to soe what it was. I fomm at liame six or right inches longe, of
 reptile by the mipe of the neek, which mate him open his ngly momth in comions way, and he wriggled about so munh that I conld hardly hold him. Indging that ${ }^{10}$ might be femomon-, I looked about for some afe foure to put him, anmi beye fill upon the latere glass lantern which wats in the wat : that. I thousht, was ju-t the thine wemy lizard, so 1 put him into the lantorn, whifh homg a! the side of the haggage emmel intending to examine him at my leisure in the ereming. When the - un was about to set the thot was pitcherl, and a fanous tire lit for the rook. It was in a harr, open place, without a hill, stock, or stone insight in any direction all arond. The camels were tethered together, weal the haggage, which was piled in a heap to the windwarl of the tire ; and as it Was getting dark, one of the Arabo took the lantern to the tire to light it. He erot a blazing stick for this purbise, and hold up the lantern close to his face to undu the ha-p. which he had wo sooner accomplished than ont fraped the lizand upon his shoulder and immediately made his escape. The Arab. at this unexperted attack, gave a fearful yell, and dashing the lantern to pieces on the grommd, screamed out that the devil hat jumped upon him and had disappeared in the dathees and that bo wore ontan he was waiting to wary us all ofit. The other Amas were seriously alamed. and for a long while paid no attention to my

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explanation about the lizard, which was the cause of all the disturbance. The worst of the affair was that the lantern being broken to bits, we conld have no light; for the wind blew the candles out, notwithstanding our most ingenious efforts to shelter them. The Arabs were restless all night, and before sumrise we were again under way, and in the course of the day arrived at the convent of Baramous. This monastery consisted of a high stone wall, surrounding a square enclosure, of abont an acre in extent. A large square tower commanded the narrow entrance, which was closed hy a low and narrow iron door. Within there was a good-sized chureh in tolerable preservation, standing nearly in the centre of the enclosure, which contained nothing else but some ruined buildings, and a few large fig-trees growing ont of the disjointed walls. Two or three poor-looking monks still tenanted the ruins of the albey. They had hardly anything to offer us, and were glad to partake of some of the rice and other eatalles which we had bronght with us. I wandered about among the ruins with the half-starved monks following me. We weut into the synare tower. where, in a large vaulted room with open uaglazed windows, were forty or fifty Coptic mannscripts on cotton paper, lying on the floor, to which several of them adhered firmly, not having been moved for many years. I only found one leaf on vellum, which I brouglit awiy. The other manuseripts appeared to be all liturgies; most of them smelling of incense when I opened them, and well smeared with dirt and wax from the candles which had heen held over them during the reading of the service.

I took possession of a half-ruined cell, where my carpets were spread, and where I went to sleep early in the evening : but I had hardly clused my eyes before I was so briskly attacked by a multitude of ravenons fleas, that 1 jumped up and ram ont into the court $t_{0}$ shake myself and get rid if I could of my tormentors.

The poor monlr hearing my exclamations, crept out of their holes and recommended me to go into the church, which they said would be safe from the attacks of the enemy. I accordingly took a carpet which I lad well shaken and beaten, and lay down on the marble floor of the church, where I presently went to sleep. Again I was awakened by the wicked fleas, who, undeterred by the sanctity of my asylum, renewed their attack in coantless legions. The slaps I gave myself were all in vain ; for, although I slew them by dozens in my rage, others came on in their place. There was no withstanding them, and, fairly vanquished, I was forced to abandon my position, and walk about and look at the moon till the sun rose, when my villanous tormentors slunk away and allowed me a short snatch of the repose which they had prevented my enjoying all night.

There were several chrious lamps in this chureh formed of ancient glass, like those in the mosque of Sultan Hassan at Cairo, which are said to be of the same date as the mosque, and to be of Syrian manufacture. These, which were in the shape of large open vases, were ornamented with pious sentences in Arabic characters, in blue on a white ground. ${ }^{1}$ 'They were very landsome, and, except one of the same kind, which is now in England, in the possession of Mr. Magniac, I never saw any like them. They are probably some of the most ancient specimens of orlumental glass existing, excepting, $\mathfrak{c}^{f}$ course, the vases and lachrymatories of the classic times.

Quitting the monastery of Baramous, we went to that of Souriani, where we left our baggage and tent, and proceeded to visit the monasteries of Amba Bischoi and Abou Magar, or St. Macarius, both of

[^10]which were in very poor condition. These monasteries are so much alike in their plan and appearance, that the description of one is the description of all. I saw none but the church books in either of them, and at the time of my visit they were apparently inhabited only by three or four monks. who conducted the services of their respective churches.

On this journey we passed many ruins and heaps of stones nearly level with the ground, the remains of some of the fifty monasteries which once flourished in the wilderness of Scete.

In the evening I returned to Souriani, where I was hospitahly received by the abbot and fourteen or fifteen Coptic monks. They provided me with an agreeable room looking into the garden within the walls. My servants w ${ }^{-}$:e lodged in some other small cells or rooms near mine, which happily not being tenanted by fleas or any other wild beasts of prey, was exceedingly comfortable when my bright-coloured carpets and cushions were spread upon the fioor ; and, after the adventures of the two former nights. I rested in great comfort and peace.

In the morning I went to see the church and all the other wonders of the place, and on making inquiries about the library, was conducted hy the old abbot, who was blind, and was constantly accompanied by another monk, into a small npper room in the great square tower, where we found several Coptic manuscripts. Most of these were lying on the floor, but some were placed in niches in the stone wall. They were all on paper, except three or four. One of these was a superb manuscript of the Gospels, with commentaries by the early fathers of the church; two others were doing duty as coverings to a couple of large open pots or jars, which had contained preserves, long since evaporated. I was allowed to purchose these vellum manuseripts, as they were considered to be useless by the monts, principally. I believe, because there were no more
preserves in the jars. On the floor I found a fine Coptic and Arabic dictionary. I was aware of the existence of this volume, with which they refused to part. I placed it in one of the niches in the wall; and some years afterwards it was purchased for me by a friend, who sent it to England after it had been copied at Cairo. They sold me two imperfect dictionaries. which I discovered loaded with dust upon the gromnd. Besides these, I did not see any other hooks but those of the liturgies for varions holy days. These were large folios on cotton paper, most of them of considerable antiquity, and well begrimed with dirt.

The ohd blind abbot had solemuly declared that there were no other books in the monastery besides those which I had seen : but I had been told by a French geutleman at Cairo that there were many ancient mamuscripts in the mo.ks' oil-cellar ; and it was in pursnit of these and the Coptic dictionary that I had undertaken the journey to the Natron Lakes. The ahbot positively denicd the existence of these books, and we retired from the library to my room with the Coptic mamscripts, which they had ceded to me withont difficulty, and which, according to the dates contained in them, and from their general appearance, may claim to be considered among the oldest manuscripts in existence, more ancient certainly than many of the Syriac manuscripts which I am about to describe.

The abbot, his companion, and myself sat down together. I produced a bottle of rosoglio from my stores, to which I knew that all Oriental monks were partial ; for though they do not, I believe, drink wine. because an excess in its indnlgence is forbidden by Scripture, yet ardent spirits not having been invented in those times, there is nothing said about them in the Bible; and at Mount Sinai and all the other spots of sacred pilgrinage the munks comfort themselves with a litite glass or rather a small coffee-cup of arrack or raw
spirits when nothing better of its kind is to be procured. Next to the golden key, which masters so many locks, there is no bettor opener of the heart than a sufficiency of strong drink- not too much, but exactly the proper quantity judiciously exhibited (to use a chemical term in the lime of Al Cheme, where alchemy and chemistry first hat their urigin). I lave always found it to ha invincible; and now we sat sipping our cups of the sweet pink rosorgho. and firing little compliments at each other, and talking pleasantly over our hottle till some time passed away, and the face of the blind abbot waxed bland and contiding; and he had that expression on his countenance which men wear when they are pleased with themselves and bear goodwill towards mankind in general. I had by the by a great advantage over the good ablot, as I could see the workings of his features and he conld not see mine. or note my agerness about the oil-cellar: on the subject of which I again gradually entered. "There is no oil there,' said he. 'I am curious to see the architecture of soancient a room,'said I: 'for I have heard that yours is a fimmons oil-cellar.' 'It is a famous cellar," said the other monk. "Take another cup of rosoglio,'said I. 'Ah!' replied he. I remember the days when it ovrflowed with oil, and then there were I do not know how many Inethren here with us. But now we are few and poor ; bad times are come over us: we are not what we used to be.' - I shonld like to see it very much,' said I ; ' 1 have heard so much about it even at Cairo. Let us go and see it ; and when we come back we will have another bottle; and I will give you a few more which 1 have hrought with me for your private use.
'lhis last argument prevailed. We returned to the great tower. and ascended the steri) flight of steps which led to its dow of entrance. We then dessended a narrow staircase to the oil-cellar, a handsome valulted r. $\quad \mathrm{m}$, where we found a :ange of immense vases which

## THE ABBOT'S SUPPOSED TREASURE 1:1

formerly contained the oil, but which now on being struck returned a mournful hollow sound. There was nothing else to be seen: there were no looks here: but taking the candle from the hands of one of the brethren (for they had all wandered in after us, having nothing else to do). I discovered a narrow low door, and, pushing it open, entered into a small closet vaulted with stone which was filled to the depth of two feet or more with the loose leaves of the Syriac manuscripts which now form one of the chief treasures of the British Museum. Here I remained for some time turning over the leaves and digging into the mass of loose vellum pages; by which exertions I raised such a cloud of fine pumgent dust that the monks relieved each othe: in holding our only candle at the door, while the dust made us suecze incessantly as we turned over the scattered leaves of rellum. I had extracted four books, the only ones I could find which seemed to be tolerably perfect, when two monks who were struggling in the corner pulled out a great big manuscript of a brown and musty appearance and of prodigious weight, which was tied together with a cord. Here is a box, ex. clamed the two monks, who were nearly choked with the dust ; 'we have found a box, and a heavy one too!' - A box: shouted the blind abbot, who was standing in the outer clarkness of the oilecellir - $\Lambda$ box ! Where is it? Bring it out! bring out the box! Heaven be praised! We have found a treasure! Lift up the box: Pull out the box! A box! A box! Sandouk! Sandouk!' shouted all the monks in various tones of voice. 'Now then let us see the hox ! bring it out to the light!' they cried. 'What can there be in it?' and they all came to help and carcied it away up the stairs, the blind abbot following them to the outer door, leaving me to retrace my steps as I could with the volumes which 1 had dug out of their literary gruve

## ('H.JPTER VIII

View from the Convent Wall-Appearane of the Ineat - Its (irambend and Frexdom-Its contrast tothe Convent (ianden - Beauty and Luxurianerof Eastern Vemetation-licturespue Gromp of the Monks and their Visitors-The Jhyssinian Monk-Their Apparamo-Th-ir anstor" mone of LifuThe Ahyssinian College-Deacription of the Libray-The mode of Writing in Ahyssinia-Immense Labour required t. Write an Ahessinian Bow- Paintings amd Illuminations -Disappointment of the dhot at finding the supposed 'Preanme-box only an old Book-Furchase of' the MSS. and Boos-The mont predions left lwhint-Sinee acquired for the Britinh Mnseum.

On leaving the dark recesses of the tower I pansed at the narrow door by which we had entered, hoth to accustom my eyes to the glare of the daylight, and to look at the scene below me. I stood on the top of a steep flight of stone steps, by which the door of the tower was approached froin the conrt of the monastery: the steps ram up the inside of the outer wall, which was of sufficient thickness to allow of a narrow terrace within the parapet ; from this point I could look over the wall on the left hand mon the desert, whose dusty plains stretched out as far as I could see, in hot and dreary loneliness to the horizon. To those who are not familiar with the aspect of such a region as this, it may be well to explain that a desert such as that which now surrounded me resembles more than anything else a dusty turnpike-road in England on a hot summer*s day, extended interminably, both as to length amd ineatitio. A country willuiv runded hills, the sarfaio of which is composed entirely of gravel, dust, ind stones, will give a good idea of the general aspect of a
desprt. Yet although parched and dreary in the extreme from their vastursis and openness, there is something grand and sublime in the silence and loneliness of these burning plains; and the wandering tribes of Bedouins who inhabit them are seldom content to remain long in the narrow inclosed contines of cultivated land. There is always a fiesh breezo in the desert, exerpt when the terrible hot wind blows: and the air is more elastic and pure than where vegetation produces exhalations which in all hot climates are more or less heavy and deleterious. The air of the desert is always healthy, and no race of men enjoy a greater exemption from weakness, sickness, and disease than the children of the desert, who pass their lives in wandering to and fro in search of the scanty herbage on which their flocks are fed, far from the cares and troubles of busy cities. and free from the oppression which grinds down the half-starved cultivators of the fertile soil of Egypt.

Whilst from my elevated position I looked out on my left upon the mighty desert, on my right how different was the seene! There below my fret lay the convent waden in all the fresh haxuriance of tropical vegetation. T'ufts upon tufts of waving pralms overshadowed the immense succulent leaves of the banana, which in their turn ruse out of thickets of the pomegranate rich with ifshright green leaves and its blossoms of that beantiful and vivid red which is excelled by few even of the most hrilliant flowers of the East. These were contrasted with the deep dark green of the caroub or locust-tree; and the yellow apples of the lotus vied with the elusters of green limes with their sweet white thowers which luxuriated in a climate too hot and sultry for the golden fruit of the orange, which is not to be met with in the valley of the Nile. Flowers aml fair lanches exhaling rich perfme and bearing freshmess in their very aspect becamo atore beanlifui fom the in contrant to the dreary arid plains outside the convent walls. and this great difference was owing solely to

## 134 GROUP OF MONKS AND VISITORS

there being a well of water in this spot, from which a horse or mule was constantly employed to draw the fertilising streams which nourished the teeming vegetation of this monastic garden.

I stood gazing and momazing at these contrasted scenes for some time ; but at length when I turned my eyes upon my companions and myself, it struck me that we also were somewhat remarkable in our way. Eirst there was the old hlind grey-bearded ahot, leaning on his staff. surrounded with three or four dark-robed Coptic monks, holding in their hands the lighted candles with which we had explored the secret recesses of the oil-cellar ; there was I. dressed in the long robes of a merchant of the East, with a small book in the breast of my grown and a big one under each arm ; and there were my servants armed to the teetlo and laden with old books; and one and all we were so covered with dirt and wax from top to toe, that we looked more as if we had heen up the chimmey than like quiet people engaged in literary researches. One of the monks was leming in a brown study upon the ponderous and gigantic volmme in its primaeval binding, in the interior of which the blind abbot had hoped to find a treasure. Perched upon the battlements of this remote monastery we formed as picturesque a group as one might wish to see; though perhaps the begrimed state of onr flowing robes as well an of onr hands and faces would render a somewhat remote point of view more agreeable to the artist than a closer inspection.

While we had been standing on the top of the steps, I had heard from time to time some incomprehensible somnts which seemed to arise from among the green liranches of the palms and fig-trees in a corner of the grarden at our fert. 'What,' said I to a bearded Copt, who was seated on the stens, ' is that strange howling noise which I hear among the trees? I have heard it several times when the rustling of the wind among the branches has died away for a moment. It sounds
something like a chant, or a dismal moming song; only it is different in its cadence from anythine that I have heard before. "That noise, replied the monk, - is the somal of the servier of the chareh which is being chanted by the $A$ bysinian monk*. Come down the steps. and I will show yon their chapel and their library: The monastery which they frequented in this desert has fallen to decay; and they now live here. their numbers being recruited uccasionally by pilgrims on their way from Abyssinia to Jerusalem, some of Whom pass by each year ; not many now, to be sure ; but still fewer return to the ir own land.'

Giving up my precions manuserpts to the guardian--hip of my servants, and desiring them to pht them down carefnlly in my cell, I accompanied my Coptic friend into the garden, and turning round some bushes, we immediately encomntered one of the Abyssinian monks walking with a book in his hand mader the shade of the trees. Presently we saw three or fonr more; and rery remarkable-looking persons they were. These holy brethren were as back as crows; tall, thin, ancetic-looking men, of a most original aspect and costume. I have seen the natives of many strange nations, both before and since, hut I do not know that I ever met with so singular a set of men, so completely the types of mother age and of a state of things the opposite to European, as these Abyssinian eremites. They were hack, as I have already said, which is not the usual complexion of the natives of Habesh; and they were all clothed in tunics of wash-leather. made, they told me. of gazelle-skins. This gament came down to their knees.and was contined round theirwaint with a leathern girdle. Over their shoulders they had a strap supporting a case like a cartridge-box, of thick brown leather, contaming a manuscript book; and above this they wore a harge shapeless cloak or toga, of the same light yellow wableathor as the tumic; I do not think that they wore anything on the head, but this I do not distinctly

## ABYSSINIAN COLLEGE

remomber. Their legs were hare, and they had no other clothing, if I may excopt a profinse smearing of grease ; for they had anointed themselves in the most lavish manner, not with the oil of glalness. but with that of castor, which however had by no moms the effect of giving them a cheerful combenance; for althougle they looked exceedingly slippery and ineasy. they semmed to be an anstree and dismal set of fanaties: trine disciples of the great Macarius, the fommer of these sechuded monasteries, and excellently calcolated to figure in that grim choms of his invention, or at last which is called after his name, La Danse Macabre, known to us by the applation of the Dance of Death. They scemed to he men who fasted much and feasted little ; great observers were they of rigils, of penance, of pilgrimages, and midnight masses: eaters of bitter herbs for conscience wake. It was such men as these who lived on the tops of columns, and took up their abodes in tombs, and thought it was a sign of holiness to look like a wild beast-that it was wicked to be clean, and superfluous to be usefinl in this world : and who did evil to themselves that good might comp. Poor fellows! they meant well. and knew no better; and what more can be said for the enteavoms of the best of men?

Accompanied by a still increaning number of these wild priests we traversed the shady garden, and came. to a building with a flat roof, which stood in the southeast comer of the enclosure and cluse to the outer wall. This was the college or consistory of the Alyssinian monks, and the accompanying sketch made upon the spet will perhaps explain the appearance of this room better than any written description. The romed thing upon the floor is a table upon which the dishes of their frogal meal were set; by the side of this low table we sat upon the ground on the kin of somt: great wiid beast, which did duty as a capet. This yom was also their library, and on my remarking the number at

ber , which I saw aromul the 'he? sermed fomel of theif conllection, antul told me that the mere mot many sheh hbraries as this in their combtry. There were perhaps meatly fifty volmase ; and . the thm literature of Nhysinia dow mot inclathe mom than domble tlat mumber of work-, I romld eat ls matime

 state of the , utsy fiom whirl they amme

Ther din ation if the maneript 1 it - lat 11

 the somer strife. The romen wat abont "fent ais feet longe twenti wite at whom high the ioul was
 were laid. which -wortol the mas- or with and plaster of which th ara ronf atome the
 the windows, at :1 good 1 ight on: heremmed. reme

 garden, and its lork whels wherl alog. wats of that peculiar con- mortion wirl has heen naw in Foypt from time immo orial. I wonlen helf
 height of the top of the demi antl on thi- - . it or sundry platters. hott mat and whes for it community. Undemeat thashell varion. pegs projected from the a il.: ther wow foot and a half long, and on if om han manuseripts, of which this ch ious libam?" composed.
 -ometimen in red loather .6.t … etim wood.n boards, whach are veracion aboratey rel in
 case tied up with leather th. is: Hhis c:an sacheri a strap for the consenieh if ying to bo

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\text { II } \rightarrow \text { IAN WRY } x:
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 more if $\mid f$.. $\mid$ oo l a wee small : "ir usual size wat that it at ray thick quarto. The appearance of 1. ion M ip in this style, together with the I ran animus long staves, such as the monks of all If. in mental charkha- lean bon at the time of 1 vel $\quad \|$ and less a library 11 an a barack or
 ar and or against the wall.
ho . Ale) otic
(.).111)
this church militant could read wa books, which more than 1 Whose monist they were re, with whom a poke, were th much melightene as to d : : perfume of their lath 1 . oily bodies, is. however. rather fou ny olfactory nerves, after making - ketch of their library I was nad to escape Hon air of the beautiful san where I .a at ed in the shade of the pah I the pome21: Mo. The strange cost mes all ha $k$ monks, and the cm appearance rangement "hasty, the month round- in singing (s) one, amd the clash of their is in the convent of the Natron Lakes. I : scene I believe few E Hopeans have witnessed.
fha labour required to write an Abyssinia book is flense, and sometimes many years are consumed in We preparation of a single volume. They are almost all written upon skins the only one not written upon H hm that I have m. : with is in my own pasmesion ; - on chita bombycina. The ink which they use is moored of sum. lampblack, and water. It is jet What mai keeps its colour for ever: indeed in this b-pect ail Oriental minho ate infinitely superior to ours. and they have the additional advantage of tot being corrosive or injurious either to the pen or paper. Their

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pen is the read commonly uned in the East, only the nib is made sharper than that which is repuired to write the Arabic character. The ink-horn is usually the small end of a cow's horn, which is stnck into the ground at the feet of the seribe. In the most ancient Greek frescoes and illuminations this kind of ink-horn is the one generally represented, and it seems to have been usnally inserted in a hole in the writing-desk: no writing-desk, however, is in nse among the children of Hahesh. Seated upon the ground, the square piece of thick greasy vellum is held upon the knee or on the palm of the left hand.

The Aby-inian alphabet consists of is times $\geq 6$ letters-- 08 characters in all, and these are each written distinetly and separately like the letters of an European printed book. They have no cursive writing ; each letter is therefore painted, as it were with the reed pen, and as the scribe finishes each he usmally makes a horrible face and gives a trimmphant flomrish with his pen. Thus he goes on letter by letter, and before he gets to the end of the first line he is probally in a perspiration from his nervous aprehension of the importance of his undertaking. One page is a good day's work, and when he has done it he qenemally, if he is not too stiff. follown the cuntom of all little Arab) hoys, and swings his head or his body from side to side, keeping time to a sort of nasal recitative. without the help of which it would seem that few can read even a chapter of the Koran, althongh they may know it by heart.

Some of theme manuscripts are adorned with the fuaintest and erimmest ilhminations conceivable. The colons: are composed of varion- ochres. In general the ontlines of the firmes are drawn first with the pen. The paint-brush is made by chewing the end if a reed till it is rednced to filamento and the $\cdot$ n nibbling it moto a proper form: the paint-bru-hes of the ancient Egyptians were made in the same way, and excellent

## PAINTINGS AND ITLUMINATIONS

brooms for common purposes are made at Cairo by beating the thick end of a palm-branch till the fibres are separated from the pith, the part ahove, which is not beaten, becoming the handle of the broom. The Abyssinian having nibbled and cherved his reed till he thinks it will do. mroceeds to fill up the spaces hetween the inked outlines with his colours. The Blessed Virgin is usually dressed in lhue: the complexion of the figures is a brownish red, and those in my possession have a curions cast of the eyes, which gives them a very cumning look. St. Tohn, in a MS. which I have now before me, is represented with woolly hair, and has two marks or gashes on each side of his face, in aceordance with the $\Lambda$ byssinian or Galla custom of cutting through the skin of the face, breast, and arms, so as to leave an indelible mark. This is done in youth, and is said to preserve the patient from severial diseases. The colours are mixed up with the yolk of an egg. and the mmmerons mistakes and slips of the brush are correctet by a wipe from a wet finger or thumb), which is generally kept realy in the artist's mouth during the operation; and it is lucky if he does not give it a bite in the agony of composition, when with an unstealy hand the eye of some famous saint is smeared all over the nose by an unfortunate swerve of the niblled reed.

It is not often, however, that the arts of drawing and painting are thus ruthlessly mangled on the pages of their books, and, notwithstanding the disadvantages under which the writers labour, some of these manuscripts are beantifnlly written, and are worthy of heing compared with tho best specimens of calligraphy in any language. I have a MS. containing the book of Enoch, and several books of the Old Testament, which is remarkable for the perfection of its writing, the straightuess of the lines. and the equal size and form of the chamaters throughont: probably many years were required to finish it. The binding is of wooden

## 142 PURCIIASE OF MSS. AND BOOKS

boards, not sawn or planed, but chopped apparently out of a tree, or a block of harl wood, a task of patience and difficulty which gives evidence of the enthusiasm and good will which have been displayed in the production of a work, in toiling upon which the pious man, in the simplicity of his leart. dombtless considered that he was labouring for the honour of the church, ad majorem Dei gloriam. It was this feeling which in the middle ages produced all thove glorious works of art which are the admiation of modern times. and its total absence now is ifrply to be deplored in our own country.

Having satiated my curiosity as to the dbyssinian monks and their curious library. I returned to my own room, where I was presently joined by the abbot and his companion, who came for the promised bottle of rosoglio, which they now required the more to keep up their spirits on finding that the box of treasure was only a large old book. They murmured and talked to themselves between the cups of rosicglio, and so great was their disappoint ment that it wan some time before they recovered the equilibrium of their minds. - You fonnd no treasmie, I remaked, but I am a lover of old books; let me lave the hig one which you thought was a box nad the others which I have brought ont with me. and I will give you a certain number of piastres in exchange. By this arangement we shall be both of us contented, for the money will he nspful to you, and I should be ghad to arry away the books as a memorial of my visit to this interesting spot.'

The Coptic and Syriac manuscripts were stowed away in one side of a great pair of saddle-hags. • Now, said I, 'we will put these in the other side. and you shall take it out and see the Arabs place it on the camel.' Wr conld not by any packing or shifting gret all the books into the bag. and the two monks wonld not let me make another parcel. lest. as I understond. the rest of the brethren shonld discover what it was,
and claim their share of the spoil. In this dreadful dilemma I looked at each of the books, not knowing which to leave behind. but, seeing that the dinarto was the most imperfoct, I abandoned it, and I have now reason to lelieve. on secing the manuscripts of the British Museum, that this was the famous book with the date of A.1. 411, the most precious arquisition to any library that has been made in modern times, with the exception, as I conceive, of some in my own collection. It is, however, a satisfaction to think that this book, which contains sume lost works of Ensehius, lais not henn thown away, but has fallen intu better hands than mine.'

- Fur a mornample arcoment of thi- procious MS., see Appentix.


## THE CONVENT OF THE P('LLEY

## CHAD'TER LN

The Convent of the Pulley-Its inarossible Pusition-biftrult

 Inhalitants-Plan of the Chureh-bowksam MSS.-Aneiont Excavations-Stume-Gua:rits and antient Tombe-Alarm if the Copts-lheir Ideas of a Sketrh-heok.

Tun Coptic monasteries were usually lmilt in desert or inaceessible places, with a view to their defence in troubled times, or in the hope of their escaping the observation of mar, uding parties, who were not likely to take the trouble of eroing much out of their way unless they had assured hones of finding something better worth sacking than a poor convent. The access to Der el Adra, the Convent of the Virgin, more commonly known hy the name of the Convent of the Palley, is very singular. This monastery is situated on the top of the rocks of Gehel el terr. Where a precipice above $\because 00$ feet in height is washed at its base by the waters of the Nile. When I visited this monastrey. on the 19th of February 1 sis , there was a high wind, which rendered the management of my immense boat, above So feet long, somewhat tifficult ; and we were afraid of heing lashed against the rocks it we ventured too near them in our attempt to land at the foot of the precipice. The monks, who were watching our manourres from ahove.all at once dis:ppeared, and presently several of them made their appearance on the shore, issuing in a complete state of nudity from a cave or cleft in the face of the rock. These worthy brethren jumped one
after another into the Nile, and assisted the sailors to secure the boat with ropes and anchors from the force of the wind. They swan like Newfoundland dogs, and, finding that it was impossible for the boat to reach the hand, two of the reverend gentlemen took me on their shoulders, and, wading throngh a shallow part of the river, bronght me safely to the foot of the rock. When we got there I conld not perceive any way to ascend to the monastery, but, following the abbot, I scrambled over the broken rocks to the entrance of the cave. This ras a narrow fissure where the precipice had been split by some convulsion of nature, the opening heing ahout the size of the inside of a capacious chimney. The abbot crept in at a hole at the bottom; he was robed in a long dark blue shirt, the front of which he took up and held in his teeth ; and, telling me to observe where he placed his feet, he began to climb up the cleft with considerable agility. A few preliminary lessons from a chimney-sweep would now have been of the greatest service to me ; but in this branch of art my edncation had been neglected, and it was with no small difficulty that I climbed up after the abhot, whom I saw stridling and sprawling in the attitude of a spread eagle above my head. My slippers soon fell off upon the head of a man under me, whom, on looking down. I found to be the reis or captain of my boat, whose immense turban formed the whole of his costume. At least twenty men were scrambling and puffing underneath him, most of them having their clothes tied in a bundle on their heads, where they had secured them when they swam or waded to the shore. Arms and legs were stretched out in all manner of attitudes, the forms of the more distant climbers being lost in the gloom of a narow caveru up which we were advancing, the procession being led by the unrobed ecclesiastics. Having climbed up about 120 feet, we emerged in a fine perspipation upon a narrow ledge of the rock on the face of the precipice, which had an unpleasant slope

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towards the Nile. It was as slippery as glass ; and I felt glad that I lad lost my shoes, as I had a firmer. footing without them. We turned to the right, and climbing a projection of the rork seven or eight feet high-rather a nervous proereding at such a height to those who were unaccustomed to it-we gained a more level space, from which a short ste p pathway brought us to the top of the precipice, whence I looked down with much self-complacency upon my companion. who was standing on the deck of the vessel.

The convent stands about 200 paces to the north of the place where we ascended. It hat leen originally built of small square stones of Roman workmanship; but, having fallen into decay, it had been repaired with mud and smburnt bricks. Its ground-plan was nearly a square, and its general appearance outside was that of a large pound or a small kitu..en-garden, the walls being about 20 feet high, and each side of the square extending about 200 feret. without any windows or architectural decoration. I entered by a low dooway on the side towards the cliff, and fomed myself in a yard of considerable size full of cocks, hens, women. and children, whowere all cackling and talking together at the top of their shrill voices. A harge yellow-cnloured dog, who was sleeping in the sumshine in the midst of all this din, was awakened by its ceasation as I entered. He greeted my arrival with a growl. upon which he was assailed with a volley of stones and invectives hy the ladies whom he had intended to protect. Every man, woman, and child came out to have a peep at the stranger ; but when my momerous followers, many in habiliments of the very slightest demeription, crowded into the court, the ladies took fright. and there was a general rush into the house. the old women hiding their faces without a moment's delay, but the younger ones taking more time in the adjustment of their veils. When peace was in some measum restored, and the poor dog had been pelted into a hole, the: abloot, who
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The Jomontais. or Sitert lefente ther






4. Hownt (ialsary.+ + +
1i. Slajeel of the Altar of Melohimeder



had now pemitted ins long shirt to resume its usual folds, eonducted me to the church, which was s: edily

5. Altar.
$\therefore$. -pis, apmantly cut out if ther row
6. Two Corinthian columns.
7. Wanden matitionsuf hat-
 high.
$\therefore$ Steps leading up to the sametuary.
(i. Two three-quarter colmimins.
8. Wight columns. ${ }^{1}$
9. Dark room cut out of the rock (there is another worreponding to it under the steps)."
10. Steps leading down into the chureh.
11. Sereen hefore the altar.
filled with $t$ crowd. It was interesting from its great antiquity. having been founded, as they told me, by
${ }^{1}$ The only early $\begin{gathered}\text { durch in which the cohmons are continued }\end{gathered}$ on the end opposite to the altar, where the In way is ustally situated, is the Cathedral of Messina. The effect is very good. and takes of from the baldness usually observable at that end of a hasilica. The early Coptie churches have nu porch or :nat!
2This curions ohd amken oratory bears a resemblance in many luints to the fine chureh of St. Agnese at kome, where

## 14* DESCRIP'TION OF THE CIURCII

a rich lady of the name of Halane, who was the daughter of a certain Kostandi. king of Romm-viz.. the Fimmess Itelena, the mother of the limperor Constantine. 'The cimoch is partly suhtermanan, Iminer huilt in the recesses of an ancient stone-quary ; the otherparts of it are of stone platered ower. The roof is that, and is formed of horizontal lomas of palm-trees, npon which a terrace of earth and reeds is laid. 'The height of tha interior is abont 25 feet. On enteriner the door we lad to descend a flight of narrow steps, which led into a sidn aisle about ten feet wids, and which is divided from the nave by octagon columms of great thickness supporting the walls of a sort of clerestory. 'The columms were surmomed by heavy square plinths almost in the Egyptian style.

As I consider this churel to be interesting from its being half a catacomb, or cave, and one of the earliest Christian huidings which has preserved its originality, I give a plan of it, hy which it will bo seen that it is constructed on the principle of a Jatin basilima as the buildinge of the Eimpress Helena nsually ware: the Byzantine stylo of architecture, the plan of whichpartook of the form of a Greek cross, heing a later insention; for the earliest Christian churches were nof crucitorm, and seldom had transepts, nor were they built with any reference to the points of the compass. ${ }^{1}$
the grommd has been excavated down to the level of the catacomb in whieh the holy martyr's body repeses. 'lhe long straight flight of steps down the the lower ievel are also similar in these two very ancient ehmehen. althoush the chureh of leer el Adra is poor and metn, whilst that of st. Agnese is a supmthelifice. and is famons for bering the first banlicat in which a gatlers in foum orer the side aister. This gallary wats sot apart for the women, ats in the Oriental churchen of \&it. Sophia at 'onstanti nople, and porhap aloo of the Moly sepulehte at deru-atem.
${ }^{1}$ It is murh to be desired that some competent prersm shomld write a small cheap book, with plates or womhents, 'xplaining
 ments, vestures, and litneg were at the the when the elareln of our Lord was formally ontablished by the Emperon Constantine :

The ancient divisions of the church of also more strictly preservent in this editice than it the charehes of the Wert ; the priests or monks staming abow the stepis (maked No. J). the celd) $\begin{aligned} & \text { mant of the satemment }\end{aligned}$ only going behind the sceren (No. 10): He bulk of the congregation stamd. there are un atats hetow the strps (No. $\mathrm{F}^{\prime}$, and the plate for the women is behind the sereen marked No. t. The chureh is rery dimly lighted by amall pertures in the walls of the clerestory, above the colnm: - and the part about the apsis is nearly dark in the moldle of the day, camdes beime always neecssary during the reading of the servier. Than two Corinthian rolumm!s af of brick, phastered; they are not flated. but are of good proportions and appear to be original. The apsis is of regular Grecian or Roman architecture. and is ornamented with six pilasters, and three niches in which are kept the books, cymbals, eandlesticks, and other things it hich are used for the daily service. Here I fonnd twent $y$-three manuscript books, fifteen in Coptir with Arabuc inanclations, for the Coptic language in now matre : ond in few, and eight Arahic manuscripts. The Coptic. . $k$ vere all liturgies: one of them, a folio, was ornament it a large illumination.. intended to represent the i:: wad the infant Saviune ; it is almost the only spectint, "Coptic art that I forsec with in a hook, and its style and execution $\because \quad$. oor, that, perhaps, it is fortunate that they st in se so rare. 'The Arabic hooks, which, as well as the Coptic, were all on cotton paper, unsisted of witracts from the New 'lestame nt and liva : : the saint.

I had been tol: : at there wis in great chest bound with iron, which was kept in a vanlt in this monastery,
for the mumerons w-ll-meaning aththes who lave written on the resteration of our older herches. app ar to me to be comHetely in the dark. (inthie sor Christian architecture-it i- limant Catholic: archatocture : 'a vestures of English ecelesi-
 mantions taken from derman collegate dresses, which have nothing to d.e with religion.
full of ancient books on vellum, and which was not to be opened without the consent of the Patriarch; I could, however, make out nothing of this story, but it does not follow that this chest of ancient manuscripts does not exist ; for, surrounded as I was by erowds of gaping Copts and Arabs, I conld not expect the abbot to be very communicative ; and they have, from long oppression, acquired such a habit of denying the fact of their having anything in their possession, that, perhaps, there may still be treasures here which some future traveller may discover.

While I was turning over the books. the contents of which I wats able to decipher. from the similarity of the Coptic to the Greck alphabet, the people were very much astonished at my erndition. which appeared to them ahmost minacnlons. They whispered to each other, and some satid I must be a foreign Copt, who had retmrned to the land of his fathers. They asked my servant all manner of guestions; bit whea he told them that he did not believe I knew a word of Coptic, their astonishment was increased to fear. I must be a magiciam, they said. and some kept a sharp lookout for the duor, to which there was an immediate rish when I turned romad. The whole assembly were puzaled. for in their simplicity they were not aware that people sometimes pore over hooks, ind read them too. withont understanding them, in other languages besides Coptic.

We emerged from the subterranem church. which. heing hatf sank in the earth and smrounded by batdings, had nothing remarkable in its axterior architecture and ascended to the terace on the roof of the convent, whence we had a riew of mmerous ancient stone-guaries in the desert to the east. 'They appeared to be of immense extent; the eonvent itself and two adjoining burial-gromds were all ensconced in the ancient limestone excavations.

I am inchined to think, that although all travellers in Egypt pass abon the river below this convent. few
have visited its interior. It is now more a village than a monastery. properly speaking, as it is inhabited hy numerous Coptic families who are not connected with the monk-. These poor people were so surprised at my appearance. anf watched all my actions with such intense curiosity, that I imagine they had scarcely ever seen at stranger betore. They crowded every place where 1 was likely to pass, staring and gaping, and chattering to each other. Being much pressed with the throng in the comrtyard. I made a sudden spring twwarla one of the little eirls who was foremost in the crowal. nttering a shont at the same time as if 1 was groing to seize her as she stood gazing open-mouthed at me. She ervamed aral tmabled down with fright, amd the whole multitude of women and chidren seampund off as fast as their lees could carry them. Some fell dwon, others tmmbled wer them, miking inn indescribalite confusion; hat being reassured by the lamher of my party, they ooon stopped and began langhing and talking with greater energy than hefore. At length I took refuge in the room of the superior, Who gave me some colfee with spices in it; and soon afterwards I took leave of this singular commmity.

We walked to some quarios about two miles off to the north-east, which well repait our visit. The rocks were cut into the most extraordinary forms. There were several grottos, am? also an ancient tomb with hiowoglyhies seuptured on the rock. Among these I saw the names of Rameses Il. and some other kings. Near this tomb is a large tallet on which is a has-relief of a king making an offering to a deity with the head of a crocotile, whose name. acomding to Wilkinson, Wats Savak. he wats womphippent at Ombos and The hes, hat was held in such small respect at Dendera that the inhabitants of that place made sar upon the men of (ombsis, and ate one of their primmens, in emalation mohably of the god he wor-hipped. Indeed, they appear to have cousidered the inhabitants of that eity

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to have been a sort of vermin which it was incumbent upon ail sensible Egyptims to destroy whenever they had an opportunity.

In one pace among the quaries a large rock has been left standing by itself, with two apertures, like doorways, chit through it, giving it the resemblance of a propylon or the front of a louse. It is not more than ten feet thick, although it is eighty or ninety feet long, and fifty high. Near it a luge slab projects horizontally from the precipice, supported at its outer edge by a single column. Some of the Cupts. whose curiosity appeared to be insatiable, har followed us to these quarries, for the mere pleasure of staring at us. One of them, observing me making a sketch, came and peeped over my shonlder. 'This Frank,' said he to his frionds, ' has got a book that eats all these stones, and our monastery besides.' 'Alı!' said the other, - I suppose there are no stones in his comntry, so he wants to take some of on's aw:y to show his countrymen what fine things we have here in Egypt ; there is no place like Lgypt, after all. Mashallah!

## RUINED MONASTERY AT THEBES

## (HAPTER X

Ruincel Munastery in the Necropolis of 'Thehes- Mr. Hay's Tomb:-The Coptie Carpenter-His Acunirements and Trouble--He agrees to show the Inss. helonginer the the ruined Monasterg. which are under his chargt-Night Visit tw the 'lomb in which they are eonecaled-lerils of the Way-bescription of the 'lomb-Probably in former times a Christian Chureh-Examination of the Coptic MSS.Alaming Interruption-Humied Flight from the Evil Spirit-Fortunate Escape-Aprearance of the Fvil Spirit -Ohservations on (ihost Stories-The Legend of thr Old Womin of berkeley comidered.

Ox a rocky hill. perforated on all sides by the violated spphateres of the ancient Egyptians, in the great Necropolis of Thebes, not fia from the ruins of the palace amd temple of Merlinet Jabou, stand the crumbling Walls of an old Coptic monastery, which I was told hand bee inhabited, almost within the memory of manh. lya amall community of Christian monks. I was livine at this period in il tomb. which was excavated in He side of the precipice. alrove Sheikh Shad al fiournoo. It hand been rendered habitable by some sligh alterations, and a little ginden was made on the lariace in fiont of it, whonce the view wits very rematkiahl. The whole of the vast ruist of 'Thebes Werretlul hed ont hathe it ; whilst, beyond the mighty Niln, Hm luge pillars of laxom amb Cinnac loomed lark and me terionsinthedistance. Which was hounded ly the and I tin of the Irabian momatains. the outB:ne: of their $+\quad$ I tops showing clear and hand arginst Hhe rlanlless shy. 'This habitation was hatnow by the
name of 'Mr. Hay's tomb,' The memory of this gentleman is held in the highest honour and reverence by the villagers of the surromnding districts, who look back to the time of his ressilence among them as the only satisfactory period of their miserable existerec.

One of the numerous admirers of Mr. Hay, among the poorer inhabitants of the neighbourhood. was a Coptic eapenter, a man of no small natural genius and talent, who in any other country would have risen above the sphore of his comrades if any opportunity of dis. tingnishing himself had offered. He conld read and write Coptic and Arabic; he had some lnowledge of astronomy, :mul some said of margic also: and he was a very tolerable carpenter, although the only tools which he was able to procne were of the roughest sort. In all these accomplishments le was entirely self-taught; while his poverty wats surh that his costume consisted of mothing lout a short shint. or tuate. made of a homespun fabrie of soat's hair, wrool. and a common folt whull-eap, with some rags twisted rombl it for a turban. With higher acquirements than the governor of the district, the poor Copt was hardly able to whain hreal to eat ; and indeed it was only from the eircumstance of his heing a Caristian that he and the other males of his family were not swept away in the conscription which has depopulated Eigypt midu the late grovernment more than ali the fillage and massacres and intermal feudsof the followers of the Mamoluhe Beys.

On those numerous oceasions when the capenter had nothing else to do. he nsed to come and talk to mo: and cmdeavour to count up. upon his finerer, how often her had "rut stick:" that is, had bean haten by one 'lurkish ofticer on another for his inatsility to pay the tas to the Patha, the tooth-money to some kawass, the fored contribution to the Nazir. ar some other expected or mandmeterl all ipon his rmpty pocketall aplembite to his dreas. by the by, which he did
not possess; for having nothing in the world to put in it. a pocket was clearly of no use to him. The canjenter related to me the history of the ruined Coptic monastery; and I found that its library was still in existence. It was carefully concealed from the Mohammedans, as a sacced treasure; and my friend the carpenter was the guardian of the volumes belonging to his fallen church. Aftor some persuasion he agreed, in consideration of my heing a Christian, to let me see them: but he said I must go to the place where they were eoncealed at night. in order that no one might forlow our steps ; and he further stipulated that none of the Mohammedan servants should accompany us. but that I shouhd go alone with him. I agreed to all this; and on the appointed night I sallied forth with the carpenter after dark. There were not many stars visible ; and wo had only just light enough to see our way across the plain of Thebes, or rather among the low hills and narrow valleys above the plain, which ane so entirely honeycombed with ancient tombs and mummy-pits that they resemble a rabbit-waren on a large scale. Skulls and bones were strewed on oun path : and often at the mouths of tombs the night wind would raise up fragments of the bandages which the sacrilegions hand of the Frankish spoilers of the dead had torn from the hodies of the Egyptian mummies in search of the scarabaei. amulets, and ornaments which are found upon the breasts of the deceased subject'. the I'haraohs.

Livay we went, stumbling over ruins and escaping matowly the fate of those who descend into the tomb, lefore their time. Sometimes we heard a howl, which the carputer sad eame from a hyent. prowling like unrselves among the graves. though on a very different errame. Whe knpt on one way by many a dark min and yawning carre breaking our shins against the fillen stones until 1 wass ahmost tired of the journey, which in the darkness secmed interminable; nor had

I any idea where the carpenter was leading me. At last, after a fatiguing walk, we descended suddenly into a place something like a gravel-pit, one side of which was closed hy the perpendicular face of a low cliff, in which a doorwaty half filled 11 with rubbish betokened the existence of an ancient tomb. By the side of this doorway sat a little boy, whom I discovered by the light of the moon, which had just risen, to be the carpenter's son, an intelligent lad, who often came to pay me a visit in company with his father. It was. here that the Coptic mannscripts were concealed. and it was a spot well chosen for the purpose ; for although I thought 1 had wandered about the Necropolis of Thebes in every direction, I had never stmmbled upon this place before, neither could I ever find it afterwardalthough I rode in that direction several times.

I now produced from my pocket three candles, which the carpenter had desired me to bring-one for him, one for his son, and one for myself. Having lit them, we entered into the doomay of the tomb. ind, passing throngh a short passige, fomme ourselves in a great sepulchral hall. The earth and sand which had heen blown into the entrance formed an inclined plane, sloping downwards to another door seupptured with hieroglyphies, through which we passed into a second chamber, on the other side of which was a thired doorway, leacing into a magniticent subteramean hall, divided into three aisles by four square columms, two on each side. There may have been six cohmms, but I think there were mily four: The walls and colmmis, or rather square piers, which suprorted the roof, retained the luilliant white which is so much to be: admined in the tombs of the linges and other stately sepulchres. On the walls were varions himongyhics, and on the square piers tall ficures of the gonds of the infernal regions-Kufph. Khonso, and Osirin-were portayed in brillant colours, with their immense caps or crowns, and the head of the jackal and other beasts.

At the farther end of this chamber was a stone altar stamding upon one or two steps. in an apsis or semicircular recoss. As this is not usual in Egyptian tombs, I have since thonest that this had probably been altered by the Copts, in early times, and that, like the Christians of thr West in the days of their persecution, they had met in secret in the tombs for the celebration of their rites, and had made use of this hall as a chureh. in the same way as we see the remains of chapels and places of worship in the catacombs of Rome and Syracuse. The immer cont of the temple of Merlinet Mabou has also been converted into a Christian chmeh: and the worthy Copts have daubed wer the Mantifully executed pictures of Rameses II. with a coat of plaster, upon which they have painted the grim fignres of St. George and various old frightfinl saints and hermits. Whose unconth forms womld ahmost give one the idea of their having served for at -rstem of idolatry much lens refinel than the worhip of the ancient gools of the heather, whose places they have usurped in these gigantie temuld.

The Cuptic mannscripts, of which I whe in search. were lying upon the steps of the alfar. axeept one, bareer than the rest, which was paced unen the altan itself. They were ahout eight or nime in mmbler, all hown :md musty-looking books. Written on otton paper, or chata bombyeina. a material in use in very rarly timme. An odict or charke, on paper. wint- ow at haist did exist two years aro. in the mase una of the Jeniti: Collegen wallod the Collegio lomano, at limme: it a date was of the sixth century : and l haw a Const mamseript writen on paper of this kind, which with fini-hed, ats appeatrs by a mote at the amb, in the gar 1119: these are the oldest dates that I have met with in any mamseripts on priper.

Having fomd these ancient books. wo proceded to -xamine their rontents, and, to accomplish this at our race, we stack the camtles on the ground. and the car-

## 1.5

penter and I sat down before them, while his son hronght us the volumes from the steps of the altar, one by one.

The first which came to hand was a dusty guarto, smelling of incense, and well spotted with yellow wax, with all its leaves dogs-eared or worn round with constant use: this was a MS. of the lesser festivals. Another appeared to be of the samo kind ; a thind was also a book for the church service. We puzaled over the next two or three, which seemed to he martyrologies, or lives of the saints; Int while we were poring over them, we thought we heard a noise. "O father of hammers,' said I to the carpenter. 'I think I heard a noise: what could it he?-I thought I heard somu-thing move.' 'Did you, hawaja?' (O merrhant), said the carpenter; 'it minst have bern my son m. ing the books. for what else could thre her hom?-No onn knows of this tomb or of the holy mammeripts which it contains. Surely there cam ho mothing here to make a noise. for are wo not here alone a humdred tent under the earth, in a place where no onn comer? - It is mothing: certainly it is nothing.' And - silying. he lifted up one of the candles, and peered abont in the darkness: but as there was nothing to be sien. a d all wat silent as the grave. he sat down again, and at our leisure we completed our examination of all the book: whicla hay upon the steps.

They proved to be all chnreh books. litargies for different sensons, or homilies: an not historical, nor of any partionar interest, cither from their are or subject. These now remain+il mly the ureat hook upon the altan, a ponderous yn. io. lomme ather in brown leather or wooden bandw: and this the carpenters son with diflionlty liftor from it phace and laid it down before us on the 9 mad: lont, an he did so, wo heard the moise arain. !hw eapenter and I hooked at each other : ha lemompate-perhape I did so too ; and we looked over our homblers in at ort of

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anxious, nervous kind of way, expecting to see some-thing-we did not know what. However we saw nothing: and feeling a little ashamed, I again settled myself hefore the three candle-ends, and opened the book, which was written in large back characters of munsual size. As l bent over the huge volume, to see what it was ahont, suddenly there arose a somed somewhere in the cavern. lant from whence it came I could not comprefend: it secmed all romad us at the same momont. There was no romin for doubt now: it was a fearful howling. like the roar of a hundred wild beasts. 'l'he earpenter looked aghast ; the tall and grisly figures of the Eigntian gods sermed to stare at 11- from the walls. I thomeht of Cormelins Agrippa. and felt at dentle perspiation coming on which would have hetokened a favourable erisis in a fever. Suddenly thr dreadful roar ceased, and as its echoes died away in the tomb, we felt considerably relieved, and were beginning to try and put a goone face upon the matter, when. to our matterable horror. it began again, and waxed lomberand londer as if legions of infernal spirits were let louse umonis. Weconld atand this no longer ; the caprenter and I jumped up from the gromal, and his son in his trmor stumbled orer the great Coptic manu-ript, and fell mon the candles, which were all pr: ont in a moment; his screams were now added to the uproar which resomaded in the cave: seeing the twinkling of a star throngh the vista of the two outer a? ambers, we all set off as hard as we could run, our ibelinge of alarm being increased to desperation when we previved that something was chasing us in the dakness while the roar semed to increase every moment. Ilow we did toar alon! ! The devil take the himdmost semmed abont to be litardly malfled: and we mi-ed stitling elouds of dust. as we serambled up the - herp slope which led to the outer door. • So then. thonght I. 'the stories of sins. and ghouls, and groblins, that I have read of and meser belin fed. must be traw

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after all, and in this rity of the deal it has heen onr wil lot to fall upon a ! imatel lomb! "

Breathless and bewiddowd. the carpentorand I bolted out of this infomal patare into the open ati mightily relieved at our wasam fom the darkness and the terrors of the subterranean valts. We had not heen out a moment, and had he no boans collected our ideas. before onv alarm was :winn weited to its utmost piteh.

The evil one came forth in berlily shape and stood revealed to cur eres distin! !y in the pald light of the moon.

While we were gazing upon the apparance, the earpenter's son. whom we had quite forgotten in our hurry, came crepping ont of the doorway of the tomb upon his hands and knees.

- Wher. father!' sail he, after a moment's silence. - if that is not old Fatimas donkey, which has beon lont these two days! It is lacky that we of ve fonnd it, for it must have wandered into this tomb. and it might have been starved if we had not met with it to-night.'

The carpenter looked rather ashamed of the adventure ; and as for myself, though I was glad that nothing worse had come of it. I took comfort in the reflection that I was not the first person who had heen alarmed by the proceerlings of an ass.

I hase related the history of this adsenture. because I think that on some fommation like this many wellaecredited ghost stories may have heen fommded. Numerous lemends and traditions. which appear to be supermatural or miracolons. and the truth of which has been attested and sworn 4 b ly eredible witnesses, have doubtfess arisen out of facts which actually did ocear, but of which some essential particulars have been either roncealed, or had escaperi notice; and thus many marvellons histories have zone abroad. which ate so well attested. that athoneh a....anon sonse forbids their being belioved. they cammet her med to be false.

In this case, if the donkey hat not formately come ont and hown himself, I should cortainly have returned to Europe half impressed with the be lief that something supernatmal had occurred, which was in some mysterious mamer connected with the opening of the magic volume which we had taken from the altar in the tomb. The echoes of the subteramean catre so altered the sound of the doukey's bray, that I never should lave discovered that these fearful sommls liad so undignificd an origin; a story never loses liy tolling, and with a little gradual exaggeration it would soon have become one of the best accredited supermatural listories in the comery.

The well-known story of the old woman of Burkeley has hoen read with wonder and dread for at least four lumdred yars: it is to be fombd in early manuscripts; it is related by Olaus Magnus, and is to be seen illustrated liy a woodent, both in the German and Latin editions of the 'Nummberg Chonicle.' which was printed in the year 149:\%. There is no variation in the legend, which is ciremmstantially the same in all these looks. Without doubt it was partly founded upon fiact, or, as in the case of the story of thit Theb:m tomb, some circumstances have been omitted which make all the difference; and a natural thongh perhaps eatradedinary ocemrence has been handed down for centurise, as a farful instance of the power of the evil one in this world over those who have given themedves up to the practice of tremendous crimes.

There are many supernatural stories, which we are certain emmot ly any possibility be true: hut which mestreless are as well attented, and apmently as fully proved. as any facts in the most veracions history. Under circumstances of alam, or temporary hallucinatiun, people frequently believe that they have had supernatural visitations. Even the tricks of conjmers. which have been witnessed by a hundred persons at is time are totally incomprehensible to the uninitiated ;
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and in the middle ages, when these practices were resorted to for religious or political eads, it is more than probable that many occurences which were supposed to be supernatural might have been explaned. if all the circmastances connected with them had been fairly and openly detailed by an impartial witness.

## THE WHITE MONAS'IERY

## CHAPTER XI

The Whito Monantory-Abou shemond-Devastations of the Hamehkes-Deneription of the Monastery-Different styles of its Exterion aml Interior Architecture-Its ruinons Con-dition-Description of the Church-The baptistery-Ancient Rites of Baptism-The Library-Mndern Architecture-The (hurch of San Francesco at Limini-The licel MonasteryAlaming Ren:ontre with an Armed Party-Feuds between ther Natico Triben-Faction Fightis-Eintern Story-tellersLagends of the Desert-Abraham and Saraln-I.egendary Life of Mose-Arabian storytellers-Attention of their Audirner.

Mocetina our noble Egyptian steeds, oi in other words, having engaged a sufficient number of little haying donkeys, which the peasants brought down to the river side, and put our saddles on them, we cantered in an hour and a half from the village of Souhag to the White Monastery, which is known to the Arabs by the name of Derr abou Shenood. Who the great Alou Shenood had the honour to be, and what he had done to be canonised, I could meet with no one to tell me. He was, I believe, a. Mohammedan saint, and this Coptic monastery had heen in some sort placed under the shadow of his protection, in the hopus of saving it from the persecutions of the faithful. Abou Shenood, howevrr. does not appear to have done his duty, for the White Monastery has been ruined and sacked over and over again. The last outrage upon the mufortunate monastery occurred about 1812 , when the Mamelukes who had encanped upon the plains

## 164 Description of the monastery

of Itfou, havi.ig no hetter occupation, amused themselves by burning all the houses and killing all the people in the neighourhood. Since that time the monks having returned one by one, and finding that no one took the troulle to molest them, legan to repair the convent, the interior of which had been gutted by the Mamelukes; hut the immense strength of the outer walls had resisted all their efforts to destroy them.

The peculiarity of this monastery is, that the interior was once a magnificent basilica, while the exterior was built by the Empress Helena in the ancient Egyptian style. The waills slope inwards towards the summit, where they are crowned with a deep overhanging cornive. The building is of an oblong shape, about two hundred feet in length by ninety wide, very well built, of fine blocks of stone; it has no windows outside larger than loopholes, and these are at a great height from the ground. Of these there are twenty on the south side, and nine at the east end. The monastery stands at the foot of the hill, on the edge of the Libyan desert, where the sand encroaches on the plain. It looks like the sanctuary, or cella, of an ancient temple, and is not unlike the hastion of an old-fashioned fortification; except one solitary doom tree, it stands quite alone, and has a most desolate aspect, backed, as it is, by the sandy desert, and without any appearance of a garden, either within or outside its walls. The ancient doorway of red granite, on the south side, has been partially closed up, leaving an opening just large enough to admit one person at a time.

The door was closed, and we shouted in vain for admittance. We then tried the effect of a double knock in the Grosvenor Square style with a large stone. but that was of no use; so I got one still larger, and banged away at the door with all my might, shouting at the same time that we were
friends and Christians. After some minutes a small voice was heard inside, and several questions being satisfactorily answered, we were let in by a monk; and, passing through the narrow door, I found myself surrounded by piles of ruined buitdings of various ages, among which the tall granite columns of the ancient church reared themselves like an avenue on cither side of the desecrated nave, which is now open to the sky, and is used as a promenade for a host of chickens. Some goats also were perched upon fragments of ruined walls, and looked cumningly at us as we invaded their domain. I saw some Coptic women peeping at me from the windows of some wretehed hovels of mud and lorick, which they had built up in comers among the ancient ruins, fike swallows' nests.

There were but three poor priests. The principal one led us to the upper part of the church, which had lately been repaired and walled off from the open nave; and enclosed the apsis and tramsepts, which had been restored in some measure, and fitted for the performance of divine service. The halfdomes of the apsis and two transepts, which were of well-built masonry, were still entire, and the original frescoes remain upon them. Those in the tramspts are stiff figures of saints; and in the one wer the altar is the great figure of the Redeemer, such as is usually met with in the mosaics of the Italian bavilicas.

These apsides are above fifty feet from the ground, which gives them a dignity of appearance, and leaves greater cimse to regret the destruction of the nave, which, with its clerestory, must have been still higher. There appear to have been fifteen colnmms on each sidf of the centre aisle, and two at the end opposite the altar', which in this instance I believe is at the easi end. The roof over the part of the east enc which has been fitted up as a church is supported

## 16; DESCRIPTION OF THE CHURCH

by four square modern piers of plastered brick or rubble work. On the side walls, above the altar, there are some circular compartments containing paintings of the saints; and near these are two tablets with inseriptions in hack on a white grommd. That on the left appeared to be in Abysinian; the one on the other side was either Copitic or uncial Greek; but it was too dark, and the tablet was too high, to enable me to make it on:t. There is also a long Greek inscription in red letters on one of the modern square piers, which looks as if it was of con derable antiquity ; and the whole interior of the bilding bears traces of having been repaired and altered, more than once, in ancient times. The richly ornamented recesses of the three apsides have heen smeared over with plaster, on which some tremendously grim aints have been portrayed, whose present threadbare apparance shows that they have disfigured the walls for several centuries. Some comparatively modern capitals, of bat design, have been placed upon two or three of the granite columns of the nave; and others which were broken have been patched with brick, plastered, and painted to look like granite. The principal entance was formerly at the west ent ; where ther is a small vestibule, immediately within the door of which, on the left hard, is a small chapel, perhap the haptistery, about twenty-five fect long, and still in tolerab'e preservation. It is a splendid specimen of the richest Roman architecture of the later empire, and is truly an inperial little room. The arehed ceiling is of store; and there are three beantifully ornamented niches on each side. The upper end is semicircular. and has heen entirely covered with a profusion of senlpture in pancls. cornices, and every kind of arelitectural emrichment. When it was entire, and covered with gilding, paintir ${ }^{\circ}$, on mosate, it must have hem most gorgeous. The altar in such a chapel as this was probably of gold, set full of gems; or if it was the

Iaptistery, as I smppose, it most likely contained a hath, of the most precious jasper, or of some of the more rare kinds of marble, for the immersion of the converted heathen, whose entrance into the church was not permitted until they had been purified with the waters of baptism in a building without the door of the lionse of God; an appropriate eustom, which was not broken in upon for ages; and even then, the iufant was only bronght just inside the door. where the font was placed on the left hand of the entrance; a judicious practice, widich is completely oot at nought in England, where the squalling imp oflen distracts the attention of the congregation; and is finally sprinkled, instead of being immersed, the whole ceremony haviug been so much altered and pared down from its original symbolic form, that were a Christian of the ealy ages to return upon the earth he would be unable to recognise its meaning.

The conventnal library consisted of only half-idozen well-waxed and well-thumbed litnrgies; but one of the priests told me that they boasted formerly of above a hundred volumes written on leather (gild razali), gazelle skins. probably vellum, which were destroyed by the Mamelukes during their last pillage of the convent.

The habitations of the monks, according to the original design of this very curious building, were contained in a long slip on the south side of the church, where their cells were lit by the small loopholes seen from the outside. Of these cells none now remain: they must have been famously hot, exposed as they were all day long to the rays of the southern sun; but probahly the massive thickness of the walls and arched coilings reduced the temperature. There was no court or open space within the convent; the only place where its inhabitants could have walked for exercise in the open air was upon the flat terrae of the roof, the deck of this ship of St. Peter; for
the White Monastery in some respects resembled al dismasted man-of-war, anchored in ia sea of burning sand.

In morlern times we are not smprised on finding a building erected at an immense expense, in which the architecture of the interior is totally different from that of the exterior. A Brammagen Gothic house is frequently furnished and ormamented within it vhat is called 'ar chaste (iroeti style, and rien erman. A' ian house-that is to say, a square white lowk. wit spare holes in it for windows, and a portico in front-is some times inhalited by an antiguarian, who fits it up with Gothir furniture, and a Gothic paper designed by a "rafty puper-han re in the newest style. But in ancient days it was very rare to see such a mixture. I am surprised that the arehitect of the enthusiastic empress did not go on with the intrrior of this luilding as he had berun the exterior. The great hall of Carnate would have afforded him a grand example of an aisle with a clerestory, and side windors, with stone mullions, which would have answered his pmpose, in the Egyptian style. The only other instance of this kind, where two distiinct atyin of architecture were employed in the middle ages on the inside and outside of the same building. is in the chureh of St. Francesco, at Rimini, which Wans built by Sigismond Malatesta as a last resting-place for himself and his firiends. He lies in a Gothie shrine within; :nd the bodies of the areat men of his day repose in sareophagi of classic $f$ ms outside; each of which stands in the recess of a Roman arch. in which style of architecture the exterior of the building is erected.

About two miles to the north of the White Monastery, in a small village, sheltered ly a grove of palms. stands another ancient building called the Red Mon:istery.

On our return to Bublag we met a paty of men un foot, who were armed with spears, shields, and daggers,
and one or two with guns. They wore led by a man on horsehack. who was completely anmed with all sorts of warlike instrmments. They stopped us, and hegan to talk to our followers, who were exceedingly civil in their luhavour, for the appearance of the party was of a dombtul character ; and we felt relieved when we found that we were not to be robled, lut that our frimends were on an expedition against the mon of Tahta, who some time ago had killed a man bronging to their village, and they were going to avener his death. This was only one detachment of many that had assembled in the neighboring villages, earh neaded by its sheikh, or the sheikh's son, if the father was an old man. The numbers engaged in this fend amounted. they told us. to between two amd three humdred men on each sid. Every now and then, it selm- when they have got in their harvest, they assemble to have a light. Several are wounded, amb sometimes a few are killed; in which case, if the mumbers of the slain are not equal, the fend continlues : and so it grees on from generation to generation. like a firefion fight in Irelimd, or the feudal wass of the baros: which :p - middle ages - a style of things race and we aby paticulan comatry, age, or faith.

Partins frem this warlike band with mutnal compliments and grod wishes, and on guides each seizing the tail of one of our donkeys to increase his onward speed, we trottod away back to the boat, which was whiting for us at Soulag. There we found our boat men and a crowd of villagers, listening to one of those longe sturies with which the inhabitants of Egypt are wont to enlisen their hours of inactivity. This is an amusement peculiar to the East, and it is one in which I took great delight during many a long journey through the deserts on the way to Monnt Simai, Syria, and other fhaces. The Arahis are great tellem of storifos and sume of them have a peculiar knack in rendering

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them interesting, amd exciting the curiosity of their alldience. Many of these stories were interesting from their reference to persons and acrarrences of Iloly Writ, baticulaiy of the Old Testament. There are many legome of the patriareh Abrahan and his beantiful wife Samh, who, weppting live, is said to have been the fainest of all the danghters of the eath. King Sulemon is the heroof mumerons strange legemes; and his aldentures with the smomes and genii who wre subjected to his sway arrenders. 'The poem of Yonsef' and Zuleica is well known in Enropre. And the traditions relating to the prophet Mons are so mumerons, that, with the help of a very curions manuseript of an apoeryphal book ascribed to the great leat of of the Tews. I have lnea pabled to eompile at connected biography, in which many curions cireumstances are detailed that are sain to have takin place dming his eventful life, and which concludes with a highly pertical lexend of his death.' Many of the stomies luld by the Aralis ressmble those of the Arabian Siyhts; and a larse proportion of these are not very refined.

I have ofton been greatly ammsed with watching the faces of an andience who were listening to a well-told story, some eaverly leaning forward, others smoking their pipes with quicker putfs, when something extraordinary was related, or when the hero of the story had got into some apparently inextricable dilemma. The story-telling parties are nismally to be seen seated in a eirele on the promed in a shady place. The domkey-boy will stop and gipe open-monthed on overheaning a few words of the marellous adventures of some enchanted prince, and will look back at his four-footed companion. frating lest he hould resume his original form of a merehant from the island of

1 This has sine been printed in the Mise. "taies of the Philubiblon socinty.
sumendib. The greatest tact in reguired on the part of H10 narrator to prevent the dispersion of his andience. Who are sometimes apt to molt away on his stopping at what he considers a peonlialy interesting print, amd taking that oprortmity of sondang round his boy with a littlo hass basin to collect paras. I know of frow sulijects bettor suitod for a painter than one of thest story-teller and his group of listencrs.

## THE ISLANI OF PHILOE, ETC.

## (HADTER XII

 phan of What-Th", great 'lomple in Mhilor-Ther Bed uf

 J) its (anarlian land Arah Notions regardmer Animalslegend of Kiner sutomon and the Hooperi-Nitiven of the Comintry mond the Catameto of the Nite-Their Sphearance and Contmor-Thu leantifal Mmma-Sulitary Vinit to the 1-land of Phitn-Quarrel bofwen two Native Peys-Singular Instan - of ratributive da-tior.

Eveny part of figyt is interesting and emrious, hut the only plaer to which the rpithet of beautifnel can be correctly applied is the istand of Philoe, which is situated immediately to the routh of the cataract of $\lambda$ ssouan. The scenery around consists of an infinity of sterp grante rocks, which stand. some in the water, others on the land, all of them of the wildest and most pictur. esplue forms. The cataract itself cammet be seen from the island of Philer. being shat out hy in interveni en rock, whose shattered mass of red granite towers over the island. rising straight out of the water. From the top of this rock are seen the thousam islands-some of hare rock, sume covered with palns and busheswhich intermpt the course of the river, and give rise to those eddies, whirlpools, and streams of foaming water which are called the cataracts of the Nile, but which may be more properly designated as rapids, for there is $n 0$ perpendicular fall of more than two or three feet, and boats of the largest size are drawn
with ropes against the stream throngh certain char mels, and are shot down contimally with the strean on their retarn withont the ocenrenem of serims accidents. Several of these rocks an. senhtured with tablets and inseriptions, recording the offerings of the Pharahis to the gods: and the sacred island of Philoe, the bmialplate of Osiris, is covered with holdings. temples, colommales, sateways and terace-walls, whis are magnificent even in their rim, aml most have heen superly when still entire, a. 1 tilled with crowds of prients and devotees, aceompanied by all the lages amd standards. gold and glitter. of the ceremonies of their emblematical religion.

Excepting the Pyramids, nothag in Egypt struck me so mueh as when on a bright mombit night I first entered the conrt of the great temple of Philoe. The colonts of the paininess on the walls are as vivid in many places as they were the day they were finished: the siltace and the solman grandenr of the immense buildings around me were most imposing; and on embrging from the lofty gateway betwern the two towns of the propylon as I wandered abont the island, the tufts of pahms, which are here of great height, with their weeping branches, seemed to be monrning over the desolation of the stately palaces and temples " which in ancient times all the illustrions of ligyet were wont to resort, and into whose inrer reces: none might penetrate ; for the secret or 1 anfild mysteries of the worship of Osiris were not to be revealed, nor were they even to be spoken of by those who were not initiated int", the highest orders of the priesthood. Now all may wander where they choose, and specmlate on the uses of the dark chambers hidhen in the thickness of the walls, and trace out the plans of the courts and temples with the long lines of columns which formed the aveme of approach from the principal landing-place to the front of the great lomple.

The whole island is encombered with piles of immense squared stones, the remains of buildings which must have been thrown down by an earthquake, as nothingelse could shake such solid works from their foundations. ${ }^{1}$ The principal temple, and several smaller ones, are still almost entire. One of these. called by the natives the Bed of Pharaoh, is a remarkahly light and airy-looking structure. differing, in this respect, from the usual character of Exyptian architecture. On the terrace overhanging the Nile, in front of this graceful temple, I had formed my habitation, where there are some vaulls of more recent construction. which are usually taken possession of by travellers and fitted m; with the carpets, cushions. and the sides of the tents which they bring with them.

Every one who travels in Egypt is more or less a sportsman, for the intinity of hinds must tempt the most idle or contemplative to go 'a-limeling." as the Americans term it. I had shot all sorts of birds and beasts, from a crocodile to a snipe; and amorg other game I had shot multitudes of turtle-doves; these protty little birds being exceedingly tame, and never flying very firs, I sometimes got three or four at a shot. and at dozen or so of them made a famous pie or a pilau, with rice and a tasty sance: but a somewhat singular. incident put an end to my warfare against them. One diay I was sitting on thie terrace before the Bed of Pharaoh, surrounded by a circle of Arabs and negroes. and we were all lisienings to a story which an old gentloman with a grey bead was telling us concerning the loves of the beatifnl Onardi, who was hat np in an enchanted palace on this very island to secme her

1 We are prothop not antirely acquatited with the meerhanian pervers of the ancianti. The siated stathe of Ramenes II in the Memmonimm at Thebos, a solid block of granite forty or fifty fret high, has hern broken to peros apparently hy a tromendons how. How this ran have hén acemplinhed withont the aid

from the approaches of her lover. Prince Anas el Ajoud, the son of the Sultan Esshamieh, who had married seven wives before he had a son. The first six wives, on the birth of Anas el Ajourl, placed a log in his cradle, and exposed the infant in the desert. where he was nursed by a gazelle, and whence he returned to punish the six ermel step-mothers. who fully believed he was dearl. and to rejoice the heart of his father. who had heen persuaded hy these artful ladies that his sultana hy magic art had presented him with a log instead of a som who was to be the heir of his dominions, etc. Prince Anas. who was in despair at heing separated from his laty love, used to sing dismal songs as he passeal in his gilded hoat under the walls of the island palace. These, at last, were responded to from the lattien by the fair Ouadi, who was soon afterwards carriod off by the enamoured prince. The story, which was an interminable rigmarole as long as one of those spun on from night to night by the Princess Sherezade, was diversified every now and then by the fearful squealing of an Arab song. The ohd story-teller, shutting his eyes and throwing back his head. that his mind might not be distracted by any exterior oljects, uttered a succession of sounds which set one's teeth on edge. ${ }^{1}$

$$
\begin{aligned}
& { }^{1} \text { Fur the henefit of the readry I sulanon two of these songe }
\end{aligned}
$$

although the firt of them has the same rhythm as the original.
The motwa are but roy littr, if at all, altered frem thowe which
have heen fremently sume to me, acenmpunied by a drum,
cally a tarabonka, or a lones sort of entitar with only two or
thre string-. It munt he nbereved that the chomas. Amath,
Amanh. Amban. is genetally abled to all song-i docrobion-
and that the way this chorn- is howled out is to anl butrpan
+ar the mest diffirnlt part to bear of the while :
1.

Thine eys, thine reen hate killed me; With love my heart in tom:
'hyy louks with pain h:ove filled mu:


Whilst the old gentleman was shouting out one of these amatory ditties, and I was sitting still listening to these heirt-rending sounds, a turtledove -who was

## $\because$.

Olı gently, dearest! rently,
Approich me mot witl scorn:
With rone swert look rontent me:
Amath, Amatm, Imaan.
3.

That yellow hlawl anclones
A form mate to allome
A Peot's hower of lomer:
Amanh, Imaan, dmaan.
1.

The -nows, the snows ale melting
On the hill- of Isfalian.
As filir. be is relentincs:
Amaan, Amatan, Amaall.
1.

Jet not her, whose ayelids sleep, Intagine I no rigil keep.
Alas! with hope aml love I lurn:
Ah! do not from thy lawer firn!

## -

I'atron of bower, budowi :
Ah! give me her I hold most dear ; And I will row th her, and thee,

The brishtest hawl in all Ca-hmere.

## 3.

Ah: when I siew thy lownlme-s,
The luatre of thy derep hark eye, My sones bont and to my distress!

Let me behold thee ohere and die.

## 4.

Think not that reorn and bitter words
Can make mu from my trat love secti:
 The blued of both will tlow together.

probably awakened from her sleep by the fearful discord, or might, perhaps, have been the beautiful Princess Ouardi herself transformed into the likeness of a dove-hlew out of one of the palm-trees which grow on the edge of the bank, and perched at a little distance from us. We none of us moved, and the turtle-dove, after pau-ing for a moment, ran towards me and nestled under the full sleeve of my benish. It stayed there till the story and the songs were ended, and when I was obliged to arise, in order to make my compliments to the leparting guests. the dove flew into the palm-tree again, and went to roost among the hranches, where several others were already perched with their heads under their wings. Therenpon I made a vow never to shoot another turtle-dove, however much pie or pilau might need them, and I fairly
5.

Fill us the golden bow with wine ;
Cive us the ripe and downy peach:
And, in this bower of jessmmino,
No sorrows our retreat hall reach.
6.

Masr may boast her lovely girls,
Whose necks are deck'd with pearls and gold:
The gold would fail, the purest pearls
Woukd buth could they my love hehold.
7.

Fimed Skanderich's beauties, too.
On Syria's richest silk recline:
Their dosy lips are sweet, 'tis true: But can they be compared to thine?

## 8.

Fairest : your heauty comes from Heaven :
Freely the lovely gift was givell.
Iesist not then the high decree-
'Twas fated I should sigh for thee.
This last song is well known upon the Nile by the name of its chorus, Doas ya leili.
kept my vow. Luckily, turtle-doves are not so good as pigeons, so it was ne great loss. Although not to be compared to the Roman bird, the Egyptian pige on is very good eating when he is tender and well dresseil.

As I am on the subject of birds, I will relate a faci in natural history which I was fortunate enough to witness, and which, although it is mentioned so long ago as the times of Herodotus, has not, I believe, been often observed since; indeed, I have never met with any traveller who has limself seen such an occurrence.

I had always a strong predilection for crocodileshooting, and had destroyed several of these dragons of the waters. On one occasion I saw, a long way ofi, a large one, twelve or fifteen feet long, lying asleep under a perpendicular bank about ten feet high, on the margin of the river. I stopped the boat at some distance ; and noting the place as well as I could. I took a circuit inland, and came down cautiously to the top of the bauk, whence with a heavy riffe I made sure of my ugly game. I had already cut off his head in imagination. and was considering whether it should be stuffed with its mouth open or shut. I peeped over the bank. There he was, within ten feet of the sight of the rifle. I was on the point of firing at his eye. when I observed that he was attended by a bird callod a ziezac. It is of the plover species, of a grevisl. colour, and as large as a small pigeon.

The bird was walking up and down close to the crocodile's nose. I suppose I moved, for suddenly it saw me, and instead of flying away, as any respectable lifd would have done, he jumped up abont a foot from the around, screamed 'Ziczac! ziczac!' with all the powers of his voice, and dashed himself against the crocodile's face two or three times. The great beast started up. ind immediately spying his danger, made a jump up into the air. and dashing into the water With a spiash which covered me with mud. he dived into the river and disappeared. The ziczac, to my

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increased admiration, proud apparently of having saved his friend, remained walking up and down, uttering his cry, as I thonght, with an exilting voice, and standing every now and then on the tips of his toes in a conceited manner, which made me justly angry with his impertinence. After having waited in vain for some time, to see whether the crocodile would come out again, I got up from the bank where I was lying, threw a clod of earth at the ziczac, and came back to the boat, feeling some consolation for the loss of my game in having witnessed a circumstance, the trutl of which has been disputed by several writers on natural history.

The Arabs say that every race of animals is governed by its chief, to whom the others are bound to pay obeisance. The king of the crocodiles holds lis court at the bottom of the Nile near Siout. The king of the fleas lives at Tiberias, in the Holy Land ; and deputations of illustrious fleas, from other countries, visit him on a certain day in his palace, situated in the midst of beautiful gardeus, under the Lake of Genesareth. There is a bird which is common in Egypt called the hoopoe (Abou hood hood). of whose king the following legend is related. This bird is of the size and lape as well as the colour of a woodcock; but has a crown of feathers on its head, which it has the power of raising and depressing at will. It is a tame, quiet bird; usually to 12 found walking leisurely in search of its food on the margin of the water. It seldom takes long flights; and is not hamed by the natives, who are much more sparing of the life of animals than we Europeans are.

In the days of King Solomon, the son of David, who, by the virtue of his cabalistic seal, reigned supreme over genii as well as men, and who could speak the languages of animals of all kinds, all created beings were sibservient to his will. Now when the king wanted to travel he made use for his convenience ${ }^{1}$

[^11]of a carpet of a strate form. This carpet had the propery of extending itself to a sufficient size to carry at whole amy, with the tents and hagrage: but at other times it conld he reduced so as to be only large rnoush for the support of the royal throne. and of those ministers whose duty it was to attend upon the lernou of the sovereign. Four genii of the air then lowk the four corners of the carpet. and carried it with its contents wherever King Solomon desired. Once the king was on a journey in the air, carried upon his throne of ivory over the various nations of the earth. 'The rays of the sme poured down upou his head, and ne had nothing to protect him from its heat. The fiery heams were beginuing to scorch his neck and shoulders, when he saw a flock of vultures flying past. '() vultures ! cried King Solomon, 'come and fly between me and the sun, and make a shadow with your wings to protect me, for its rays are scorching my reck and fite.' But the vultures answered, and said, 'Wo are Hying to the north, and your face is turned towards the soutl. We desire to continue on our way ; and he it known unto thee, O king! that we will not turn back on our flight, neither will we fly above you" throne to protect you from the sun, although its rays naty be scorching your neck and face.' Then King Solomon lifted up his voice, aud said, 'Cursed be ye, 0 vultures:-and because ye will not obey the commands of your lord, who rules over the whole world, the feathers of your necks shall fall off ; and the heat of the sun, and the cold of the winter, and the keenuess of the wind, and the beating of the rain, shall fall upon your reliellious necks, which shall not be protected with feathers, like the necks of other birds. And whereas you have hitherto fared delicately, hencefowwrd ye shall eat carrion and feed upon offal ; and your race shall be impure till the end of the world.' And it was done unto the vultures as King Solomo had said.

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Now it fell out that there was a Hock of hoopoes flying past ; and the king cried ont to them, and said, 'O hoopoes! come and lly between me and the sun, that I may be protected from its rays by the shadow of your wings." Whereupon the king of the hoopoes answered, and said, 'O king, we are but little fowls, and we are not able to afford much slade; but we will gather our nation together, and ly onr numbers we will make up for onr small size. So the hoopoes gathered together, and, flying in a clond over the throne of the king, they sheltered him from the rays of the sun.

When the journey was over, and King Solomon sat upon his golden throne, in his palace of ivory, whereot the doors were emerald, and the windows of diamonds, larger even than the diamond of Jemshid, he commanded that the king of the hoopoes should stand hefore his feet. 'Now,' said King Solomon, 'for the service that thou and thy race have rendered, and the obedience thou hast shown to the king, thy lord and master, what shall be done unto thee, 0 hoopoe? and what shall be given to the hoopoes of thy race, for a memorial and ar reward? Now the king of the hoopoes was confused with the great honour of standing before the feet of the king; and, making his obeisance, and liying his right claw upon his heart, he said, •O king, live for ever! Let a day be given to thy servant, to consider with his queen and his councillors what it shall be that the king shall give unto us for a reward,' And King Solomon said, 'Be it so.' And it was so.

But the king of the hoopoes flew away; and he went to his queen, who was a dainty hen, and he told her what lad happened. and he desired her advice as to what they should ask of the king for a reward; and he called together his comon, and they sat upon a treo, and they each of them desived a different thing. Some wished for a long tail ; some wished for blue and green
feathers; some wished to be as large as ostriches; some wished for one thing, and some for another ; and they debated till the going down of the sun, but they conld not agree together. Then the queer took the king of the hoopoes apart and said to lim, 'My dear lord and husband, listen to my words ; and as we have preserved the head of King Solomon, let us ask for (rowns of gold on our heads, that we may be superior to all other birds.' And the words of the queen and the princesses...er daughters prevailed: and the ling of the hoopoes presented himself before the throne of Solomon. and desired of him that all hoopoes should wear golden crowns upon their heads. Then Solomon said. Hast thou consiflered well what it is that thou desirest?' And the hoopoe said. 'I have considered well. and we desire to have golden crowns upon our heads.' So Solomon replied, 'Crowns of gold shall ye have: but, hehold, thou ant a foolish bird; and when the evil days shall come npoil thee, and thou reest the folly of thy heart, retum here to me, and I will give thee help.' So the king of the hoopoes left the) presence of King Solomon, with a golden crown upon his head. And all the hoopoes had golden crowns: and they were exceeding proud and langhty. Horeover, they went down hy the lakes and the pools, and walked by the margin of the water, that they might admire themselves as it vere in a glass. And the queen of the hoopoes gave herself airs, and sat upon a twig; and she refused to speak to the merops her cousin, and the other birds who had been her friend-, hecause they were but vulgar birds, and she wore a erown of gold upon her head.

Now there was a certain fowler who set traps for birds; and he put a piece of a broken mirror into his trap, and a hoope that went in to admire itself was caught. And the fowler looked at it, and saw the shining crown upon its head ; so he wrung ofir its head, and took the crown to Issachar, the son of Jacob, thie

## 1st LEGENJ OF KIN(: SOL،MON

worker in metal, and her asked him what it wan. So Issachar, the son of Jacoh, said. - It is a crown of hrass.' And he gave the fowlow a gratore of a shekel for it, and dexired him, if he fomd any more, to hrige them to him, and to tell no man theronf. su the fow her canght some more hoppors, and sold their crowns to Issachar. the son of Jacoin; matil onn day he met another man who was a jewellem, and he showed him suceal of the loopoes crowns. Wherempen the foweller told him that they wre of pure gohl; and he gave the lowher a talent of gold for four of them.

Now when the value of these erown- wats known the fame of them got abroad. and in all the lamd of Ismat was head the twang of hows and the whinling of slings; bide lime was mode in every town; and the price of traps rose in the market, so that the fortumes of the trap-makers increased. Not a loonoe could show its head but it was slain or baken captive, amd the days of the hoopoes were numbered. Then their minds were filled with sormow and dismay, and before lones few were left to bewail their cruel destiny.

At lant. Hying by stralth through the most unfrequentad places, the mhangy king of the hoopoes went to the court of King Solomon, an - stood again hefore the steps of the golden thome, and with tears and groans related the misfortunes which had happened to his race.

So Kiner Solomon looked kindly upon the king of the hoopoes, and said mimo him, 'Behold, did I not warn thee of thy folly, in desiring to have crowns of gold? Vanity and pride have been thy ruin. But now, that a memorial may remain of the service which thot didst render unto me, your crowns of gold shall in changed into crewns of feathers, that ye may walk mharmed upon the earth.' Now when the fowlers saw that the honmen monger wore crowns of gold upon their heads, they ceased from the persecution of their race : and from that time forth the fimily of the
hompons have fombished thad increased, athl have contimed in peaco wen to the present day:

Abd here codeth the veracions histary of the kine of the hoopoes.
lint toretmen to the i-lamd of I'hilur. The meimbonrhow of the catarate is inhahited hes a pecolian race of p"ople who aro neithor Ambs, nor mexroes, like thr Nuhbans. whose land joins to theris. 'They are of a clear coppor eolow ; and are slighty lonf degantly fommel. 'I'loy have woolly hair : and atre mot encmaberel with murh clothing. Tho men wear at shot tunic of white cotton ; but often have whly a pettionat romm their loins. The marrial women have a piece of stufl thrown over their heats which envelones the wholeprson. Under this they wear a curion- garment mado of fine strips of lamek bather, aiont a foot long, likn at finge. 'This hamgs remud the hips, and fomms the only chothing of anmaried girls, whese forms are an perfect as that of any ancient statue. They dress theib hair precisoly in the same way as we ser in the pictures of the ancient Enyptims, plated in mmerons thessen. which descend abont halfway down the neck. and are phontifilly anointed w: i castor-oil ; that they may not spoil their head-dress : they use, instead of a pillow to rest their heads upon at night, a stool of hamd wod like those which are found in the ancient tombs, and which resemble in shape the handle of a crutch more than anything else that I can think of. The women are fond of necklaces and armlets of beads; and the men woar a knife of a pecuhar form. stuck into an armlet above the elbow of the left arm. When they go from home they carry a spear, and a shield made of the stin of the hippopotamus or crocodile, with which they are very clover in warding off blows, and in defending themselves from stones or other mi-siles.

Of this race was a girl called Momna, whom I had known as a child when I was first at Philoe. She

## 1st VISL' 'IO "'HE ISLAND OF' PILLAOE

 loe concrived. She nsed to bring egers from the island on which her lived to Phitor: her means of conveyance arrose the water was a pieco of the trank of a doemtree. numen which she mpportod hemself ats s!e swam
 a fignm as that of Momat. She was of a lighter brown tham most of the other girls. and was exactly the colour of a mew eppre kettle she hat magnitiernt large pes: and her face had but a slight leaning towards the Ethopian contomr. Her hands and foet were wonderfinlly small and delicately formed. In short, she was a perfect leanty in ha way: lunt the perfume of the castoreoil with which she was amointed hand so strong a sarour that. When she brought us the eggs and chickens. I ahways admiod her at at distance of ten yands to windward. She had an ornamented cababash (o) hohl her cantoroil. from which she made a fresh toilete evere time she swam arose tare Nile.

I hare been three times at Philve, and indeed I had so Erean an admitation of the place, that on my last virit. thin $\because$ it molahion that $r$ should never again behold it dertinl mins and examordinary scenery, I determ to spend the day there alone, that I might mednate at my leisure, and wander an I chose from one well-remembered spot to another, without the incumbrance of half a dozen people staring at whatever I looked at. and following me about out of pure idleness. Gratly did I mijoy my oblitary day, and whilst leaning over the parapet on the top of "1e grat Propylon. or seated on une of the teraces which wrerhung the Nile, I in imagination repeopled the scene with the furms of the priests and worshippers of other days, re-tored the fallen temples to their former glory: and conld almost think I and the processions winding rommi their wails, abt heart the trumpers. and the harros, and the satered hymms in honour of the ureat Usiris. In the evening as ative came over with

## りUARREL，BETWVEEN TWO NATIVE BOY゙ IN゙

a litth hoat to take me off the island，and I quitted with regret thi strange and interesting region．

I hambed at the village of rude hats on the shore of the river．and sat down on a stome，waiting for my donkey．which I purposed to ride through the demert in the cool of the mening to Asobuan，where my beat was moored．While I was sitting there，two boys were playing and wrontling together ；they were naknd， ：．ahoul nine or ten years ohd．They soom becran to phatrel，and one of them drew the dagere which he wose upon hin arm．and atabbed the other in the throat． The proe hoy foll to the ground bleeding：the darger had rinternd his throat on the left side umber the jaw－ bone and lieing directed upwards had cut his tengue and siazed the roof of his month．Winiat he cried and writhed about upon the ground with the blood pouring out of his mouth，the villurems came ont from their rabins and stood arombl talking and weremming but affordiner no help to the poor boy．Presently a young man，who wan，I believe，a lover of Monnas，stoud up and anked whre the father of the boy was．and why he did not come to lelp him．The villagers said he hat no father：＇Where are hiv relations then？＇he anked．The boy had no relations，there was no one to care for him in the village．On hearing this，he uttered some word－which I did not anderitund and at：uted ofl ：ifter the loy who had inflicted the womnd．The yonns as assin dan away as fast as he could，and a fimin＇s chane took plate．＇They darted over the plain， sotathlled up the rock－，and jumped down some： dangorns－looking plate among the massen of granite which formed the backiround of the village．At length the hoy was canght，and，screaming and thengling．wan dragged to the spot where his victim lay maming and heaving upon the sand．The young
 held him tight whilst he examined the wound of the other，putting his finger into it，and opening his mouth
to see exactly how far it extended. When he had sati-fied hims.lf on the subject, he called for a knife; the boy had thrown his away in the race, and he had not one himself. 'The vilhager's stood silent around, and, one of them having handed him a dagger, the young man held the boy- head sideways acrose his thigh, and cut his throat exactly in the same way as he had done to the other. He then pitched him away upon the reomed, and the two lay together bleeding and writhing side by side. Their wound were preciely the same ; the second oneration had been most expertly performed, and the knife had pasmed iust where the hoy had stabbed his playmate. The wounds, 1 believe, were not dangerous, for presently hoth the boys got up and were led away to their homes. It was a curions instance of retributive justice, following out the oll law of blood for blood, an eye for an eye, a tooth for a tooth.

## PART II

## JERUSALEM AND THE MONASTERY OF S'I. SABBA 18:34

# JERUSALEM AND THE MONASTERY OF ST．SABBA 

## （＇HAPTER XIII

Jnurnty b．Terusalom－liast View of the Inoly rity－The Valley of fihon－Appatame of the City－the Latin Convent of St．Ablvadn－nhospitable lareption hy the Monks－Visit for the Charoh of the Holy Sopulehre－Denoription of the Interior－The Chapel of the sepmlithre－The Chapel of tho
 de Bonillon－Argume．．．s in fivour of the Anthenticity of the Holy sepulchre－she Invention of the Crons by thr Empress Helena－Legend of the Cross．
－Eeco appurir Cieru－ilem si verde． Eero alditar（ierusalem si sen⿱艹巴， Ereo da mille voci mutamente fiorusiblemme salutar si sente．

E l＇mon all altro il mostra o in ianto ohlia La noja e il mal della pasiata via．

Al gran piaror che quella prima vi－ta boleemento spirò nell＇altrui pretto， Alta contrizion sucersese minta Di timorove e riverente afficto． O－ano appena d＇inal\＆ar la vista Ver la cittit，di Cristo alhergo eletoo： Dove mori．dove sepolto fue， How poi rivesti le membra sue．＇
＇Tasor，fierusilemme liberata，Canto ：？．
We left our canels and dromedaries，and wild Arabs of the desert，at Gaza ：and being now provided with homes．we took our way across the hills towards Jorusatom．

The road passes over a succession of rounded rocky

## 192 FIRGT VIEW OF JERUSALEM

hills, almosi every step being rendered interesting by its comnection with the events of Iloly Writ. On our left we satw the village of Kohal, and on our right the ruins of a castle said to have beeri built by the Naccabees, and not fiar from it the remains of an ancient Christian church.

As our train of horses summounted each succeeding eminence, every one was enger to be the first who should catch a glimpse of the Holy City. Again and again we were disappointed: another rocky valley yawned beneath us, and another barren tony hill rose up beyond. There seemed to be no end to the interrening hills and dales; they appeared to multiply beneath our feet. At last, when we had almost given up the point. and hat ceased to contend for the first view by galloping ahead, as we ascended another rocky brow we saw the towers of what seemed to be a Guthic castle ; then, as we approached nearer, a long line of walls and hattlements appeared crowning a ridge of rock which rose from a narrow valley to the right. This was the valley of the pools of Gihon, where Solomon was crowned, and the battlements which rose above it were the long-looked-for walls of Jerusalem. With one accord oar whole party drew their bridess, and stood still to gaze or the first time upon this renowned and sacred city.

It is not easy to describe the sensations which fill the breast of a Christian when, after a long and toilsome journey, he first beholds this, the most interesting and venerated spot upon the whole surface of the globe-the chosen city of the Lord, the place in which it pleased Him to dwell. Every one was silent for a while, absorbed in the deepest contemplation. The object of our pilgrimage was accomplished, and I do not think that anything we saw afterwards during our stay in jerusalem inate a more ipofund impression on our minds than this first distant view.

It was curious to ohserve the different effect which
our approach to Jerusalem had upon the various persons who composed our party. A Christian pilgrim, who had joined us on the road, fell down upon his knees and kissed the holy gromed ; two others embraced aach other, and congratulated themselves that they had lived to see Jernsalem. As for us Franks, we sat bolt upright upon our horses, and stared and said nothing; whilst aronnd us the more natural children of the East wept for joy, and, as in the army of the Crusalers, the word Jerusalem ! Jerusalem ! was repeated from month to mouth; but we, who consider ourselves civilised and superior heings, repressed our emotions; we were above showing that we participated in the feelings of our barbarOn. , sompanions. As for myself, I wonld have got off my he"se and walked barefooted towards the gate, as some did, if I had dared: hut I was in fear of being laughed at fir my absurdity, and therefore sat fast in my saddle. At last I blew my nose, and, pressing the sharp edges of my Arab stirrups on the lank sides of my poor weary jade, I rode on slowly towards the Bethlehem gate.

On the sloping sides of the valley of Gihon numerons groups of people were lying under the olive trees in the cool of the evening, and parties of grave Turks, seated on their carpets by the roadside, were smoking their long pipes in dignified silence. But what strack me most were some old white-bearded Jews, who were holding forth to groups of their friends or disciples under the walls of the city of their fathers, and dilating perhaps upon the glorious actions of their race in former days.

Jerusalem has been described as a deserted and melancholy rinin. filling the mind with images of desulation and decay, but it did not strike me as sucin. It is still a compact city, as it is described in Scripture: the Saracenie walls have a stately, magnificent apmarance; they are luilt of large and massive sionias. Windsor Castle mult plied by ten would have very much the apmar ine of Terusalem as seen from this
point of view. The square towners, which are seen at intervals, are handsome and in good repair ; and there is an imposing dignity in the appearance of the grim old citadel, which rises in the centre of the line of walls and towers, with its hatteries and terraces one above another, sulnounted with the crimson flag of Turkey floating heavily over the consuered city of the Christians. I wonder whether in these times any portion of that spirit could be revived which animated our ancestors in the romantic days of the Crusades. I longed to tear down the red flag with its white cres ant, and replace it with the banner of sit. George. Nothing would please me more than to-

- Chase these parans, in those holy liehls, Over whose acres walked thase blessel feet. Which eighten hundred years ano were, naild, For our advantage, on ther hitter cross.' ${ }^{1}$
We entered by the Bethlehem gate: it is commanded by the citadel, which was built by the people of Pisa, and is still called the castle of the Pisani. There we had some parleying with the Egyptian guards, and, crossing an open space, famous in monastic tradition as the garden where Bathsheba was bathing when she was seen by King David from the roof of his palace, we threaded a labyrinth of narrow streets, which the horses of our party completely blocked up; and as soon as we could, we sent a man with our letters of introduction to the superior of the Latin convent. I had letters from Cardinal Weld and Cardinal Pedicini, which we presumed would ensure us a warm and hospitable reception; and as travellers are usually lodged in the monastic establishments, we went on at once to the Latin. convent of St. Sa'vador. wher we expected to enjoy all the comforts and luxuries of Euronean eivilisation after our weary journey over the desert from Egypt. We, however, quickly dis-

[^12]covered our mistake ; for, on dismounting at the gate of the convent, we were received in a very cool way by the monks, who appeared to make the reception of fravellers a mere matter of interest, and treated us as if we were dust under their feet. They put us into a wretched hole in the Casa Nuova, a house belonging to them near the convent, where there was scarcely room for our haggage ; and we went to bed not a little mortified at our inhospitable reception by our Christian bethren, so different from what we had always ex. perienced from the Mohammedans. The convent of St. Salvador belongs to a community of Franciscan friars ; they were most of them Spaniards, and, being so far away from the superior officers of their order. they wre not kept in very perfect discipline. It was probably owing to our being heretics that we were not better received. Fortunately we had our own beds, tents, cooking utensils, carpets, etc.; so that we soon made ourselves comfortable in the bare vaulted rooms which were allotted to us, and for which, by the by, we had to pay pretty handsomely.

The next morning early we went to the church of the Holy Sepulchre, descending the hill from the convent, and then down a flight of narrow steps into a small paved court, one side of which is occupied by the Gothic front of the church. The court was full of pee . elling beads and crucifixes and other holy ware. W, to wait some time till the Turkish doorkeepers (a) unlock the door, as they keep the keys of the ch $\ldots$, which is only open on certain days, except to votaries of distinction. There is a hole in the door. through which the pilgrims gave quantities of things to the monks inside to be laid upon the sepulchre. At last the door was opened, and we went into the church.

On entering these sacred walls the attention is first directed to a large slab of marble on the floor opposite the door, with several lamps suspended over it, and

## THE HOLY SEPULCHRE

three enormons waxen tapers about twenty feet in height standing at each ent. The pilgrims approach it on their knees, tonch and kiss it, and prostrating themselves before it, offer up their aloration. This, you are told, is the stone on which the bolly of our Lord was washed and anointed, and prepared for the tomb.

Turning to the left, we ame to a round stone let into the pavement, with a canopy of ormamental ironwork over it. Here the Virgin Mary is said to have stood when the body of our Savieur was taken down from the cross.

Leaving this, we entered the circular space immediatoly under the graat dome. which is alhont eighty feet in diameter, and is surrounded by eighteen large square piers, which support the front of a broad gallery. Formerly this circular gallery was supported by white marble pillars ; but the church was burnt down in 1808 , through the negligence of a drunken Greek monk, who set a light to some parts of the woodwork, and then endeavoured to put ont, the flames by throwing agua vitae upon them, which he mistook for water.

The Chapel of the Sepulchre stands under the centre of the dome. It is a small wblong house of stone, rounded at one end, where there is ann altar for the Coptic and $\Lambda$ byssinian Christians. At the other end it is square, and has a platform of marble in front, which is ascended by a flight of steps, and has a low parapet wall and a seat on each side. The chapel contains two rooms. Taking off our shoes and turbans, we entered a low narrow door, and went into a chamber, in the centre of which stands a block of polished marble. On this stone sat the angel who announced the blessed tidings of the resurrection.

From this room, which has a small round window on each side, we passed through another low door into the inner chamber. which contains the Holy Sepulchre
itselt, which, however, is not visible, heing concealed hy an altar of white marble. It is said to ber a lomg narmw excavation like a grave or the interior of a sat .phagns hewed ont of the rock just heneath the level of the ground. Six rows of lamps of silver gitt. twely in earh ruw, hang from the reiling, and are kept perpothally burning. The tomb oceupies nearly whehalf of the sepulchral chamber, aud extends from ane rud of it to the other on the right side of the dome as youl enter: a space of three feet wide and rather more than six feet long in front of it being all that remains for the accommodation of the pilgrims, so that not more than three or four "an be admitted at a time.

Leaving this hallowed spot, we were conducted tirst to the place where our Lord appeared to Mary Magdalene. and then to the Chapel of the Latins, where a part of the pillar of flagellation is preserved.

The Greeks have possession of the choir of the chureh. which is site the door of the Holy Sepulchre. This part obulding is of great size, ant is magnifieently decurated with gold and carving and stiff pictures of the saints. In the centre is a globe of hack marble on a pedrsial, under which they say the hoid of Adam was found; and you are told also that this is the exact centre of the globe ; the Greeks laving thus transferred to Jerusalem. from the tomple of dpollo at Delphi, the absurd notions of the pagan priests of antiquity relative to the form of the earth.

Returning towards the door of the church, and leaving it on our right hand, we ascended a flight of abont twenty steps, and found ourselves in the Chapel of the Cross on Mount Calvary. At the upper end of this chapel is an altar, on the spot where the crucifixion took place, and under it is the hole into which the end of the eroses was fixed : this is sumponden with a glory of silver gilt, and on each side of it, at the distance of about six feet, are the holes in which the crosses of the
two thieres stood. Near to these is a long rent in the rock. Which was opened by an earthruake at the time of the erwifixion. Although the three crosses appear to have stood very nowr to each other, yot, from the manner in which they are placed, there wonld have been room enough for them, as the cross of our savionr stands in front of the other two.

Leaving this chapel, we entered a kind of vant nuder the stairs, in which the rent of the roc! is again senn; it extends from the ceiling to the floor, and has overy appearance of having heen caused by some convulsion of nature, and not formed ly the hands of man. Here were formerly the tombs of Gidfrey de Bonillon and Baldwin his brother, who were huried beneath the cross for which they fought so valiantly: but these tombs have lately been destroyed by the Greeks, whose detestation of everything connected with the Latin Chureh exceeds their aversion to the Mohammedan creed. In the sacristy of the Latin monks we were shown the sword and spmes of Godfrey de Bouillon: the sword is apparently of the age assigned to it : it is double-edged and straight. with a cross-guard. ${ }^{1}$

In another part of the church is a small dismal chapel, in the floor of which are several ancient tombs; one of them is raid to he the sepulchre of Joseph of Arimathea. Of the antignity of these tombs there camot he the slightest donbt; and their heing here forms the best argument for the authenticity of the Holy Sepulchre itself, as it shows that this was formerly
${ }^{1}$ This sword is used by the Reverendissimo, the title given to the superion of the Framesoans, when he ennfers the order of Kinisht of the Holy Sepulehre, which is only given to a Romar Catholic of noble hirth. The Reverendissimo is also authorised hy the Pope to give a flag bearing the Vive Crosses of Jerualem to the captain of my ship who has rendered service to the Cathotereligisn Thase humours wew first instituted by the Christian Kinge of Jorusalem, but they are now sold by the monks for abont forty dollars to any Roma: Catholic wholikes to pay for them.
a ${ }^{\text {bleme }}$ of hmial, notwithstambing its sitnation in the rentre of the ancient city, contrary to the almost mivmonl pratice of the ancients, whose sepulchres are always fomd some short distance from their cities; indeer, annong the Egyptians, whone manners seem to have been followed in many respects by the Jews, it was a bw that no one shonld l, buried in the cultisated grombls, lat their tombs were excarated in the rocks of the desert, that the agricultural and other daily pmsuits of the living might not interfere with the repose of the dead. It is mentioned in the Bible that Christ was hed ont to be crocitied ; but it is not quite clear from the passage whether he was led out of ther eity of Jerusalem itwelf, or only from the city of David on Mome Zion, which appen's to have been the citadel and phace of residence of the Roman governor. If so. the site of the Holy Sepulch a may be the true ome ; and, in common with all ouner pilgrims, I am inclined to hope that the toml, now pointed out may really be the sepulchre of Christ.

Fomending a flight of steps from the body of the church, we entered the subterranean chapel of St. Helena, below which is another vault, in which the true cross is said to have been found. A very enrious account of thr findiag of the cross is to be seen in the black-letter pages of Caxton's 'Golden Legend,' and it has formed the sulbject of many singular traditions and romantic - Wories in former dars. The history of this famous if'c would be tedions were I to narrate it in the olsolete phaseology of the father of English printing, and I will therefore only give a short summary of the legend: although, to those who take an interest in monastic traditions. the accounts given in old books, which were read by our ancestors before the Reformation with all the sober seriousness of undoubting laith, afford a curious instance of the proneness of the human hatlect to mistake the shadow for the substance, and to substitute an unbounded veneration
for outward olservances for the more reasonable acts of spiritual devotion.

In the middle ages. while the worship of onr Savione was completely negle eted, the wooden cross upon which he was smpposed to have suffored was the object of miversal adoration to all sects of Christians ; armios fought wifh religions enthusiasm, not for the faith, hut for the relic of the cross; and the traditions regardine it wre received as madoubted facts by the heroes of the rusades, the hierarehy of the Church, and all who called themselves Christians, in those iron ages, when with rope and fingot, fire and sword, the fierce piety even of good men sought to enforce the precepts of Him whose advent was heralded with the angets' hymn of 'peace on earth and good will towards men.'

It is related in the $\Lambda$ pocryphal Gospel of Nicodemus, that when Adam fell sick he sent lis son Seth to the gate of the terrestrial paradise to ask the angel for some drops of the oil of mercy which distilled from the tree of life, to cure lim of his disease; but the angel answered that he could not receive this healing oil until 5,500 years had passed away. He gave him, however, a branch of this tree, and it was planted upon Adam's grave. In after ages the tree flomished and waxed exceeding fair, for Ldam was buried in Mount Lebanon, not very far from the place near Damascus whence the red earth (." which his body was formed ly the Creator had been taken. When Balkis, Queen of Abyssinia, came to visit Solomon the King. she worshipped this tree, for she said that thereon shonid the Saviour of the world be hanged, and that from that time the kingdom of the Jews should cease. Upon hearing this, Solomon commanded that the tree should be cut down and buried in a certain place in Jerusalem. where afterwards the pool of Bethesda was digg, and the angel that had charge of the mystorious tree troubled the water of the pool at certain seasons, and
thuse who first dipped into it were cured of their aihments. As the time of the passion of tho Savionr apprached, the wood floated on the surface of the watere and of that piece of timber, which was of cedar, the Jews made the mpright part of the cross, the cross hrann was made of cypress. the piece on which his fret pesterd was of palm, and the other. on which the superscription was written, was of olive.

After the erncifixion the holy cress and the crosnes of the two thieves were thrown into the town diteh, ${ }^{11}$; acording to some, into an ' vault which was nour at hand, and they were a $\quad$ with the refund and ruins of the city. In hre atreme old age the Empress Helena, making a pugrimage to Jerusalem, throatened all the Jewish imhabitants with torture and death if they did not produce the holy eross from the place where their ancestors had concealed it: and at last an old Jow named Judas, who had heen put into mison and was nearly famished, consented to reveal the secret; he accordingly petitioned Heaven, wherepren the eatli wembled. and from the fissures in the ground a delicious aromatic odum iesmed forth, and on the soil being removed, the three er sses were discovered; and near the crosses the superscription' was also found, but it was not known to which of the three it belonged. However, Macarius, Bishop of Derusalem, repairing with the Empress to the house of a nohle laty who was aflicted with an incurable disease, she was inmediately restored to health hy touching the true cross ; and the body of a young man which was heing earried out to burial was brought to life on being laitl upon the holy woorl. At the sight of these miracles Juias the Jew became a Christian, and was baptized hy the name of Quiriacus, to the great indignation of the devil. for', said he, 'By the first

[^13]
## 902 LEGEND OF THE TRUE CROSS

Judas I gained much profit, lint by this one's conversion I shall lose many souls.

It would be endless were I to give the history of all the authenticated relics of the holy cross since those days ; but of the three principal pieces one is now, or lately was, at Etchmiazin, in Armenia, the monks of which church are aceused of having stolen it from the Latins of Jernsalem when they were innprisoned hy Sultan Sulciman. The second piece is still at Jerusalem, in the hands of the Greeks: and the thind, which was sent by the Empress Helena herself to the church of Santa Croce di Gerusalemme at Rome, is now preserved in St. Peters. There is indeed little reason to dount that the piece of wood exhibited at Rome is the same as the Empress sent there in the year 326 . The feast of the - Invention of the Cross continues to he celebrated every year on the Brd of May by in appropriate mass.

Besides the objects which I have mentioned, there is within the church an altar on the spot where Christ is said to have appeared to the Virgin after the resurrection. This completes the list of all the saered places contained mider the roof of the great church of the Holy Sepulchre.

I may remark that all the very ancient specimens of the relics of the true cross are of the same wood, which has a very peculiar half-petrified appearance. I have a relic of this kind ; the shrine in which it is preserved heing of the date of 1280 . I have also ${ }^{\text {a }}$ piece of the cross in a more modern setting, which is not of the same wood.

Whether all the hallowed spots within these walls really are the places which the guardians of the church dechare them to le, or whether they have been fixed on at randem, and consecrated to serve the interested viows of a crafty yriesthood, is a fart that I chall leave others to determine; however this may be, it is a matter of little consequence to the Christian. The
great facts on which the history of the Gospel is founded are not so closely connected with narticular spots of earth or sacred buildings as to br rendored doubtful by any mistake in the choice if : locality. The main crror on the part of the prise of morim times at Jerualem arises from an any: existence of everything to which any ainusion is made hy the evangelical historians, not remembering that the lapse of ages and the devastation of successive wars must have destroyed much, and disguised more, which the early disciples conld most readily have identified. The mere circumstance that the localities of almost all the events which attended the close of our Saviour's ministry are crowded into one place, and covered by the roof of a single church, might excite a very justifiable doubt as to the exactness of the topography maintained by the monkish traditions of Jerusalem.

## CHADJER XIV

 l'riven of St. Peter-Thes site ol the 'Temple al Solomon-

 Mא. of the Book of fob-Arabic spoken at Irrasitlem-
 Jews- Fichmeas of their Irees in their own Homses--Beanty of their Women - Their litwal Interpretation of SoripthmeThar service in the syaggegue-l bescription of the House of a Rabhi-The samaritans-Their Roll of the Pentateuch - Arrival of Ibrahim Pasha at Jerusalem.

Wxemer the Toly Sepulchre, nono of the phaces which are pointed ont as sacred within the walls of Jeruselem merit a decription, as they have evidently been created by the monks to serve their own pmpress. You are shown. for instance. the whole of the Via Dolorosa. the way by which our Saviom passed from the hall of Pilate to Momnt Calvary. and the exact seren places where he fell mader the weight of the eross: you are -hown the house of the rich man and that of Lazarns, both of them Turkish huildings, althongh, as that story is related in a parable, no real localities ever can have been referred to. Near the honse of Lazams there were several dogs when I passed by, and, on my asking the guide whether they were the descendants of the original dogs in the parahle, he said he was not 'fuite sure, but that as to the house there could be no doubt. The prison of St. Peter is also to be seen, but the colnmm on which the cock stood who crowed on his denial of our Lord, as well as the steps by which Christ ascended to the judgment-sent of Pilate, have been cirried away to Rome, where they are both to be seen on the hill of St. Joln Lateran.

The mosque of Omar stands on the site of the ancient Temple of Solomon, which covered the whole of the - closure which is now the carden of the mosque, a space of alont 1,500 feet lone, and 1,000 feet wide. In the centre of this garden is a platform of stone about 600 feet square, on which stands the octagonal huilding of the mosque itself, the upper part being covered with green porcelain tiles which glitter in the sum: below. the walls are panelled with marble richly worked and of different colonrs: the dome in the centre has a wide comice romed it, ormamentrd with sentences from the Koran : the whole has a brilliant and extraordinary appearance, more like a Chinese temple than anything else. This building is called the Acksa el Sakhara, from its containing a piece of rock called the Hadir el Sakhara, or the locked-mp stone, which is the principal object of veneration in the place: it occupies the centre of the mosque, and on it are shown the prints of the angel Gabriel's fingers, who brought it from heaven, and the mark of the Prophet's foot and that of his camel, a singularly good leaper, two more of whose footstep- I have seen in Egypt and Arabia, and I believe there is another at Damascus, the whole journey from Jerusalem to Mecca having been performed in four bounds only, for which remarkable service the camel is to have a place in heaven, where he will enjoy the society of Borak, the prophet's horse, Balaam's ass, Tohit's dog, and the dog of the seven sleepers, whose name was Ketmir, and also the companionship of a certain illustrious spider who wove his web across the cave where the prophet was concealed. which made enemies suppose that there was no one there.

We are told that the stone of the Sakhara fell from heaven at the time when prophecy commenced at Jernsalum. It was employed as a seat by tho venerable men to whom that gift was communicated, and, as long as the spirit of vaticination continued to enlighten
their minn the slab remained steady for their accommodation ; but no sooner was the power of prophecy withdrawn. and the persecnted seers compelled to flee for safety to other lands, than the stone manifested the profoundest sympathy in their fate, and evinced a determination to accompany them in their flight: on which Gabriel the arr angel interposed his authority, and prevented the departure of the prophetical chair. He grasped it with his mighty hand, and nailed it to its rocky bed by seven brass or golden nails. When any event of great importance to the world takes place the head of one of these nails disappears, and when they are all gone the day of judgment will come. As there are now only three left. the Mohammedans believe that the end of all things is not far distant. All those who have faithfully performed their devotions at this celebrated mosque are furnished by the priest with a certificate of their having done so, which is to be buried with them, that they may show it to the doorkeeper of Paradise as a ticket of admission. I was presented with one of these at Jerusalem, and found another in the desert of Al Arisch, a wondrous piece of good fortune in the estimation of my Mohammedan followers. as I was provided with a ticket for a friend, as well as a pass for my own reception among the homis of their Prophet's celestial garden.

The Greek monastery adjoins the Church of the Holy Sepulchre. It contains a good library, the iron door of which is opened by a key as large as a horsepistol. The books are kept in good order, and consist of abont two thonsand printed volumes in various languages; and about five hundred Greek and Arabic MSS. on paper, which are all theological worls. There are also about one hundred Greek manuscripts on vellum : the whole collection is in excellent preservation. One of the eight manuscripis of the Gospels which the library contains has the index and the beginning of each Gospel written in gold letters on
purple vellum, and has also some curious ilhuminations. There is likewise a manuscript of the whole Bible: it is a large folio, and is the only one I ever heard of, excepting the one at the Vatican, and that at the British Museum. One of the most beantiful volumes in the library is a large folio of the book of Joh. It is a most glorious MS. : the text is written in large letters, surrounded with scholia in a smaller hand, and almost every page contains ome or more miniatures representing the sufterings of Job, with ghastly portraits of Bildad the Shmhite and his other pitying frieuds : the manuscript is of the twelfth century. Tl orest of the manuscripts consist of the works of the Fathers, copies of the "Anthologia, and books for the Church service.

The Arabic language is generally spoken at Jerusalpm. though the Turkish is much used among the better class. The inhabitants are composed of people of different nations and different religions, who inwardly despise one another on account of their varying opinions; but as the Christians are very numerous, there reigns among the whole no small degree of complaisance, as well as an unrestrained intercourse in matters of business, amusement. and even of religion. The Mussulmans, for instance, pray in all the holy places consecrated to the memory of Christ and the Virgin, except the tomb of the Holy Sepulchre, the sanctity of which they do not acknowledge, for they believe that Jesus Christ did not die, but that he ascended alive into heaven, leaving the likeness of his face to Judas, who was condemned to die for him; and that as Judas was crucified. it was his body, and not that of Jesus, which ivas placed in the sepulchre. It is for this reason that the Mussulmans do not perform any act of devotion at the tomb of the Holy sepulchre, and that they ridicule the Chinistimis who visit and revere it.

The Jews-the 'children of the kingdom'-have

## 208 .JELWISH INTERPRETATION OF SCRIPTURE

be en cast out, and many have come from the east and the west to occupy their place in the desolate land promised to their fathers. Their quarter is in the narrow valley between the Temple and the foot of Mont Zion. Nany of the Jews are rieh, but they are carefnl to conceal their wealth from the jealous ayes of their Mohammedan rulers, lest they should ber subjected to extortion.

It is remarkable that the Jews whe are born in Jerusalem are of a totally different caste from those we see in Enrope. Here they are a fair race, very lightly made, and particularly effeminate in manner ; the young men wear a lock of long hair on eath side of the facr, which, with their flowing silk robes, gives them the appearince of women. The Jews of both sexes are exceedingly fond of dress; and, although they assume a dirty and squalid appearance when they walk abroad, in their own houses they are to be seen clothed in costly furs and the richest silks of Damascus. The women are covered with gold, and dressed in brocades stiff with embroidery. Some of them are beautiful; and a girl of about twelve years old, who was betrothed to the son of a rich old rabbi, was the prettiest little creature I ever salw; her skin was whiter than ivory, and her hair, which was as black as jet, and was plaited with strings of sequins, fell in tresses nearly to the ground. She was of a Spanish family, and the language usually spoken by the Jews among thernselvas is Spanish.

The Jewish religion is now so much encumbered with superstition and the extraordinary explanations of the Bible in the Talmud, that little of the original creed remains. They interpret all the words of Scripture literally, and this leads them into most absurd mistakes. On the morning of the day of the Passover I went into the synagogue ordel the walis of the Temple, and found it crowded to the very door; all the eongregation were stari ig up, with large white
shawls over their heads with the fringes which they were commanded to wear hy the Jewish law. They were reading the Psalms, and after I had heen there a short time all the people begran to hop about. and to shake their heads and limbs in a most extromedinary mamer ; the whole congregation was in motion, from the priest. who was dancing in the reading-desk, to the porter, who capered at the door. All this was in consequence of a verse in the 35th Psalm, which says. - All my bones shall say, Lord, who is like unto thee?" and this was ther ludicrous maner of doing so. $\Lambda$ fter the Isalm, a crier went romb the room, who sold the hononr of performing different parts of the service to the highest bidder. the money so obtained is appropriated to the relief of the poor. The sanctuary at the upper end of the room was then opened, and a curtain withdrawn, in imitation of that which separated the Holy of Holies from the body of the Temple. From this place the book of the law was taken; it was contained in a case of embossed silver, and two large silver orniments were fixed on the ends of the rollers, which stuck out from the top of the case. The Jous, ont of reverence, as I presume, touched it wit! a little loodkin of gold, and, on its leing carried to the readingdesk, a silver crown was placed upon it, and a man, supported by two others, one on each side of him, chanted the lesson of the day in a loud voice: the book was then replaced in the sanctuary, and the service concluderl. The women are not admitted into the synagogue, but are permitted to view the ceremonies from a grated gallery set apart for them. However, they seldom attend, as it seems they are not accounted equal to the men either in body or soul, and trouble themselves very little with matters of religion.

The house of Kabibi $A$ _-_, with whom 1 was acquainted, answered exactly to Sir Walter Scott's description of the dwelling of Isiac of York. The outside of

[^14]the house and the court-yard indicated nothing but poverty and neglect ; lint on entering I was surprised at the magnificence of the furniture. One room had a silver chandelier, and a great quantity of embos.imd plate was displayed on the top of the polished cuphoarts. Some of the windews were filled with painted glass ; and the members of the family, covered with gold : $:$ :d jewels. were seated on divans of Dimasens hrocade. The Rabbios little son was so coverol with charms in gold cases to keep ors the avil oye, that he jingled like a chime of bells w'en he walked along: and a still younger boy, whom I hal never seen before, was on this day exalted to the dignity of wemmg trousers. which were of red stuff, embroidered wita gold, and were bronght in by his nurse and a mmber of other women in procession, and horne on high before him as he was dragged round the room howling and crying without any nether garment on at all. He was walked round again after his superb tronsers were put on, and very uncomfortable he seemed to be, but donbtless the honour of the thing consoled him, and he waddled out into the court with an air of conscious dignity. This young gentleman was the hero of another scene, in which the literal manner followed ly the Jews in some of the precepts of the law was displayed in a more pleasing way than the one before mentioned.

The family of the Rabbi assembled in solemn conclave in the principal room of the house: in front of the divan at the upper end of the apartment a square tahle was placed, covered with a strange-looking tablecloth, which was embroidered in colours, on a white ground, with Hebrew letters, a prospect of tine Temple of Solomon, and some nondescript trees and figures. A silver lamp of a peculiar form was hanging from the ceiling, and all the Hebrews and Shehrews, servants and maids, were seated on the divans clothed in sumptuous raiment, excepting the lower servants, who were
standing near the door at the lower end of the room. Who an all was ready, the little boy was brought in and placed in the middle of the room, his murse tmrned his face the right way and mate him take his tinger ont of his month, and after sundry injunctions from one of the prety Jewesses, and smiles from mamma. who wats hazing with gold and emb roildyy in a corner of the divan and looking astonishingly beatiful, the small child lifted up his voice and said to his grandfather. who occupied the seat of honour, with his eternal white cotton nighteap upon his head-

- What moin the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you?'

Then the old man answered before them all:

- We were Pharaoh's bondmen in Eigypt, and the Lord brought us out of Egypt with a mighty hand.
- And the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his, household, before our eyes.
- And he brought us out from thence, that he might bring us in, to give us the land which he sware unto onr fathers,' etc.; following literahly the text of the $\because 0$ th and succeeding verses of the bith and 7th chapters of Deuteronomy.

It was interesting to witness such a ceremony as this still practised by the fallen descendants of the chosen lace, whose vietorions armies trampled on the necks of the ancient possessors of the land of Israel. and to hear these few trembling people, huddled together in the innermost recesses of a half-ruined house, recounting the mighty deeds of their ancestors, whose legions were irresistible, for they were led by the God of battles.

The leaning of the Rablis is now at a very low ebb, and few of them thoroughly understand the aneient Hebrew tongue, althongh there are Jews at . Terusalem who speak several languages. and are said

## 212 SAMARITANS—ROLL OF PENTATEUCII

to he well adernaintad with all the traditions of their fathers, and the mysterions learning of the Cabala.

There is in the Holy lamd another division of the dhidren of Israel, the samaritans. who still keep up a separate form of religion. Their synagogue at Nahlons is a mean buikling. not milike a poor Mohammed:m mosque. Within it is a lange low. share chamber. the flow of which is covered with matting. Romud a part of the walls is a wooden shelf, on which are laid above thirty mamuscript bonlis of the Pentatench. written in the Samaritan character: they possess also a very famous roll or volume of the Pentatench. which is satid to have been written by Whishai the grandson of $A$ aron. It is contained in a curiously ornamented octagon case of hrass about two feet high, on opening which the MS. "ppears within, rolled upon two pieces of wood. It is sixtern in; s wide, and must be of great length, as each of the wo parts of the roll is four or five inches in diameter. The writing is small and not very distinct. and the MS. is in rather a dilapidated combition. The Samaritan Rabbi Ibrahim Israel, true to his. Towish origin, would n open the case mintil he hatd been well paid. He aff: . $e$ ed that in this MS. the hessings vere directed to be enven from Mount Ebal, and the curses from Monnt Gherizim. However this may he, in an Arabic translation of the Samaritan Pontateuch, which is in my own collection, the 1 oth and 13 th verses of the 27 th chapter of Deuteronomy are the same as the usually received text in other Bibles.

Jerusalem was at this time ( 1834 ) under the dominion of the Egyptians, amd Ibrahim Pashar arived shortly after we had established ourselves in the vaulted dungeons of the Latin convent. He took up his abode in a house in the town, and did not maintain any state or cermony; indeed he had searcoly any gharls, and but few servants, so secure did he feel in a country which he had so lately conquered. He received us with great contesy in his mean lodging, where we

## ARRIVAL OF IBRAIIM PASIIA こl:;

fonnd an interpeter who spoke English. I had been promised a letter from Mohammad Ali Pashato Ibrat him Pasha, hat on inuming 1 found is han not arrived, and Ibrahim I'ashat sent a combier to Jaffa to induire whether it was lying there: however, it did not reach me. and I therefore was mot permitted to see the inturion of the mosine of "mar, or the great church of the Paritication, which stands on the site of the 'Trmple of Solomon, and into which at that time no (hristian had penetrated.

## (HLDTER XY



 Parley-The Mohastary ufst. sahbar Mintory of thesamb


 'The Statementh uf strahu ind I'liny entirmed.

A, we wished to be present at the celobation of Eastrr by the Greek Charch, we remained several weeks at Jernsalem, during which time we made varions excmrsions to the most celebrated localities in the neighbourhood. In addition to tho Bible. which ahmost sufficed us for a guide-book in these sacred regions, we had several books of tavels with us, and I was struck with the superiority of oll Mandrell's narrative over all the others, for he tells us phainly and clearly what he saw, whilst other travellers so encumber their narratives with opinions and disquisitions. that, instead of describing the comntry, they describe only what they think about it ; and thus little real information as to what there was to be seen or done could be glamed from these works, elopuent and well written as many of them are; and we eontimally retumed to Manndrell's homely pages for a good plain accoment of what we wished to know. As, however, I had gathered from various incidental rema: in these books that there was a famous library in the monastery of St. Sabba, we made arrangements for a tour to the shores of the Dead Sea, taking this monastery on our way, although it was at the risk of falling among thieves, for we heard all manner of reports of the danger of
the roads, and of a certain trnculent Robin-Ifod sort of person, called Joon Gosh, who had just wit wit of some prison or other.

Ahon Gosh was vastly popmar in thin part of the country: everyody epoke well of him. and lechared that - her Wats the mildest mamered man that ever eut a throat or suttled ship. For all this we cared little; - ${ }^{\text {andting together onr mery men, wo sallied forth }}$ throngh St. Stophen's gate. $\boldsymbol{A}$ gallant hath wr were. somb live-ind-twenty homomen, w.ll armad in the Liryptian style ; with tents and ketthe con and herns. and cooks and marmitons, stowed npen the Latgenge horses. Great store of enod things had we-vino doro di Monte Libano; atow hams, to show if we were not Mohammedans; :und tea; and $g_{1}$, shoot part!idges withal, and many wther Emropean necessaries.

We tramped along upon the hard rocky gromed onc atter the other through the valley of Jehomaphat; and looked np at the corner of the Temple. whence is to spring on the last day, as every sound follower of the Prophet believes, the fearful hridge of Al Sirat, which is narower than the deg of the sharpest scymitar of Khorassiun, and from which those who without due preparation attempt to pass on their way to the paradise of Mohammed will fall into the unfathomable gulf below. Gradually as we advanced into the valley through which the brook Kedron-when there is any water in it-flows int, the Dead Sea, the sconery became more and more savage, the rocks more precipite. and the valley narrowed into a deep gorge, the path weing sometimes among the broken stones in the bed of the stream, and sometimes rising high above it on narrow ledges of rock.

We rorle on for some hours arlmiring the wild grandeur of the scenery, for this is the hill comntry of Judaea, and seems almost a chaos of rocks and craggy mountains, broken into narow defiles, or opening into
dreary valleys bare of vegetation, except a few shrubs whose tongh roots pierce throngh the crevices of the stony soil, and find a seanty subsistenco in the small portions of earth which the rains have washed from the surface of the rocks above. In one place the pathway, which was not more than two or threo feet wide. wound romd the corner of a precipitous eras in such a manner that a horseman riding along the gidly way showed so clearly against the sky, that it seemed as if a puff of wind would blow horse and man into the ravine beneatli. We were proceeding along this ledge - Fathallah, one of our interpreters, first. I second, and the others following--when we saw three or four Arabs with long bright-barrelled gins slip out of a crevice just before us, and take up their position on the path, pointing those umpleasant looking implements in onr faces. From some inconceivable motive, not of the most heroic nature I fear. my first move was to turn my head round to look behind me; but when I did so, I perceived that some more Arabs had erept out of another cleft behind ns, which we had not observed as we passed ; and on looking up I saw that from the precipice above us a curious collection of bright barrels and brown faces were taking an observation of our party, while on the opposite side of the gorge. which was perhaps a hundred and fifty yards atross, every fragment of rock seemed to have brought forth a man in a white tumic and bare legs, with a yellow handkerchief round his head, and a long gun in his hand, which he pointed towards us.

We had fallen into an amhorscade, and one so cleverly laid that all attempt at resistance was hopeless. The math was so narrow that our horses conld not turn, and a precipice within a yard of us, of a hundred feet sheer down, rendered our position singularly uncomfortable. Fathallah's horse came to a stand-still : my horse ran his nose against him and stood still too ; and so did all the rest of us. 'Well !' said I. 'Fathallah,
what is this? who are these gentlemen?' 'I knew it wonld be so, quoth Fathallah, • I was sure of it! and in such a cursed place too-I see how it is, I shall never get home alive to Aleppo!'

After waiting awhile, I imagine to enjoy our confusion, one of the Arabs in front took up his parable and said, 'Oh! oh! ye Egyptians !' (we wore the Egyptian dress) ' what are you doing here in our country? You are Ibrahim Pasha's men ; are you? Say-speak; what reason have ye for being here? for we are Arabs, and the sons of Arabs ; and this is our country, and our land.'
'Sir,' said the interpreter with profound respect for he rode first, and four or five guns were pointed directly at his breast-'Sir, we are no Egyptians ; thy servants are men of peace; we are peaceable Franks, pilgrims from the holy city, and we are only going to bathe in the waters of the Jordan, as all pilgrims do who travel to the Holy Land.' 'Franks!' quoth the Arab; 'I know the Franks; pretty Franks are ye! Franks are the fathers of hats, and do not wear guns or swords, or red caps upon their heads as you do. We slaall soon see whether ye are Franks or not. Ye are Egyptians, and servants of Ibrahim Pasha the ligyptian: but now ye shall find that ye are our servants!'
'Oh, sir,' exclaimed I in the best Arabic I could muster, thy servants are men of peace, travellers, antiquaries, all of us. Oh, sir, we are Englishmen, which is a sort of Frank-very harmless and excellent people, desiring no evil. We beg you will be good enongh to let us pass.' 'Franks!' retorted the Arab sheikh, 'iretty Franks! Franks do not speak Aralic, nor wear the Nizan dress ! Ye are men of Ibrahim Pasha's; Egyptians, arrant Cairoites (Misseri) are ye all, every one of ye: and he and all his followers laughed at us scornfully, for we certainly did look very like Egyptians. 'We are Franks, I tell you: 'again

## A SUCCESSFUL PARLEY

exclaimed Fathallah: 'Ibrahim Pasha, indeed! who is he. I should like to know? we are Franks, and Franks like to see everything. We are going to see the monastery of St. Sabba: we are not Egyptians; what care we for Egyptians? we are English Franks. every one of us, and we only desire to see the monastery of St. Sabba; that is what we are, O Arab, son of an Arab (Arabl beni Arab). We are no less than this, and no more ; we are Franks, as you are Arabs.'
'Yes,' said the Arab, 'you shall see the monastery of St. Sabba, for I am going to take you there, and when we arrive, we shall see what sort of Franks you are, you Egyptian dogs.'

The sheikh waved his arm aloft as a signal to his men to raise the muzzles of their guns, and we were allowed to proceed; some of the Arabs walking unconcernedly before us, and the others skipping like goats from rock to rock above is, and on the other side of the valley. They were ten times as numerous as we were, and we should have had no chance with them even on fair ground; but here we were completely at their mercy. We were escorted in this manner the rest of the way, and in half an hour's time we found ourselves standing before the great square tower of the monastery of St. Sabba. The battlements vere lined with Arabs, who had taken possession of this strong place, and after a short parley and a clanging of arms within, a small iron door was opened in tho wall ; we dismounted and passed in ; our horses one by one were pushed through after us. So there we were in the monastery of St. Sabba sure enough, but under different circumstances from what we expected when we set out that morning from Jerusalem.

Fathallah, however, convinced the sheikh of the Arabs that we really wore Franks, and not followers of Ibrahim Pasha, and before long we not only were relieved from all fear, but became great friends with
the noble and illustrious Abou Somebody, who had taken possession of St. Sabba and the defiles leading to it.

This monastery, which is a very ancient foundation, is built upon the edge of the precipice at the bottom of which flows the brook Kedron, which in the rainy season becomes a torrent. The buildings, which are of immense strength, are supported by buttresses so massive that the upper part of each is large enough to contain a small arched chamber; the whole of the rooms in the monastery are vaulted. and are gloomy and imposing in the extreme. The pyramidical-shaped mass of buildings extends half.way down the rocks, and is crowned above by a high and stately squar ${ }^{\circ}$ tower, which commands the small iron gate of the principal entrance. Within there are several small irregular courts connected by steep flights of steps and dark arched passages, some of which are carried through the solid rock.

It was in one of the caves in these rocks that the renowned St. Sabba passed his time in the society of a pet lion. He was a famous anchorite, and was made chief of all the monks of Palestine by Sallustius, Patriarch of Jerusalem, about the year 490. He was twice ambassador to Constantinople to propitiate the emperors Anastasius the Silent and Justinian ; moreover he made a vow never to eat apples as long as he lived. He was born at Mutalasca, near Caesarea of Cappadocia, in 439, and died in 532 , in the ninety -fifth year of his age : he is still held in high veneration ly both the Greek and Latin churches. He was the founder of the Laura, which was formerly situated among the clefts and crevices of these rocks, the preseut monastery having been enclosed and fortified at I do not know what period, but long after the decease of the saint.

The word laura, which in often met with in the histories of the first five centuries after Christ, signifies,
when applied to monastic institutions, a number of separate cells, each inhalited by a single hermit or anchorite, in contradistinction to a convent or monastery, which was called a coenobium, where the monks lived together in one building, under the rule of a superior. This specie's of monasticism seems always to have been a peculiar characteristic of the Greek Church ; and in the present day these ascetic ohservances are mplield only by the Greek, Coptic. and $\Lambda b y$ sinian Christians, among whom hermits and quietists, such as waste the body for the improvement of the soul, are still to be met with in the clefts of the rocks and in the desert places of Asia and Africa. 'They are a sort of dissenters as regards their own church, for, by the mortifications to which they subject themselves, they rebuke the regular prienthood. who do not go so far, although these latter fast in the year above one hundred days, and always rise to midnight prayer. In the dissent, if such it be, of these monks of the desert there is a dignity and self-denying firmness much to be respected. They follow the tenets of their faith and the ordinances of their religion in a manner which is almost suhlime. They are in this respect the very opposite to European dissenters, who are as undignified as they are generally sung and cosy in their mode of life. Here, among the followers of St. Anthony, there are no mock heroics, no turning up of the whites of the eyes and drawing down of the corners of the month : they form their rule of life from the ascetic writings of the early fothers of the church; their self-denial is extreme, their der stion heroic ; but yet to our eyes it appears puerile and irrational that men should give up their whole lives to a routine of observances which, although they are hard and stern, are yet so trivial that they appear almost ridiculous.

Ihave forbome in t. se pages to make any remaths on matters of religions fitith, for I consicie: it highly improper for any one to speak lightly on the su!.jects,
although the religion of which they treat may be opposite to their own convictions of the truth.

I have, however, often been struck at Rome and other places with the ignorance displayed by my Protestant conntrymen of the meaning and intentions of the religious ceremonies which they have attended, behaving as if they were not in a church, but at the opera or any other exhibition, not remembering that in the Old Testament ceremonies were ordaned as types of the things that were to come, and that in later ages they have always been continued as commemorations of the most important events which have occured in the history of mankind. It is common to hear people exclaim against what they call the unmeaning ceremonies and ridiculous exhibitions of priestly mummery, superstitious olservances of Papists. etc., while they do not give themselves the trouble to inquire what these ceremonies. which have endured since the days of Constantine, may mean.

The great shoal of travellers which are left by the steamers high and dry upon the shores of Italy every year, and who are known in that country by the charming name of 'Roba di Vapore.' are very apt to jeer \& ${ }^{\text {a }}$ sacred things which they do not understand, to the great scandal of the Italians, who believe them generally to have no religion. Curious mistakes have heen made sometimes on the subject of these superstitions and ceremonies. I will not give any instances of those of our own countrymen. but will relate a short anecdote, which was told me in the East, of the impressions of a native of a less civilised comtry, who had witnessed the, to him, incomprehensible ceremonies of an English church. A Persian servant, who had accompanied his master to Europe and England. gave the following accomnt of the religious customs of those nations to a hiendi on his return to his own country.

- The Franks,' said he, ' of this part of Frangistam,


## 222 FRANKISH RELIGIOUS CUSTOMS

my friend, are idolaters; they are an unclean race, eaters of the unclean beast, and even preferring, in the depth of their uncleanness, the hinder quarters of this dirty animal salted, to the other parts of its body. These idolaters worship a cross, as is well known ; but the imam of our village says, and I think with reason. that they are in some degree akin to the fireworshippers, or Gebers. whose ruined temples are often met with in Persia : for they always keep in their mosques certain lighted candles and lamps, which contain a perpetual fire, and are never put out, if, indeed. it is possible to do so, for they are hung high up with chains from the roofs of the buildings, and as the smalhess of their flame forbids the thought of their being placed there for the purpose of affording light, it is evident that they are objects of adoration : and I have myself seen several old women on their knees before them when I have peeped in at the doors of these mosques, as I passed by on my daily walks. Leaving this country, we got on board a ship, and traversed a sea, the recollection of which alone heaps ashes on the front of memory, and tears the garments of unhappiness with the rents of woe. This sea is the father of sickness, and the livers of those who sail upon it are turned upside down. We landed on the other side, upon an island, belonging to another sort of idolaters, who are also magicians, and likewise anclean eaters of the abomination, and practising many wicked incantations. Their idol is different from that of the other idolaters ; it is much larger, and is placed in a high place, a Bala Khané, in their mosques; it has horns upon its head, sometimes more thin two, and upon its belly it has stripes of pure gold, of great length and inestimable value. I went into one of the idolatrous temples (for which may I be forgiven !) lowards the end of the service, which these idulaters perform there once in seven days only. There I saw the priest in a mihrab, or pulpit, such as we have

## PERSIAN'S VISIT TO AN ENGLISH CHURCH 22:3

here; for they lave imitated us in this matter, for which their fathers are burning ; and this priest seemed in a dreadful agitation of mind: we were sorry for him, my friend, and wished to help him: when of a sudden he stopped in his cries and concealed his face for fear, and fear also came over us, for the idol gave a loud groan ; we stood up, intending to depart, and every one in the place did so too, and made for the door': by the blessing of the Prophet we escaped ; the mubelievers also poured forth in a stream, and departed with rapidity, not looking back; the idol was howling and swearing fearfully within the mosque: my soul became as water; but, having arrived at a place at some distance, we remained there, looking round a corner to see what these idolaters would do. These are a brave nation, my friend, but by their hurried steps their alarm became manifest. Presently we saw a strong man, a roustam, with the grandfather of hats upon his head, and a large face, very red, and of a fierce appearance, and a spear or weapon in his liand. This man was a champion, and fearless altogether-an eater of lions; for he weat of his own accord into the doors of the idolatrous temple, and shut them up, defending them with bars, and cliains, and bolts of steel : regardless of the uproar of the evil genie, which was imprisoned in the bowels of the idol, lee made the gates fast, and earried away the key; by this means, undoubtedly did this noble and valorous chieftain save the lives of all those who dwelt in the city of the idolaters; for if the evil genie had been able to get out, he would have devoured us all before he took his flight to Jehanum. or the mountains of El Kaf. Lahnet be Sheitan-cursed be the devil-poof!' So stiying, he spat upon the ground seven times, and every one of his hearers did so too.

In one of the counts of the monastery tliere is a paim-tree, said to be endowed with miraculous properties. which was planted by St. Sabba, and is to be
numbered among the few now existing in the Holy Land, for at present they are very rarely to be met with, except in the vale of Jericho and the valley of the Jordan and the Dead Sea. in which localities, in eonsequence of their being su much beneath the level of the rest of the comntry, the temperature is many degrees higher than it is elsewhere.

The chureh is rather large, and is very solidly built. There are many ancient frescoes painted on the walls, and various early Greek pictures are hung round about : many of these are representations of the most famous saints, and on the feast of each his picture is exposed upon a kind of desk before the iconostasis, or wooden partition which divides the church from the sanctuary and the altar, and there it receives the kisses and oblations of all the worshippers who enter the sacred edifice on that day.

The eiкovostaras is dimly represented in our older churches by the rood-loft and screen which divides the chancel from the nave: it is retained also in Lombardy and in the sees under the Ambrosian rule; but these screens and rood-lofts, which destroy the heauty of a cathedral or any large church, are unknown in the Roman churches. They date their origin from the very earliest ages, when the 'discipline of the secret' was observed, and when the ceremonies of the communion were held to be of such a sacred and mysterious nature that it was not permitted to the communicants to reveal what then took place-an incomprehensible custom which led to the propagation of many false ideas and strange rumours as to the Christian observances in the third and fourth centuries, and was one of the causes which led to several of the persecntions of the church, as it was believed by the heathens that the Christians sacrificed children and committed other abominations, for which they deserved extermination; and so prone are the vulgar to give credence to such injurious reports, that the Christians in later ages accused the Jews of the very same practices for which
they themselves had in former times been held up to rexecration.

In one part of the church I olserved a rickety ladder leaning against the wall, and leading up to a small door about ten feet from the ground. Scrambling np this ladder, I found myself in the library, of which 1 had heard so much. It was a small square room, or rather a large closet, in the upper part of one of the enormous buttresses which suppuited the walls of the monastery. Here I fomd about a thousand books, almost all manuscripts. but the whole of them were works of divinity. One volume, in the Bulgarian or Servian language. was written in uncial letters; the rest were in Greek, and were for the most part of the twelfth century. There were a great many enormons folios of the works of the fathers, and one MS. of the Octoteuch, or first eight books of the Old 'Testament. It is remarkable how very rely MSS. of any part of the Old Testament are found in the hibraries of Greek monasteries; this was the only MS. of the Octoteuch that I ever met with either before or afterwards in any part of the Levant. There were about a hundred other MSS. on a shelf in the apsis of the church: I was not allowed to examine them, but was assured that they were liturgies and church-books which were nsed on the various high-days during the year.

I was afterwards taken by some of the monks into the vaulted chambers of the great square tower or keep, which stood near the iron door by which we had been admitted. Here there were about a hundred MSS., but all imperfect; I found the 'Iliad ' of Homer among them, but it was on paper. Some of these MSS. Were heautifully written ; they were, however. so imperfect, that in the short time I was there, and pestered as I was by a crowd of gaping Aralss. I was unable to discover what they were.

I was allowed to purchase three MSS., with which the next day we departsd on our way to the Dead Sea, our friend the sheikh having. from the moment that he

### 2.6 THE MOUNTAIN OF QUARANTINA

was convinced we were nothing better or wise than Englishmen and sightseers, treated us with all mamer of civility.

On arriving at the Dead Sea I forthwith proceeded to bathe in it, in order to prove the celebrated boyancy of the water, and was nealy drowned in the experiment, for not being ahle to swim, my head got much deeper below the water than I intended. Two ignorant pilgrims, who had joined our party for protection, haptized each other in this filthy water, and sang psalms so loudly and discordantly that we asked them what in the name of wonder the were about, when we discovered that they thonght this was the Jordan, and were sorely grieved at their disappointment. We found several shells upon the shore and a small dead fish, but perhaps they had been washed down by the waters of the Jordan or the Kedron: I do not know how this may be.

We wandered about for two or three days in this hot, volcanic, and sunken region, and thence proceeded to Jericho. The mountain of Quarantina, the scene of the forty days temptation of our Saviour, is pierced all over with the caves excarated by the ancient anchorites, and which look like pigeons' nests. Some of them are in the most extraordinary situations, high up on the face of tremendous precipices. However. I will not attempt to detail the singularities of this wild district ; we visited the chief objects of interest, and a big book that I brought from St. Sabba is endeared to my recollections by my having constantly made use of it as a pillow in my tent durins our wanderings. It was somewhat hard, undoubtedly; but after a iong days ride it served its purpose very well. and I slept an soundly as if it had been read to me.

At two subsequent periods I visited this region, and purlazed seven other MSS from St. Saltha; among them was the Octoteuch of the tenth. if not the minth century, which I esteem one of the most rare and precions volumes of my library.

We made a somewhat singular discovery when travelling among the mountaius to the east of the Dead Sea, where the ruins of Ammon. Jerash, and Adjeloun vell repay the labour and fatigue encountered in visiting them. It was a remarkably hot and sultry day: we were scrambling up the momntain though a thick jungle of bushes and low trees, which rises above the east shore of the Dead Sea, when I saw before me a fine phum-tree, loaded with fresh blooming plums. I cried ont to my fellow-traveller, 'Now, then, who will arrive first at the plum-tree ? ' and as he caught a glimpse of so refreshing an object, we both pressed our horses into a gallop, to seo which would get the first plum from the branclies. We both arrived at the same moment: and, each snatching at a fine ripe phom, put it at once into our mouths: when, on biting it, instead of the cool delicious juicy fruit which we expected, om months were filled with a dry bitter dust, and we sat under the tree npon onr horses, spittering, and hemming, and doing all we could to lic elieved of the nanseous taste of this strange fruit. We then perceived, and to my great delight, that we had discovered the famous apple of the Dead Sea, the existence of which has been doubted and canvassed since the days of Strabo and Pliny, who first described it. Many travellers have given descriptions of other vegetable productions which bear some analogy $t$ the one described by Pliny; but np to this time no one had met with the thing itself, either upon the spot mentioned by the ancient antions, or elsewhere. I brought several of them to Essi...nd. They are a kind of gall-mit. I found others afterwards npon the phains of Troy, but there can be no doubt whatever that this is the apple of Sodom to which Strabo and Pliny referred. Some of those wnich I brought to England wore given to the timment Socety, who phblished an encraving of them, and a description of their vegetable peculiarities, in their 'Transactions;' but as they omitted to explain the peculiar interest attached to

### 2.28 THE: APPLE (HF THE: DEAD SEA

them in consernence of thm 'alling beren sought for unsucerssfully hy so many travellers. they excited little attention ; though, as the rvidence of the truth of what hats so long been considemed as a vulcar falle, the $y$ are fairly to be classed among the ne st curious broductions which have bern brough! from on ! foiy Land.

It has been constantly ali : 1 , wh fiom pa ages of Seripture and the writiny: if $w^{\prime}$...is: anti,nes, as well
 the neighbomphood of the Dead Sut whith la re 1 truit of a fresh and pleasant aspect, but wh ith ainol within nothing hut a dry and litter dum. The nourdn of the colchicun, Solanum Melongena-a - 1 of , tton plant, called Abeschaez.--the Oskir plai frot tha silky filaments of which the Arals make mat hes their matchlock gums-and several olhor bitter fruit-. have been by some thought to he the unt in que-tiot bat hitherto no traceller has met with any fait o. apple which answers to the description of in ancias $t$ writers.

It is first mentioned in Denteronomy, axx. : 2 : 'For their vine is of the vine of Sodom, .nd of the fields of Gomorrals: their grapes are granes of $\% 11$. their clusters are bitter.

Tacitus say = in the History. cap. v.--'Terra $\quad 1$-am, specie turidam, vim frugiferan perdidisse. nam cincta sponte erlita aut mann sita, sive herba tenus ant fore, sen solitan in speciem adolevere. atra $t$ inmia $v$ lut in rinerem vanescunt.'

The following description oceurs in Josephus, des allo Judaico. fol. (Latini), Verona, 142 , lih. 8. - 'Der whe adhue in eâ reliquias ignis et oppudornm quintue der licet imagines: et renascentes in fructibus cinere yui
 manibus in fumum dissolvuntur et cherem.

Syr John de Mandeville's Travayles, MS. sae And ther groweth trees $y^{t} 1 \quad{ }^{\text {th }}$ frute of fas

## 'lIE \& PE F'THA: DE ) $\sim$ EA 929

*-myth rape, han men l, with hit that fymleth fill not int in or ont - : being gat through rengealle of (and yon of lin $\mathrm{w}^{-t}$ lyre of hell.

Mandrell the hast of all the 1 av frs in the Levant. - lar con la moi her nor a any of t ae apples

- dom, imbue me t. l., ...tho here may 1. errata doreen it fry which is
 as ats he lite in in my Lord Bacon where mai woe al as because
 a similita $\cdot$.

However il 1 an en disco ed, and if the taken as lan at at at an mouthful as | a w re hat little doubt if its ! enl las
"H1 I this :1 ...| lith by Pliny and Strabo, it I (: hot ant the passages. The atompaying ( $\quad$. $w$ form of this inter sting Chit, $\because$. 11 if nt a kind of Ilex on ah m. $\quad$. of the insect which 1 Tu 1 ... gallia of he size of nature; the If aliout song.


## CHAPTER XVI

Church of the Holy Sepulchre-Procession of the Copts-The Syrian Maronites and the Greeks-Riotons Belaviour of the Pilgrims-Their immense numbers-The Chant of the Latin Monks-Ihrahim Pasha-The Exhilition of the Sacred Fire -Excitement of the lilgrims The Patriarch obtains the Sacred Fire from the Holy Stpulchre-Contest for the Holy Light-Immense Sum paid for the Privilege of receiving it first-Fatal Effects of the Heat and Smoke-Departure of Ihrahin Pasha-Horrible Catastrophe-Dreadful Loss of Life a:nong the Pilgrims in their endeavours to leave the Church-Pattle with the Soldiers-Our Narrow EscapeShocking Scene in the Court of the Church-Humane Conduct of Ibrahim Pasha-Superstition of the Pilgrims regarding Shronds-Scallop Shells and Palni Branches-The Dead Mnleteer-Monlight View of the Dead Bodies-The Curse on Jerusalem-Sketch of the Life of Ibrahim Pasha-Departure from the ! Ioly City.

It was on Friday, the 3d of May (good Friday, according to the calendar of the Greeks). that my companions and myself went, about five oclock in the evening, to the church of the Holy Sepulchre, where we had places assigned us in the Gallery of the Latin monks, as well as a good bed-room in their convent. The church was very full, and the numbers kept increasing every moment. We first saw a small procession of the Copts go round the sepulchre, and after them one of the Syrian Maronites. I then went to bed, and at midnight was awakened to see the procession of the Greeks, which was rather grand. By the rules of their church they are not permitted to carry any images, and therefore to mane up for this they hore aloft a piece of brocade, upon which ras embroidered a representation of the body of our Saviour. This was placed in the tomb, and, after some short time, brought out again and carried into the chapel of the Greeks, when the

## RIOTOUS BEHAVIOL R OF THE PILGRIMS 231

ceremonies of the night ended; for there was no procession of the Armenians, as the Armenian Patriarch had made an ad ،ress to his congregation, and had, it was said. explained the falsity of the miracle of the holy fire, to the excessive astonishment of inis hearers. who for centuries have considered an unslakable belief in this yearly wonder as one of the leading articles of their faith. After the Greek procession I went quietly to bed agairs, and slept soundly till next morning.

The behaviour of the pilgrims was riotous in the extreme; the crowd was so great that many persons actually crawled over the heads of others, and some made pyramids of men by standing on each other's shonlders, as I have seen them do at Astley's. At one time, lefore the church was so full, they made a raceconrse round the sepulcl 3 ; and some, almost in a state of nudity, danced about with frantic gestures. yelling and scremming as if they were possessed.

Altogether it was a scene of disorder and profanation, which it is impossible to describe. In consequence of the multitude of people and the quantities of lamps, the heat was excessive, and a steam arose which prevented your seeing clearly across the church. But every window and cornice, and every place where a man's foot could rest, excepting the gallery-which was reserved for Ibrahim Pasha and ourselvesappeared to be criammed with people; for 17,000 pilgrims were said to be in Jerusalem, almost the whole of whom had come to the Holy City for no other reason than to see the sacred iire.

After the noise, heat, and uproar which I had witnessed from the gallery that overlooked the Holy Sepulchre. the contrast of the calmuess and quiet of my room in the Franciscan convent was very pleasing. The room had a small window which opened upon the Latin choir. where, in the evening, the monks chanted the Litany of the Virgin: their fine voices and the beatiful simplicity of the ancient chant made a strong

## LITANY OF THE VIRGIN

Sumg by the Friars of St. Salvador at Jerusalem.


Sancta Maria-Ora pro nobis.
Sancta Virga Virginum-Or:a pro mohis.
Imperatrix Reginarm-Ora pro nobis.
Lans sanctarum animarum-Oıa pro nobis.
Vera salutrix earmm-Ora pro nolns.
impression upon my mind; the orderly solemnity of the Roman Catholic vespers showing to great advantage


Egyptian in the Nicam Dress.
when compare 'h the sereams and tumult of the famatic Greek:

The next muaning a way was made through the crowd for Ibrahim Pasha. by the soldiers with the butt-ends of their muskets. and by the kawassen with their kour-batches ad whips made of a quantity of

## 2:34 EXCITEMFYT OF THE PILGRIMS

small rope. Tize foula sat in the gallery, on a divan which the monks had made for him between the two colnmns nearest to the Greek chapel. They had got up a sort of procession to do him honour, the appearance of which did not add to the sulemnity of the scene: three monks playing crazy fiddles led the way, then came the choristers with lighted candles. next two Nizam soldiers with mnskets and fixed hayonets; a number of doctors, instructors, and officers, tumbling over each other* heels, brought up the rear: he was received by the women. of whom there were thousands in the church, with a very peculiar shrill cry, which had a strange nnearthly effect. It was the monosyllahle lai. la, la, intered in a shmll trembling tone. Whichi I thonght much more like pain than rejoicing. The Pasha was dressed in full trousers of dark cloth. a light lilac-coloured jacket, and a red cap withont a turhan. When he was seated, the monks bronght us some sherbet, which was excellently made; and as onr seat were very near the great man, we saw everything in an easy and luxurious way; and it being ammonnced that the Mohammedan Pasha was ready, the Christian miracle, which had been waiting fur some time, was now on the point of being displayed.

Tho people were by this time become furions; they were worn ont with standing in such a crowd all night, alld as the time approached for the exhibition of the holy fire they could not contain themselves for joy. 'Their excitement increased as the time for the miracle in which all believed drew near. At about one o'clock a magnificent procession moved ont of the Greek chapel. It conducted the Patriarch three times round the tomb; after which he took olf his onter robes of cloth of silver, and went into the sepulchre, the door of which was then closed. The agitation of the pilgrime was now extrome: they creamed alond ; and the dense mans of people shook to and fro, like a field of corn in the wind.

## EXHIBITION OF THE SACRED FIRE 23.)

There is a round hole in one part of the chapel over the sepulchre out of which the holy tire is given, and up to this the man who had agreed to pay the highest sum for this honour was conducted by a strong guard of soldiers. There was silence for a minute ; and then a hight appeared out of the tomb, and the happy pilgrim received the holy fire from the Patriarch within. It consisted of a bundle of thin wax-candles, lit, and enclosed in an iron frame, to prevent their being torn asunder and put out in the crowd: for a furious battle commenced immediately ; every one being so eager to obtain the holy light, that one man put out the candle of his ueighbour in *"ying to light his own. It is said that as much as ten thousand piastres has been paid for the privilege of first receiving the holy fire, which is believed to ensure oternal salvation. The Copts got eight purser this year for the first
 candle they gave to a pilgrim of their own persuasion.

This was the whole of the ceremony; there was no semon or prayers, except a little chanting daring the processions, and nothing that coald tend to remind you of the awful event which this feast was designed to commemorate.

Soon you saw the lights increasing in all directions, every one having lit his caudle from the holy thame: the chapels, the galleries, and every corner where a candle could possibly be displayed, immediately appeared to be in a blaze. The peopie in their frenzy put the bunches of highted tapers to their fiees. han!la, and breasts. to purify themselves from their sins. The Patriarch was carried out of the sepulchre in
triumph, on the shoulders of the people he had deceived. amid the cries and exclamations of joy which resounded from every nook of the immense pile of bnildings. As he appeared in a fainting state, I supposed that he was ill ; burt I found that it is the uniform custom on these occasions to feign insensibility, that the pilgrims may inagine he is overcome with the glory of the Almighty, from whose immediate presence they believe him to have retarned.

In a short time the smoke of the candles obscured everything in the place, and I could see it rolling in great volmmes ont at the aperture at the top of the dome. The smell was terrible; and three unhappy people, overcome by heat and bad air, fell from the upper range of galleries, and were dashed to pieces on the heads of the people below. One poor Armenian lady, seventeen years of age, died where she sat, of heat, thirst, and fatigue.

After a while, when he had seen all that was to be seen, Ibrahim Pasha got up and went away, his numerous guards making a line for him by main force through the dense mass.of people which filled the body of the church. As the crowd was so immense, we waited for a little while, and then set ont all together to return to our convent. I went first and my friends followed me, the soldiers making way for us across the church. I got as fir as the place where the Virgin is said to have stood during the Crucifixion, when I saw a number of people lying one on another all about this part of the church, and as far as I could see towards the door. I made my way between them as well as I could, till they were so thick that there was actually a great heap of bodies on which I trod. It then suddenly struck me they were all dead! I had not perceived this at first, for 1 thought they were only vory mmen fiatigued with the ceremonies, and hat lain down to rest themselves there; hut when I came to so great a heap of bodies I looked down at them, and saw
that sharp, hard appearance of the face which is never to be mistaken. Many of them were quite black with suffocation, and further on were others all bloody and covered with the brains and entrails of those who had been trodden to pieces by the crowd.

At this time there was no crowd in this part of the church; but a little farther on, round the corner towards the great door, the people, who were quite panic-struck, continued to press forward, and every one was doing his utmost to escape. The guards outside, frightened at the rush from within, thought that the Christians wished to attack them, and the confusion soon grew into a battle. The soldiers with their bayonets killed numbers of fainting wretches, and the walls were spattered with blood and brains of men who had been felled, like oxen, with the butt-ends of the soldiers' muskets. Every one struggled to defend himself or to get away, and in the meleo all who fell were immediately trampled to death by the rest. So desperate and savage did the fight hecome, that even the panic-struck and frightened pilgrims appeared at last to have been more intent upon the destruction of each other than desirous to save themselves.

For my part, as soon as I perceived the danger, I had cried out to my companions to turn back, which they lad done; but I myself was carried on by the press till I came near the door, where all were fighting for their lives. Here, seeing certain destruction before me, I made every endeavour to get back. An officer of the Pasha's, who by his star was a colonel or bin bashee, equally alamed with myself, was also trying to return: he caught hold of my cloak, or bournouse, and pulled me down on the body of an old man who was breathing out his last sigh. As the officer was pressing me to the ground, we wrestled together anong the dying and the dead with the energy of despair, I struggled with this man till 1 pulled him down, and happily got again upon my legs- (I afterwards found
that he never rose again). I stood up for a minute among the press of people, held up on the uncomfortable footing of dead bodies, by the dense crowd who were murezed together in this narow part of the church. We all stood still for a short time, when of a sudden the crowd swayed, a cry arose, the crowd opened, and I found myself standing in the centre of a line of men, with another line opposite to me, all pale and ghastly with tom and bloorly clothes, and there we stood glaring at each other ; hut in a moment a sudden impulse seized upon us, with a shrick that echoed in the long aistes of the church of the Holy Sepulchre (how teribly desecrated at this moment!), the two adverse lines dashed at each other, and I was soon engaged tearing and wrestling with a thin half naked man, whose legs were smeared witi blood. The crowd again fell back. and by desperate fighting and hard struggles I made my way back into the body of the church, where I found my friends, and we succeeded in reaching the sacristy of the Catholics, and thence the room which had been assigned to us by the monks, but not without a fierce conflict at the door of the sacristy with a crowd of frightened pilgrims, who tried to press throngh with us. I thanked God for my escape-l had a narrow chance. The dead were lying in heaps, even upon the stone of unction; and I saw full four hundred unhappy people, dead and living, heaped promiscuously one upon another, in some places above five feet high. Ibrahim Pasha haci left the church only a few minutes before me, and very narrowly escaped with his life ; he was so pressed upon by the crowd on all sides, and it was said attacked by several of them, that it wats only by the greatest exertions of his suite, several of whom were killed, that he gained the onter court. He fainted more than once in the struggle, and I was fold that some of his attendants at last had to cut a way for him with their swords through the dense ranks of the frantic pilgrims. He

## SCENE IN FRONT OF THE CHURCII 289

remained outside, giving orders for the removal of the corpses, and making his men drag out the bodies of those who appeared to be still alive from the heaps of the dead. He sent word to us to remain in the convent till all the dead bodies had been removed, and that when we could come out in salety, he would again send to us.

We stayed in our room two honrs lefore we ventured to make amother attempt to escape from this scene of horror ; and then walking close together, with all our servants romme us, we male a bohd push and got out of the door of the charch. By this time most of the bodies were removed : but twenty or thirty were still lying in distorted attitudes at the foot of Mount Calvary ; and fiagments of clothes, turbans, shoes, and landkerchiefs, clotted with blood and dirt, were strewed all over the pavement.

In the court in the front of the chinch the sight was pitiable; mothers weeping over their children-the sons bending over the dead bodies of their fathers; and one poor woman was clinging to the hand of her husband, whose body was fearfully mangled. Most of the sufferers were pilgrims and strangers. The Pasha was greatly moved by this scene of woe ; and he again and again commanded his officers to give the poor people avery assistance in their power, and very many hy his humane efforts were rescned from death.

I was much struck by the sight of two old men with white beards, who had been seeking for each other among the dead; they met as I was passing by, and it was affecting to see them kiss and shake hands, and congratulate each other on having escaped from deatin.

When the bodies were removed, many were discovered standing npright, quite dead; and near the church door one of the soldiers was found thas standing, with his musket shouldered. among the bodies which reached nearly as! high as his head; this was in a corner near the great door on the right side as yon

## -1O SUPERSTITION REGARDING: SHROVDS

come in. It semms that this door had been shut, so that many who stood near it were suffocated in the crowd; and when it was opened the rush was so graat, that mmbers were thrown down and never rose again, being trampled to death by the press behind them. The whole conrt before the entrance of the chnrch was covered with bodies lad in rows. by the Pashas orders, so that their friends might find them and carry them away. As we walked home we saw mmbers of people carried ont, some dead, some horribly wonnded and in a dying state. for they had fought with their heavy silver inkstands ant daggers.

In the evening I was not sorry to retire early to rest in the low valted room in the stranger:' house attached to the monastery of st. Salvador. I was weary and depressed after the agitating scones; of the morning, and my lodging was not rendered more cheerful by there being a number of corpses laid out in their shronds in the stone court heneath its window. It is thought by these superstitious people that a shroud washed in the fountain of Siloam, and blessed at the tomb of our Saviour. forms a complete suit of armour for the body of a simer decersed in the faith, and that, clad in this invulnerable panoply, he may defy the devil and all his angels. For this reason every pilgrim when journeying has his shroud with him, with all its different parts and bandages complete; and to many they became useful sooner than they expected. A holy candle also forms part of a pilgrim's accontrements. It has some sovereign virtne, but I do not exactly know what ; and they were all provided with several long thin tapers, and a rosary or two, and sundry rosaries and ornaments made of pearl oyster-shellsall which are defences aqainst the powers of darkness. These peall oyster-shells int. I imagine, the scallopshell of romance, for there are no scallups to be found hre. My companion was very anxious to obtain some gemine sc. llop-shells. as thay form part of his arms;

## SCALLOP SHELIS-A GRIS FIGURE -41

but they, as well as the palm hranches, carried home by all pahmers on their return from the Holy Land, are as rare here as they are in England. This is the more remarkable, as the medal struck by Vespasian on the subjection of this country represents a woman in an attitule of monrning, seated nneler a palm-tree, with the legend 'Judaca capta; so there may have heen palms in those days. I was eroing to say there must have bern: but on sicond thourhts it does not follow that there should have heen pahs in Judae:a because the Romans put them on a medal. any more than that there should be micoms in England hecause we represent them on one coins. However. all this is a digression: we must ieturn to our dead nen. There were sixteen or sewnten of them. all stiff and stark, lying in the conrt, nicely wrapped up in their shrouds, like parcels ready to be sent off to the other world: lut at the end of the row lay one man in a brown dress; he was one of the lower class-a muleteer, perhaps-a strong, well-madi man ; but he was not in a shroud. He had died fighting, and there he lay with his knees drawn up, his right arm above his head, and in his hand the jacket of another man, which conld not now be released from his grasp. sn tightly had his strong hand been clencher in the death-struggle. This figure took a strong hold on my imagination; there was something wihd and ghastly in its appearance, different from the quiet attitude of he other victims of the fight in which I also had bee ngaged. It put me in mind of all manner of horrlle old stories of ghosts and goblins with which my memory was well stored: and I went to bed with my head ut occupied by these traditions of gloom and ignorance that I could not sleep, or if I did for awhile, I woke up again, and still went on thinking of the old woman of Berkeley, and the fire-king, and the stories in Scott's 'Discovery of Witcheraft,' and the 'Hierarchy of the Biessed Aungelles,' and Caxton's 'Golden Legende '-all books

## 242 MOONLIGH'Y VIKN OF TIIE DEAD

wherein I delighted to pore, till I romh not help getting out of bed again to have another look at the ghastly regiment in the court helow.

I leant against the heavy stone mullions of the winduw, which was barred, but withont glass, and gazel I know not haw long. 'There they all were, still and quet ; suate in the full moonlight, and some halfobscured by the shadow of the lmildings. In the morning I had walked with them, living men, such as I was mysolf, and now how chamged they were!

> II, combted them at break of dal,
> And when the -un ort, where wre they?

Some of them I had spoken to, as they lived in the same conrt with me, and land taken an interest in their occupations: now I wouhd not willingly have touched them, and even to look at them was terrible ! What little difference there is in apparance between the same mon asleep and dead! and yet what a fearfil difference in fact, not to themselrisonly. but to those who still remained alive to look upom them! Whilst I was musing nion these things the wind eddenlyarose, the doors and shatters of the half-minhatited monastery slammed and grated upon their hinges: and as the moon, which had been obscmred, agan shone clearly on the comt below, I saw the dead muleteer, with the jacket which he held waving in the air. the grimmest figure I ever looked upon. His fiter was black from the violence of his death, and he seemed like an evil spirit waving on his ehastly crew : and as the wind increased, the shrouds of some of the dead men fluttered in the night air as if they responded to his call. The clouds passing rapidly over the moon cast such shadows on the corpses in their shrouds that I could ahmost have fancied they were alise again. I returned to bed, and thanked God that I wan not also laid out with them in the court below.

In the morning I awoke at a late hour and looked
out into the court ; tha muleteer and most of the other bodien were removed, and people were going about their business as if nothing had occured. excopting that every now and then 1 heard the wail of women lamenting for the deat. Three handred was the mumber rported to have been earried ont of the gates to their burial-phaces that morning: two hamdred more were badly womded. many of whom probably died, for there were no physicians of surgeons to attend them, and it was supposed that others were buried in the courts and gardens of the aity liy their surviving friends; so that the precise momber of those who perished was not known.

When we reflect in what place and to commemorate what event the great multitude of Christian pilgrims hat thus assembind from all parts of the world, the fearfal visitation which eame upon them appears more dreadful than if it had ancurred under other circumstances. They had entred the sacred walls to celebrate the most joyful "vent which is recorled in: "ine Scripthres. By the 1. -urrection of our Savire wat proved nit only his trimaph over the grave, im, it ?ruth of the religion whieh IIe taught; and the ar. ry of that event ha- been kept in all succeedin. $\because$ ar the great fetival of the Chureh. On the mumsiag in this hallowel day throughout the "hristian worll the bells rang merrily, the altars were detked with Howers, and all men gave way to ferlings of exultation and joy ; in an hour everything was turned to mourning, lan ontation, and woe?

There was a time when Jerusalem was lia most prosperous and favoured city of the world; then all her ways were ploasimtness, and all her paths were peace;' 'plenteou neme wan in her palaces:' asa' - Jerusalem was the joy of the whole earth.'

But sinee the awful crime which was committed there, the Lord has poured out the viais ,if his wath upon the once chosen city: dive and fearful have been
the calamities which have befallen her in terrible succession for eighteen hundred years. Fury and desolation, hand in hand, have stalked round the precincts of the guilty spot; and Jerusalem has been given up to the spoiler and the oppressor.

The curse, howe ver, is not always to endure: many Jews every yeur repair to the city of their fathers, some only in the hope oi dying there and being luried in the Valley of Jehoshaphat; others trusting that perhaps in their days the happy hour may urive when God will save Kion, and build the cities of Judah: that neen may dwell there, and have it in possession. The posterity also of his servants slall inherit it: and they that love his name shall dwell therein. - Ps. lxix.

The day following the occurrences which have been related. I had a long interview with Ibrahim Pasha, and the conversation turned matually on the blasphemons impos 'ions of the Greek and Armenian patniarchs, who, for the purposes of worldly gain, had deluded their ignorant followers with the performance of a trick in relighting the candles, which had been extinguished on Good Friday, with fire which they atlin'med to have been sent down from heaven in answer to their prayers. The Pasha was quite aware of the evident absurdity which 1 brought to lis notice, of the performance of a Christian miracle heing put off for some time, and being liept in waiting, for the convenience of a Mohammedan prince. It was debated what punishment was to be awarded to the Greek patrianch for the misfortunes which hat been the conserplence of his jugrelery, and a number of the purses which he had received from the mulucky pilgrims passed into the eoffers of the Pashats treasury. I was sorry that the falsity of this imposture was not publiely exposed, as it was a gool opmorimity of so doing.

It seems womderful that so harefiaced a trick should continne to be practised every year in these enlight. ened times; but it ham its patallel in the blood of

St. Januarius, ${ }^{1}$ which is still liguefied whenever anything is to be gained by the exhibition of that astonishing act of priestly impertinence. If Ibrahim Pasha had been a Christian, probably this would have been the last Easter of the lighting of the holy fire ; but from the fact of his religion being opposed to that of the monks, he could not follow the eximple of Louis XIV., who having put a stop to some chumsy imposition which was at that time bringing scandal on the Church, a paper was found mailed upon the door of the sacred edifice the day afterwards, on which the words were read-

> 'De bart du roi, defense a bieu De faire miracle en ce lieu.'

The interference of a Mohammedan in shch a cave as this would only have been held as another persecution of the Cluristians ; and the miracle of the holy fire has continued to be exhibited every year with great applanse. and lackily without the unfortunate results which accompanied it on this occasion.

Ihrahim Pasha, though by no means the equal of Mohammed Ali in talents or attaimments, was an enlightened man for a Turk. Though bold in hattle, he was kind to those who were about him ; and the cruelties practised by his troops in the Greek and Syrian Wars are to be ascribed more to the system of Eastern warave than to the savage disposition of their commander.

He was horn at Cavallir. in Roumelia, in the year 178!. and died at Alexandria on the 10th of November 1sts. He was the son, according to some, of Mohammed Ali, but. according to others, of the wifo of the
${ }^{1}$ The born of st. Jamuarius is a very enrious probluction. Thu vial with it contente was held up liofore the rongregation ia the Cathedral of Naples, and the minache satisfactorily performod by an whe friend of mine, semme years ago, and now a mode: Lord. Ite is no limman Catholic, amd does mot know What oceasimed the sub-tance so like cluted bleod to liquefy.

## 246 CAREER OF IBRAHIM PASHA

great Viceroy of Egypt by a former husband. At the age of seventeen he joined his father's army, and in 1816 he commanded the expedition against the Waliabeesa sect whe maintained that nothing but the Koran was to be held in any estimation by Mohammedans, to the exclusion of all notes, explanations, and commentaries, which have in many cases usurped the authority of the text. They called themselves reformers, and, like king Henry VIII., took possession of the golden waterspouts :md other ornaments of the Kaha, burned the books at Senaa, and destroyed the colleges of the Arabian theologians, and carried off everything they conld lay hold of. on religions principles. An eyewitness told me that some of the followers of Abd el Wahab hasd fomm :i good-sized looking-glass in a house at Senaa, which they were carrying away with great difficulty throngh the desert, the porters being gatarded by a multitnde of half-naked warriors, who had neglected all other plunder in the supposition that they had got hold of the diamond of Temshid, a pre-Adamite monarch famous in the amals of Arahian history. Some more of these wild people foumd several hags of doubloons at Mocha, which they conceived to be dollars that had been spoiled somehow, and had turned yellow, for they hat never seen any hefore. A 'smart' captain of an American vessel at Jedda, who was consulted on the necasion, kindly gave them onte real white dollar for four gellow ones an arrangement which perfectly satisfied both parties. After three years' (:mmpaign. Hrahim Pashat retook the holy cities of Meecea and Mrdin!: : and in December 1819 he made his trimmphant entry into Cairo, when he was invested with the tithe of Vizir and made Pasha of the Morljaz liy the Sultan-a dignity more exalted than that of the l'ashire of Egypt.

In $182 t$ he commanded the ammes of the Sultan which were -ent to put down the rebellion of the (ireeks: he sailed from Mexamdria with a fleet of $16: 3$

## CAREER OF IBRAHIM PASHA

pessels, 16,000 infantry, 700 cavalry, and four reginents of artillery. Numerons captives were made in the Morea, and the slare-markets were stocked with Greek women and children who had been captured by the soldiers of the Turkish army. The hattle of Navarino. in 1 1527 , ended in the destruction of the Mohammedan fleets; and hundreds of slaves, who were forced to fight against their intended deliverers, heing chained to their guns, smik with the ships which were destroyed by the cannon of the allied forces of England, France, and Russia.

In 18:31 Mohammed Ali undertook to wrest Syria from the Sultan his master. Ibrahim Pasha commanded his army of about 30,000 men, moder the tuition. however, of a Frenchman, Colonel Sève, who had denied the Christian faith on Christmas day, and was afterwards known as Snleiman Pasha. The Egyptian troops soon became masters of the Holy Land; Gaza, Jaffa, Jerusalem, and Acre fell before their victorious arms : and on the ged of December 1832 . Il rahim Pasha, with an army of 30,000 men, defated 60,000 Turks at koniah. Who had heen sent againat him by Sultan Mahmoul, under the command of Reschid Parha.

Hhahim had advanced as far as Kintayeh, on his way to Constantinople, when his march was stopped ly the interference of Furopean diplomacy. The Sultan. having mato another effort to recover his dominions in Syria, wht an wmy agai, th Thrahim, which was utterly rantore at the lattle of Negib. on the 21 th of J112, 18:3:

Thic defeat on phincipalla wing to the Soraskier



 which. it that my hatit ho interfer in il, would

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have benefited the cause of humanity more hy doing so before Egypt was drained of nearly all its able-hodied men, and Syria given up to the horrors of a long and cruel war.

The great powers of England. Anstria, Rnssia, and Prussia, now combined to restore the wasted provinces of Syria to the Porte; a fleet menaced the shores of the Holy Land ; Acre was attacked, and taken in four hours by the accidental explosion of a powder-magazine, which almost destroyed what remained from former sieges of the hahitahle portion of the town. Ihrahim Pashia evacuated Syria and retired to Egypt, where he ammsed himself with agriculture, and planting trees, always his favourite pursuit: the trees which he had planted near Cairo have ahready reduced the temperature in their vicinity several degrees.

In 1846 he went to Europe for the benefit of his health, ind extended his tour to lingland. where he was much struck with the industry that pervaded all classes, and its superiority in ralways and works of utility to the other commtries of Emrope. •Yes, said he to me at Mivart's Hotel, 'in France there is more fontasia: in England there is more roast beef." I observed that he wats surprised at the wealth displayed at one or t wo parties in some great houses in London at which he was present. Whether he had lost his memory in any degree at that time. I do not know; but on my recalling to him the great danger he had been in at Jernsalem, of which he entertained a very lively recollection, he conld not remember the name of the Bey who was killod there, although he was the only person of any rank in his suite. with the oxepption of Selim Bey Selicelar, his swordhearer. with whom I afterwards heame acrinainted in Egypl.

In conseguence of the intirmities of Nohammed Ali, whose great mind had berome umseltled in his ohd age, Ibrahim wain promoted liy the present Sultan for the Vice-rogalty of Exyph, on the lst of September $1 \rightarrow$ S.

His constitution, which had long been undermined by hardship, excess, and want of care, gave way at length, ab: 1 on the 10 th of November of the same year his body was carried to the tomb, which his father had prepared for his family near Cairo, little thinking at the time that he should live to survive his sons Toussoun, Ismael, and Itrahim, who have all descended before him to their last abode.

In persomal appearance Itrahim Piaha was a short. broad-shouldered man, with a red face, small eyes, and a heavy though cumning expression of countenance. He was as brave as a lion: his habits and ideas were rough and coarse ; he had hut little refinement in his composition; lut, although I have often seen him ahused for his cruelty in Enropman newspapers, I never heard any well-inthenticated amecdot. of his crnelty, and do not lelieve that he was by any means of a savage disposition, nor that his troops rivalled in any way the horrors committed in Algeria by the civilised and fraternising French. He was a hold, determined soldier. He had that reverence and respect for his father which is so much to be admired in the patriare lal eustoms of the Eant. and it is not every one who has lived for years in the enjoymant of a bolute power, uncontrollod by the admonitions of a Cluristian's conseience. that conld get out of the serape so well, or leave a hethor name mon the page of hintory than that of Ibrahim Pasha.

After the fearful catastrophe in the church of the Holy Sopulchere the whol host of pilgrims scem to have become panic-strock, and every one was anxions to wape from the city. Them was a report, too, that the phaguo had broken ont, and we with the rest made instant preparation for omr departme. In consemnence of the numbers who had perished, there was nudiflienty in hiring baggage-horses; and we immediately procmed as many as wo wanted; tonts wre loaded on some; beds ind packages were tied on others. with but slight

## 250 DEPARTURE FROM JERUSALEM

regard to balance and compactness; and on the afternoon of the 6 th of May we rejoiced to find nurselves once more out of the walls of Jerusalem, and riding at our leisure along the pleasant fields fresh with the flowers of spring, a season charming in all countries, but especially delightful in the sultry climate of the Holy Land.

## PART III

THE MONASTERIES OF METEORA


View of the Momastery of saint Barlatan, at Mreora

## THE MONASTERIES OF METEORA

## CHAPTER XVII

Abmia-Ignomance at Corfin concrming that Comatry-Its reported Dbumbance of (iame and Robbers-The Disturbed State of the Country The Albanians-Richmens of their Arms 'Thoir freer use of them-Comparative safety of loregnern-Tragie Fate of a derman Butamist-Arrival at
 tinu at P'aramathia-Alhanian Lamlies-Yanina-Alhanian Mode of aettling a Qairme Expected Attark from Roblers - A Body-suard momed-Andience with the Vixit. Mis Viיws of Criminal Jurinpulence-Rotinn of the ViairLlis 'Troms-Adoption of thr. European Exarcises-Experli-
 Action Proparationc for Warfare-man at the BatatarValiant I'mmis.s of the suldiers.
Corfu. Iriday. Ort. 31, 1834. - I foumd I conld get no infurmation respecting Alhania at Corfin, thongh the hioh monntains of Epirus semmed almost to overhang the island. Fo one knew anythinw about it, exeept that it was a fimous place for snipes! It appeared never to have strurk traveller or tourist that there was anything in Allania except snipes; whereof one had shot fiftern brace. mend another had shot many moner. only he did not hring them home. having losit the dead hirds in the lushes. There wroe some woode cocks alsu, it was gemoally believed, and some spake of wild boars, but I had not the advantagn of merting with anybody who could specifically ansert that he had shot one: and hesides these there were robbers in multinndes. As to that point every one was anreed. Of roblers there was no end : and just at this particular tinn there was a rivolution, or rebelhon, or promnciamiento, or a genead election. or something of that sort. aning on in Ahbinia: for all thr peopho who cante user from thenee mind that the whole cunntry was in

## 25.4

a ferment. In fact there seemmed to be genoma noroar taking place, during which en h party of the free and independent monntaineers deemed it expedient to show their steady adhemere to their own sime f the yrestion by shooting at any one they saw. from lowhind.. stone or a tree, for fear that person might aceridentally be a partizan of the opposite faction.

The Albanims are great dandies abont then orms: the scabbard of their yatagham, and the stoeks of their pistuls, are ahmost alwars of silver, an well ats thrib three or fom litthe cartridge boxes, which are frequently gilt, and sometimes set with gamets and coma : an Alhanian is the wfore worth shooting, even if he is not of another way of thinking from the gentleman who shoots him. A- 1 miderstond, however, that they did not shoot so much at Franks hecanse thry ustally have little abont them worth taking, and are not good to at, I conerived that I shouk not rim any great risk : and I resolved, therefore, not to be thwarted in my intention of exploring some of the monasteries of that conntry. There is another reason also why Framks are seldom molestod in the East-every Aral, or Albanian hnows that if a Framk lats a gmo in his lamd, which he genemally has, there are two probabilities, amomating ahmost to rertainties, with respert to that weapon. One is, that it is loaded ; and the other that. if the trixyer is pulled, there is a considerable whame of its going off. Now these are ciremonstances which apply in a murlo slighter degree to the magazine of amall imms. which he carrins abont his own person. Bat, beyond all this, wher: a Frank is shot there is such a distmbaner made abont it: C'unsmls write letters-mashas ar" stimed nu-guards. kawasses, and tatars gallop likn man abont the comentry and firw Hindols athe air. atad lim at free phaters in the bllages; the mundwer is sought for "verywhree, and her or somethody else is hanged to please the consul : in addition to which the sopmation an beaten with

## TRAGIC FATE（）F A GERMAN BOTANIST 』ロッ

thick sticks cul libitum．All this is extremely disagree－ ahle，and therefore we are seldom shot at．the pastime being too dearly paid for：－Le jen ne vaut pas la chandelle．


Tintar，or（ionernment Meserng．
The list Frank whom I heard of as having been killed in Albania was a German who was stndying butany．He rejoiced in a blue coat and brasi buttons． and wandered about alone，picking up herbe and

## MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)


## 256 GOMINIZZA-RIDE TO PARAMATHIA

flowers on the mountains, which he put carefully into a tin box. He continned ummolested for some time, the miversal opinion being that he was a powerful magician, and that the herbs he was always gathering would enable him to wither up his enemies by some dreadful charm. and also to detect every danger which menaced him. Two or three Albanians had watched him for several days, hidhor themselves carefully behind the rocks whenever the philo-opher turned towards them ; and at last one of the gimg, commending himself to all his saints. rested his long grm upon a stone and shot the German through the body. The poor man rolled over, but the Albanian did not venture from his hiding.place until he had loaded his gun again, and then, after sundry precautions, he came out. keeping his eye upon the body, and with his friends behind him, to defend him in case of need. The botaniser, however, was dead enough, and the disappointment of the Albanians was extreme when they found that his buttons were brass and not gold, for it was the supposed value of these precious ornaments that had incited them to the deed.

I procured some letters of introduction to different persons. sont my English servant and most of iny effects to England, and hired a youth to act in the double capacity of servant and interpreter during the journey. One of my friends at Corfu was good enough to procure me the use of a great boat, with I do not know how many oars, belonging to government ; and in it I was rowed over the calm bright sea twenty-four miles to Gominizza, where I arrived in five hours. Here I hired three horses with pack-saddles, one for my baggage. one for my servant, and one for myself ; and away we went towards Paramathia, which place we were told was fom hours off. Parimathia is said to be built uron the site of Dodona. although the exact sitnation of the oracle is not ascertained : but some of the finest bronzos extant were fomat there
thirty or forty yoars ago, part of which went to Russia, and part came into the possession of Mr. Hawkins, of Bignor, in Sussex, where they are still preserved.

Our horses were not very good, and our roads were


Greek Sailor.
worse: and we scrambled and stumbled over the rocks, up and down hill, all the afternoon, without approaching, as it seemed to me, towards any inhabited place. It was now becoming dark, and the muleteers
said we had six hours more to do; it was then seven $o^{\circ}$ clock r.r. : we could see nothing, and were upon the top of a hill, where there were plenty of stones and some low bushes, through which we were making our way vaguely, sniting ourselves as to a path, and turning our faces towards any point of the compass which we thought most agreeahle, for it did not appear that any of the party knew the way. We now held a council as to what was hest to be done: and as we saw lights in some houses ahout a mile off, I desired one of the muleteers to go there and see if we could get a lodging for the night. 'Go to a louse?' said the muleteer'; 'you don': suppose we could be such fools as to go to a house in Albania, where we know nobody?' 'No!' said I; 'why not?' 'Because we siould he murdered, of course,' said he; 'that is if they thought themselves strong enough to venture to undo their doors and let us in ; otherwise they would pretend there was nobody in the house, or fire at us out of the window and set the dogs at us ; or-- 'On!' I replied, 'that is quite sufficient; I have no desire to trouble your excellent countrymen : only I don" precisely see what else we are to do just now on the top of this hill. How are they off for wolves in this neighbourhood?' 'Why,' quoth my friend, 'I hope you understand that if anything happens to my horses you are bound to reimburse me; as for onrselves, we are armed. and must take our chance ; but I don't think there are many wolves here yet ; they don't come down from the mountains quite so soon : though certainly it is getting cold already. But we had better sleep here at all events, and at dawn we shall be able, perhaps, to make out a little better where we have got to.' There being nothing else for it, we tied the horses legs together. and I lay down on a travelling carpet by the side of my servant, under the cover of a bush. Awfully cold it was; the horses trembled and shook thenselves every now and then, and held their heads down, and I tried all sorts of
postures in hopes of making myself smus, but every change was from bad to worse ; I could not get warm anyhow, and a remarkahle fact was, that the more sharp stones I picked out from under the carpet the more numerous and sharper were those that remained: my only comfort was to hear the muleteres rolling about tro, and anathematising the stones most lustily. However, I went to sleep in course of time. and was, as it appeared to me. instantaneously awakened by some one shating me, and telling me it was four reclock and time to start. It was still as dark as ever, except that a few stans were visible, and we recommenced our journcy, stumbling and scrambling about as we had dome hefore, till we came to a place where the horses stopped of their own accord. This, it sremed. was a ledge of rock ahove a precipice ahout two hundred feet deep, as I judged by the reflection of the stars in the stream which ran below. The dimnoss of the light made the place look more dangerots and difficult than perhaps it really was. It seems, however, that we were lucky in finding it. for there was no other way off the hill excent by this ledge which was about twelve feet broad. We got off onn horses and led them down: they had probahly often been there before. for they made no difficulty about it, and in a few hundred yards, the road hecoming better. we mounted again, and after five hours' travelling arrived at Paramathia. Just before entering the place we met a party on foot, armed to the teeth, and all carrying their long guns. One of these gentlemen politely asked me if I had a spare purse about me, or any money which I could turn owr to his account; but as I looked very dirty and shabby, and as we were close to the town. he did not press his demand, but only asked by which road I intended to leave it. I told him I should remain there for the present. and as we had now reached the housse, he took his departure, to my great satisfaction.

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On inguiring for the person to whom I had a letter of introduction, I found he was a shop-keeper who sold choth in the hazaar. We aecordingly went to his shop and found him sitting among his merchandise. When he had read the letter he was very civil, and shotting np his shop, walked on before ns to show me the way to his house. It bias a very good one. and the best room was immediately given up to me, two old ladies and threr or fonr yonng ones being turned out in a most smmmary manner: One or two of the gills wre very pretty, and they all vied with each other in their attentions to their grest, looking at me with great curiosily, and perpetnally peeping at me through the curtain which hung over the door, and rumning away when they thought they were observed.

The prettiest of these damsels had only heen married a short time: who her husband was, or where he hived, I c. old not make out, but she amused me by her anxiety to display her smart new clothes. She went and put on a new capote, a sort of white frockcoat, without sleeves, embroidered in lright colours down the seams, which showed her fignre to advantage; and then she took it off again, and put on another garment, giving me ample opportunity of admiring its effect. I expressed my surprise and admiration in bad Greek, whit however, the fair Albanian appeared to find no difficulty in understanding. She kindly corrected some of my sentences, and I have no doubt I should have improved rapilly under her care, if she had not always run away whenever she heard any one creaking about on the rickety boards of the ante-room and staircase. The other hadies, who were settling themselves in a large gaunt room close by, kept inp an interminable clatter, and displayed such unbounded powers of conversation, that it seemed impossible that any one of them could hear what all the others said; till at last the master of the honse came up again, and then there was a lahi. He toll me that 1 could nut
hire horsps till the atternoon, amd as that wond have heen too late to start. I determine to remain where I was till the next morning. I passed the day in wandering abont the place, and considering whether, upon the whole, the dogs or the men of Paramathia were the most savage; for the dogs looked like wolver, and the men like arrant cut-thonats. swagrering about. idle and restless, with their long hair, and guns. and pistols, and yataghans; they have none of the composure of the 'Turks. Who delight to sit still in a cuffee-house and smoke their pipes, or listen to a story, which saves them the tronble of thinking or speaking. The Alhanians did not scream and chattor as the Arabs do. or as their ladies were doing in the honses, but they lomged about the bazans: listleosy, ready to piek a quarel with any one and mathle to fix themselves down to any occupation: in short. Huy gave me the idea of heing a very poor and proud, and good-for-nothing set of scamps.

Nocmber $\ddot{0}$ d.-The next morning at five oreluck I was on horseback again, and after riding over stones and rocks, and frequently in the bed of a stieal. for fourten homs. I arrived in the evening at Yamina. I was disappeinted with the first view of the place. The town is bilt on the side of a sloping liill above the lake; and as my route lay wer the top of this hill, I conld see but little of the town mitil I was quite among the houses, most of which were in at ruinous condition. The lake itself. with an island in it on which are the ruins of a palace built hy the fimmous Ali Pasha, is a beautiful object; but the mountains by whicle it is bounded on the opposite side are barren, yet not sufficiently broken to be picturestue. The scene altogether put me in mind of the Lake of Genesareth as seen from its western shore near Tibetias. There is a pain to the north and north-west, which is partially eultivated, hut it is inferior in beatiy to the phans of Jerichor, and there
is $n 0$ river like the Jordan to light up the seene with its quick imd sparkling waters as it glistei.. among the trees in its jommey towards the lake.

I went to the house of an Italian gentleman who wats the principal physian of limina, and who I understood was in the hathit of affording accommodation to travellem in his honse. He received me with great kindness. and wave ne an excellent set of rooms, consisting of a bedron sitting-room, and anteroom, all of them mach he" than those which I oecmpied in the hotel at Cor , they wore clean and nicely finmished ; and altogether the axcellence of my quarters in the dilapidated cipital of Aibinia surprised me most agreeably.

The town appears never to have bern repaired since the wars ind revolutions which of sed at the tinate of Ali Pasha's death. The houses resemble those of Greece or sonthern Italy; they are built, some of stone, ima some of wood, with tiled roofs. On the Walls of many of them there were vines growing. The bazames are poor, yet I saw very rich arms displayed in some mean little shops, or stalls, as we should eall them; for they are all open, like the booths at a fain. The climate is rainy, and there is no lack of mud in wet weather, and dust when it is hy. The whole phace had a miserable appearance, nothing seemed to be going on, and the people have a savinge, hang-dog look.

I had a good smpper and a grood bed, and was awakened the next morning by hearing the servants loud in talk about the news of the day. The suljeet was truly Albanian. A man who had a shop in the bazar had quarvelled yesterday with some of his fellowtownsmen, and in the night they took him out of his bed and cut him to pieces with their yataghams on the hill above the town. Some people coming by early this morning saw various joints of this mulucky man lying on the ground as they passed.

## EXPECTED A'TTACK FROM ROBBERS $こ 6: 3$

I oceupied myself in looking ahout the place ; and having sent to the palace of the Vizir to request an audience, it was lixed for the next day. 'There was not manch to see ; lint I afforded: subject of uninicerrupted discussion to all beholders, as it apeared I was the only traveller who had heen there for some time. I wont to bed early lecause I had no books to rean, and it was a bore trying to talk Greck to my host's family; but I had not been asleep long before I was awakened by the intelligence that a party of robbers had concealed themselves in the ruins round the house, and that we should probally be attacked. Up we all got, and loaded our guns and pistols: the women kept tlying about everywhere, and, when they ran against each other in the dark, screamed wofully, as they took everybody for a robber. We 1 d $n o$ lights, that we might not afford good marks $\mathrm{f}_{1}$. the enemy outside, who, however, kept quiet, and did not shoot at us, although every now and then we saw a man or two ereeping about among the ruins. My host, who was armed with a gun of prodigious length, was in a state of great alarm ; and, having sent for assistance, twenty soldiers arrived, who kept guard round the house, but would not venture among the ruins. These valiant heroes relieved each other during the night; but as no robbers made their appearance, I got tired of watching for them, and went quietly to bed again.

Norember 4 th. - At nine o'clock in the morning I paid my respects to the Vizir, hiahmoud Pasha, a man with a long nose, and who altogether bore a great resemblance to Pope Benedict $\mathcal{L V I}$. I stayed some hours with him. talking over Thrkish matters; and we got into a brisk argument as to whether England was part of London, or London part of England. He appeared to he a remarkably goodnatured man, and took great interest in the irs of Egypt, from which country I had lately arrived, and asked me numberless questions about Mohammed Ali,
comparing his chanacter with that of Nil Pasha, who hath huilt this palace, which was in a rery rumons state, for mothing had beon expended to keep it in repain. 'The hall of andipuce was a mandifient room, richly decorated with intaid work of mother-of-pearl and tortoise.shell: the ceiling was gilt, and the windows of Vonetian phate ghass. hat some of them were broken: the floor was loone and ahoost dangerons; and two holes in the side watls. Which had heen mate by a cannon-ball, weme stopped up with pieces of deal board ronghly nailed upon the costly intaid panels. The divan was of red cloth; and a crowd of nea. with their girdles shack full of ams, stood leming on their long gans at the hottom of the room, listening to oun conversation, and langhing loudly whenever a joke was made, but never coming forward heyond the edge of the carpet.

The I'ishat offered to give me an escort, as he sail that the comnty at that moment was particular'y unsafe; but at length it was settled that he should give me a letter to the commander of the troops at Mezrovo, who wonld supply me with soldiers to see me safely to the momasteries of Metoora. When I arose to take my leave, he sent for more pipes and coffee, ass a signal for me to remain: in short. we hecame erveat friends. Whilst I was with him a pashat of inferior rank came in, and sat on the divan for half an hour withont saying a single word or doing anything except looking at me unceasingly. After he had taken his departure we hard some sherhet; and at last I got away, leaving the Pashat in great wonderment at the English government paying large sums of money for the tramsurtation of criminals when cutting off their lieads would have been so much more economical and expeditious. Incurring any expense to keep rogues and vagabonds in prison, or to send them away from our own country to be the plagne of other lends, appearel to inim to iue an extraordinary
art of folly: and that thieves shonld be ferd and elothed and lodged, while poor and honest people wero left to starve, he considered to be contrary to '- $m$ mimen sense amd justice. I lamghed at the time at what I thonght tire curions opinions of the Vizir of Yanina; I have since come to the conclusion that there was some sense in his notions of criminal jmispudence.

In the afternoon, as I was looking mit of the window of my lodging, I saw the Vizir geing hy with a great mmber of armed people, and I was told that in the present disturbed state of the country he never went ont to take a ride without all these attendants. First came a hmadred lancers on horseback, dressed in a kind of European miform ; then two horsemen, each with a pair of small lettle-drmms attached to the front of his saddle. They kept up an unceasing pattering upon these drums as they rode along. This is a Tartar or lersian enstom; and in some parts of Tartary the dignity of khan is conferred by strapping these two little drims on the hack of the person whom the king delighteih to honour ; ind then the king beats the drums as the new khan walks slowly romd the court. Thus a thing is reckoned a great honour in one part of the world which in inother is acconated a disgrace; for when a soldier is incorrigible, we drum him out of the regiment, whilst the Tartar khan is drommed into his dignity. After the drummers came. a brilliantly-dressed company of kawasses, with silver pistols and yataghans; then several trmmeters; and after them the Vizir himself on a fine tall horse; he was dressed in the new Turkish-Frank style, with the usual red cap on his head; but he had an immense red cloth cloak sumptnously embroidered with gold, which quite covered hini, so that no part of the great man was visible, except his eyes, his nose, and one of his hands, upon which was a splendid diamond ring. 'Two grooms walked by the sides of his horse, each with one hand on the back of the saddle; every one
bowed as the Vizir went by; and I heame a dis. tinguished person trom the moment that he gave me a condescemding houl. The procession was closed by


Turkish Common Soldier.
a crowd of officers and attendants on horseback in gorgeous Allamian dresses, with silver bridles and embroidered housings. They carried what I thought at first were spears, but I soon discovered that they were long pipes: there was ruite a forest of then, of
all lengths and sizes. When the Vizir w. goan and tho dust sulbsided. 1 strollad ont of the towin on finet. when I cance men the tronses, who were bearning the Hew Emmpath rxoreise. Sereing a math sitting on a carpet in the middle of the phin, I went up to him. and fomm that he was the eobomel and rommander of this army; so I smoked a pipe wial hims, and dis covered that he kine $\because$ about as much of tacties and military manomives as I did, only he did not a minch interest in the subject. We therefore c. . d to smoke the pipe of peace on the carpet of rea. ' .m. while the sohdiers contangled themselves in all sorts of incontor hensihto donhlings and counter-marches, till at hast the whole body iras so much puraled that they stood still all of a hoinf, like a chaster of bees. 'The captains shonted, and the poor aen timed round and round, trod on each other's heels, kicked each other's shins, and did ali they could to get out of the serape, hut they only got more into confusion. At last a bright thought struck the colonel. who took his pipe out of his mouth, and gave orders, in the name of the Prophet, that every man should go home in the hest way he could. 'Ilis $t$ accomplished like a party of schoolboys, sumn and jomining and walking off in small pariee dowards the town. The oflicers wiped the perspiration from their forehoals. and strolled of 'oo, sor, to smoke a vipe muder a tree, and some tu epose on their divans and swear at the Franks who had invented such extraordinary evolutions.

In the evening, among the other news of the day, I was told that three men had been walking together in the afternoon; one of them bonght a melon. aml his two companions, who were very thirsty, but hat no money, asked him to give them some of it. He would not do so: and, as they worried him ahout it, he ran into an empty house. and. boling the door sat down inside to discuss his purchase in quiet. The

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other two were dotermined not to be jockeyed in that manmer, and finding a hole in the door, they peeped throngh, and were ennaged at seeing him eating the melon inside. He jeered them, and said that the melon was excellent; until at last one of them swore he shonld not eat it all, and patting his pistol tharough the hole in the door, shot his friend dead; then they walked away, laughing at their own cleverness in shooting him so neatly through the hole.

Norember sth. -The next day I went again to the citadel to see the Vizir, hit he could not receive me, as news had arrived that the insurgents or robbersthey had entitled themselves to either denominationhad gathered together in force and laid siege to the town of Borat. There had been a good deal of confusion in Yamina before this, but now it appeared to have arrived at a climax. The courtyard of the citadel was full of horses picketed hy their head-andheel ropes, in long rows; parties of men were, according to their dioerent habits, talking over the events of the day-the Albanians chattering and putting themselves in attitudes; the Amants, or Mohammedans of Greek blood, boasting of the chivalric feats which they intended to perform ; and the grave 'Turks sitting quietly on the gromnd, smoking their eternal pipes, and taking it all is easily ats if they had nothing to do with it. Both before and since these days I have seen a great deal of the Turks ; and thongh. for mamy reasons, I do not respect them as a mation, still I emmot help admining their cahmess and selfposession in moments of difficulty and danger. There is something nol:le and dignified in their puetness on these occasions. I have very rarely secu a Turk discomposed: stately and collected, he sits down and bides his time; but when the moment of action comes, he will rouse himself on a sudden and becone full of fire. animation, and activity. It is then that you see the descendants of those confuerors of the Einst whose

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strong will and fierce courage have given them the command over all the nations of Islam.

Although I could not obtain an audience with the Vizir, one of the people who were with me managed to send a message to him that I should be glad of the letter, or firman, which he had promised me, and by which I might command the services of an escort, if I thought fit to do so. This man had influence at court ; for he had a friend who was chiboukji to the Vizir's secretary. or prime minister-a sly Greek, whose acquaintance I had made two days before. The pipe-bearer, propitiated by a trifling bribe, spoke to his master, and he spoke to the Vizir, who promised I should have the letter; and it came accordingly in the evening, properly signed and sealed, and all in heathen Greek, of which I could make out a word here and there ; but what it was about was entirely leyond my comprehension.

Whilst waiting the result of these negotiations I had leisure to notice the warlike movements which were going on around me. I saw a train of two or three hundred men on horseback issuing ont from the citadel, and riding slowly along the plain in the direction of Berat. They were sent to raise the siege ; and other troops were preparing to follow them. As I watched these horsemen winding across the plain in a long line, with the sun glancing upon their arms, they seemed like a great serpent, with its glittering scales. gliding along to seek for its prey ; and in some respects the simile woull hold good, for this detachment would be the terror of the inhabitants of every district through which it passed. Rapine, violence, and oppression would mark its course ; friend and foe would alike be phundered; and the villages which had not been homed by the insurgent klephti would be sacked and ruined by the soldiers of the govermment.

As I descended from the ditadel I passed mumerous parties of armed men, all full of excitement about

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the plunder they wonld get. and the mighty deeds they would perform; for the danger was a good way off, and they were all brimful of valour. In the bazar all was business and bustle: everybody was buying arms. Long guns and silver pistols, all ready loaded. I helieve. with fiery-looking flints as lig as sandwiches. wraped up first in a bit of red cloth, and then in a sort of open work of lead or tin, were heing handed about: and the spirit of commerce was in full activity. Great was the haggling among the dealers. One man walked off with a mace ; another, expecting t" perform as mighty deeds as Richard Cocur-de-Lion, bought an old battle-axe and swing it abont to show how he wonld cut heads off with it before long. Another champion liad inchuded among his warlike accoutrements is cmrions, ancient-lookingr silver clock, which dangled by his side from a multitude of chains. It was square in slapre and must have heen provided with a strong constitution inside if it conld go while it was banged about at every step the man took. This worthy, I imagine, intended to kill time, for his purchase did not seem calculated to cone with any other enemy. He had, however, two or three pistols and dageers in addition to his clock. An oldish, hard-fatured man was buying a quantity of that ahominably sour white cheese which is the pride of Albania, and a quantity of black olives. which he was cramming into a pair of old saddle-bags. whilst his horse beside him was quietly munching his corn in a sack tied over his nose. There was a look of calm efliciency about this man which contrasted strongly with the swaggering air of the crowd around him. He was evidently an old hand: and I observed that he had laid in a stock of ball cartridges-an article in which hut little money was spent by the buyers of yataghans in silver sheat has and silver cartridge-hoxes.
'Hallo! sir Frata.' cried one or two of these gay warriors, 'come out with us to Berat: come and see
us fight, and yon will see something worth travelling for.
'Ay,' saici I, 'it's all up with the enemy: that's quite certain. They will bo in a pretty scrape to he sure. when you arrive. I would not be one of them for a good deal!'
'Sono molto feroci questi palicari.' said my guide.
'O yes; they are terrible fellows !' I replied.
'What does the Frank say?' they asked.
'He says you are terible fellows.'
'Ah! I think we are. indead. But don't be aftaid, Frank: don't be afraid! ${ }^{\prime}$
'No, said I, 'I won't: and I wish you good hack on your way to Berat and back again.'

This night the people had wen so much occupied in purchasing the implements of death that I heard no accounts of any new murders. In fact it had been a dull day in that respect; but no doult they would make up for it before long.

## ('HAPTER XVIII

Start for Muteora-Rencontre with a Wounded Traveller-Barbarity of the Robbers-Alhanian Innkeeper-Effeet of the Turkish Language upon the Greeks-Mezaov-Interview with the elief Parson in the Village-Mount Pindus-Capture by Rohliers-Salutary Efferts of Swaggering-Arrival under Lisort at the Robiers' II ead-Quarters - Affairs take a Favomahne Turn-An unexpecter Friendship with the Robher Chief-The Khan of Malacash-Beanty of the Scenery-Activity of our Guards-Loss of CharacterArrival at Meterra.
Norember Gth.-I had engaged a tall, thin, dismallooking man, well provided with pistols, knives, and daggers, as an additional servant, for he was said to know all the passes of the mountains, which I thought might be a useful accomplishment in case I had to avoid the more public roads-or paths, rather-for roads $t^{\text {. }}$.ere were none. I purchased a stock of provisions, and hired five horses-three for myself and my men, one for the muleteer, and the other for the haggage, which was well strapped on, that the beast might gallop with it, as it was not very heavy. They were pretty good horses-rough and hardy: Mine looked very hard at me out of the conner of his eye when I got upon his back in the cold grey dawn, as if to find out what sort of a person I was. By means of a stout kourbateh-a sort of whip of rhinoceros hide which they use in Egypt-I immediately gave him all the information he desired; and off wo galloped round the back part of the town, and, unquestioned by any one, we soou found ourselves trotting along the plain by the south end of the lake of Yanina. Here the waters from the lake disappear in an extraordinary manner in a great cavern, or pit full of rocks and stoncs, through whici the water runs away into some subterranean channel-a dark and mysterious river,

## BARBARITY OF THE ROBBERS

which the dismal-looking man, my new attendant, said came out into the light arain somewhere in the Gulf of Arta. Before long we got upon the remains of a fine paved road. like a Roman way, which had been made by Ali Pasha. It was, however, ont of repair, having in phaces been swept away by the ion ats, and was an int pediment ather than an assistance to travellers. This road led up to the hills ; and, having dismonnted from my horse, I hegan scrambling and pulfing $\cdot$. ${ }^{\text {m }}$ the steep side of the momatain, stop, ang every now ai then to regain my breath and to admire the beatiful view of the calm lake and picturestue town of Ya $\quad: \because$.

As I was walking in advance of my company I saw a man above me leading a loaded mule. He was coming down the mountain, carefully picking his way anong the stones, and in a loud voice exhorting the mule to be steady and keep its feet, although the mule was much the more st re-footed of the two. As they passed me I was struck with the odd appearance of the mule's burden ; it consisted of a bundle of large stones on one side. which served as a combterpoise to a packingcase on the other, covered with a cloth, ont of which peeped the head of a man, with his long hack hair hanging about a face as pate as marble. The box in which he travelled not being rore than four feet and a half long, I supposed he sumst be a dwarf, and was langhing at his peculiar mote of conveyance. The muleteer, observing fre 1 my dress that I was a Frank, stopped his mule when he came up to me. and asked me if I was a physician, begging me to give my assistance to the mari in the box if I knew anything of surges for he had had both his legs cut off ly some b , bhers the way from Salonica, and he was now taking him to Yanina, in hopes of finding some dector there to heal his wounds. My langhter was now turned into pity for the poor man. for I knew there was no help for him at
 hope was, as his strength had borme him up so far on

## ALBANIAN INNKEEPER

his jonrney, that when he got rest at Yanina the wounds might heal of themselves. After expressing my commiseration for him and my hopes of his recovery, we parted company ; and as I stood looking at the mule staggering and slipping among the loose stones and rocks in the steep descent, it quite made me wince to think of the pain the mufortunate traveller must he enduring. with the raw stumps of his two legs rubhing and bumping against the end of his short box. I was sorry I had not asked why the rohbers had cut off lis legs. hecuuse if it was their usual system. it was certainly more than I bargained for. I had pretty nearly made ap my mind to be robbed. but had no intention whatever to lose my logs: so I sat down upon a rock, and began calculating probahilities. until my party came up. and I mounted my horse. Who gave me another look with his cumning aye. We continued on Ali Pashac broken road until we reached the simmit of the mountain, where we made a short halt. that our horses might regain their wind; and then began our descent, stumbling, and sliding, and scrambling down, until we arrived at the bottom, where there was a miserable khan. In this royal hotel, which was at mere shed, there was nothing to be found except mine host, who had it all to himself. At last he made us some coffee: and while our horses were feeding on our own corn, we sat under the sliade of a walnut-tree by the road-wide. Our host hav. in $n_{k}$ nothing which conld lie eaten or drank except the coffee. did not know how in the world he could manage to get up a satisfactory biil. I saw this very plainly in his puzzled and thoughtful looks; but at last a bright thought struck lim, and he charged a good round sum for the shate of the walnut-tree. Now, although I armired his ingenuity. I demurred at the charge, particularly as the walnint-tree did not belong to him. It was a milat trec, which ererybody threw stones at as lie passed by, to bring down the nuts:-

# EFFECT OF TURFISH LANGUAGE 275 

'Nux egn juncta viae, cum sim sine crimine vitar. A prpulo saxis pradertunte peter. - Ovin.
Little did the unoffending walnut-tree think that its shade would he hronght torward as a calle of war ; for then arose a fierce contest between (ireek oaths and Albanian maledictions, to which Arahic and English lent their aid. Though there were no stomes thrown, ten times as many hard words were hurled backwards and forwards as there were walnuts on the tree. showing a facility of expression and a rodmedane of epithets which would have given a lesson to the most practised ladies of Billingagate.

When the horses were ready, the khangee came '" to me in a towering passion, swearing that I shomh pay for sitting under the tree. 'Englishman, said he. 'get up and pay me what 1 demand, or you shall not leave this place by all that is holy." 'Kiupek oglon," said I, without moving from the gromnd. 'Oh, son of a dog! go and get my lorse. yon chattering magnie! These few words in the $i_{i}$. guage of the ronymeror had a marvellous effect on the khanges. 'What does his worship say?' he incuired of the dismal-faced man. -Why, he says you had better go and get his excellency's worship's most respectable horse, if you have any regard for your life : so go ! be off! vanish ! don't st:ly there staring at the illustrious traveller. 'Tis lucky for you he doesn't orde: us to cut you up into catobs; go and get the horse ; and perhaps you'l! be paid for your coffee, bad as it was. His excellency is the pashacs, his highness's, most particular, intimate friend : and if his highness knew what yon had been saying, why, where would you be, $O$ man?" The khanger, who had intended to have had it all his own way, was taken terribly aback at the sound of the Turkish tongue: he speedily put on my horse's hridhe, fave his nosebag to the muletcer, tightened np his givths. helped the servants, and was suddenly converted into a humble, submissive drudes . The way in which
anything Turkish is respected among the conquered races in Syria or in Lerypt can scarcely be innaged by those who have not witnessed it.

Leaving the khmore to come his paras and piastres, with which. after all. he was evidently woll satisfiod, we rode ond down the valley hy the side of a hrawling stream, which we crossed no less than thirty-nine times haring onr day sonmery. Oin road hy throngh a magnificent series of picturesume and savage gorges. between high rocks. Sometimes we rode along the bed of a stream, and sometimes npon a ledge so far above it that it looked like a silver ribbon in the smm. Every now and then we came to a cataract or rapid, where the stream boiled and foamed among the rocks. tossing up its spray, and drowning onr voices in ifs noise. In the comse of abont right honrs of contimnal scrambling up and down all sorts of rocks we found on'selves at another wreteled shelty dignified with the name of khan. Here, after a tolerable supper, we all rolled ourselves up in the different comers of a sort of loft, with onr arms nnder our heads, and slept soundly antil the morning.

Normber ${ }^{-}$th. - This day we continned along the banks of a stream, in the direction of its sonrce. until it dwindled to a mere rivnlet, when we left it and took to th. hills at the base of another momntain. We rode some way along a rocky path. until, turaing romed a cornen to the left, we fomed omselves at the town or vilhage of Mezzovo. As Mahmond Pasha had supplied me with a firman and letters to the principal persons at the several towns on my ronts. I looked ont my Mezzovo lotter, with the intention of asking for an escort of a few soldiers to accompany me through the passes of Mount Pindus, which were reported to be full of roblers and cattiva gente, the great extent of the moderwood of box-trees forming an impenetrable cover for those minions of the moon.

Most of the population of Mezzovo tmrned out to see
the procession of the Milordos Inglezos as it entared the precincts of their ancient city, and defiled into the market-place, in the middle of which was a great tree. under whose shade sat and smoked a cirelo of grave and reverend seignors, the aristocracy of the phace: whereupon, holding the Pashal's letter in my hand. I cantered up to them. On seeing me adrance towards them, a broad-shondered looking man. gorgeously dressed in red velvet, embroidered all over with gold, thomeh sumething tamished with the rain and weather. arose and stopped forward to meet me. - Here is a letter, sad I. • from his highmess Mahmond Pasha. Vizir of Sianina, to the chiof personage of Mezzovo. whoever lo may lo, for there is no name mentioned ; so toll me who is the ehief person in this eity, where? he is to be found, for I desire to spak with him.' 'You want the chief person of Mezzovo?' replied the broal-shouldered man; 'well, I think I an the chisf person heis. am I not?' he asked of the assembled crowd whict. had gathered together by this time. - Certainly, malista, $O$ yes, you are the chief person of Mezzovo undoubtedly; they all eried out. 'Very well,' said he, 'then give me the letter.' On my giving it to him, he opened it in a very mencemonious mamer ; and, hefore he had half read it, burst into a fit of laughing. - What are you laughing it?' said I: 'Is not that the Vizir's letter?' 'Oh!' salid he. 'vou want guards, do you, to protect you against the robbers, the klephti?' 'Yes, I do ; but I do not see what there is to langh at in that. I want some men to go with me to Meteora; if you are the captain or commander here, give me an escort, as I wish to le off at once; it is early now. and I can cross the mountains before dark.'

After a pause, he said, 'Well. I am the captain; and you shall have men who will protect you wherever you go. You are an Englishman, are you not?' 'Yes, I said, 'I am.' 'Well, I like the English; and you particularly." 'Thank you." suid I : and after some
more conversation, he ture off a slip from the Vizir's letter (a very unceremonions proceeding in Albania), and writing a few lines on it, he said, 'Now give this paper to the first soldiers yom meet at the foot of Mount Pindus, and all will be right.' He then instructed the. muleteer which way to go. I took the paper, which was not folded up: but the badly-written Romaic was unintelligible to me. so I put it into my pocket, and away we went, my new friend waving his hand to us ats we passed out of the market-phace; and we were soon trotting through the open conntry towards the hills which shont out from the base of the great chain of Momit Pindus.

We rode along, getting nearer and nearer to the monntains; and at length we began to chimb a steep rocky path on the side of a lofty hill covered with hoxtrees. This path continued for some distance nutil we canme to a phace where there was a ledge so narrow that two horses could not go abreast. Here, as I was riding quietly along, I heard an exclamation in front of 'Roblers ! roblbers !' and sure enough out of one of the thickets of box-trees there advanced three or four bright gim-barrels, which were speedily followed by some men in lirty white jackets and fustanellas ; who, in a short anc. ahrupt style of eloquence, commanded ins to stand. This of comse we vere obliged to do; and as I xas getting out my pistol, one of the individuals in white presented his gun at me, and upon my looking romd to see whether my tall Albanian servant was preparing to support me, I saw him quietly half-cock his gun and sling it back over inis shoulder. at the same time shaking lis head as much as to say, - It is no use resisting; we are canght ; there are too many of them.' So I bolted the locks of the four barrels of my pistol carefully, hoping that the bolts wonld form in impediment to my heing shot with my own weapon after I had been robbed of it. The place was so narrow that there were no hopes of running
away, and there we sat on horsuback, looking silly enough I dare say. There was a good deal of talking and chattering among the robbers, and they asked the Albanian varions yuestions which I did not understand, all my facnlties heing engrossed in watching the proceedings of the party in front, who were examining the effects in the paniers of the haggage male. First they pulted out my bag of chothes, and threw it upon tine gromm; then out came the sugar and the coffee, and whatever else there was. Some of the men had hold of the poor muleteer. and a loud argument Was going on between hinn and his captors. I did not like all this, but my rage was excited to a violent pitch when I saw one man appropriating to his own use the half of a certain fat tender cold fowl whereof I had eaten tho wther half with much appetite and satisfaction. 'Let that fowl alone, you sconndrel!' said I in good English; put it down, will :ou? if you don't I'll-!' The man, surprised at this address in an unknown tongue, put down the fowl, and looked up with wonder at the explosion of ire which his actions had called forth. 'That is right,' said I, 'my good frlow ; it is too good for shch a dirty brite as you.' - et us see, said I to the Alhanian, if there is nothing to be done; say I am the king of England's uncle, or grandson, or particular friend, and that if we are hurt or robbed he will send all mamer of ships and armies, and hang everybody, and cut off the heads of all the rest. Talk big, O man! and don't spare great words: they cost nothing, and let nis see what that will do.'

Upon this the Albanian took np his parable and a long parleying ensued, for the robbers were taken aback with the good English in which I had addressed them, and stood still with open mouths to hear what it all meant. In the middle of this row I thought of the paper which had been riven me at Mezzovo. 'Here,' said I, 'here is a letter : read it, see what it says.' They took the paper and turned it round and round,
for they could not read it : first one looked at it, and then another: then they looked at the back, but they could make nothing of it. Nevertheless. it prodnced a great effect 11 won them, for here, as in all other conntries of tho East, any writing is lowked upon hy the modncated !eroplo as a mystery, and is held in high resperd; and at lat they said they would take us to a plaw where wh should tind a person capable of reading it. The thing which most provoked me was, that the frllows sermed not to have the er oinest fear of us; they did not even takn the trouble to demand onr arms: my much-cherished 'patent fom-baredled travelling pistol they evidently considered too small to he dangerous; and I felt it as a kind of proonal insult that they deputed only two of their monber to convoy ne to the residence of the learned person who was to read the lottor. They managed matters, however, in a scimntifie way: the bridles of our horses were thmed woer their hoads, and tied pach to the horse that went before; one of onr captors walked in front and the other behind; lut just when I thought an opportmity had arrived to shake off this yoke, I peredived that tho whole pass was guarded, and wheres $r$ the road was a little wider or tumed a corner romm a rock on a chmmp of trees there were other long gruns preping .ont from among the bushes, with the hearers of which our two eonçurgors exchanged pass. words. Thms we marched along, the robber ri ho went first apparently caring nothing about us, hat the one in the rear having his gun cocked and ready to shoot any one of ns who shoul? turn restive. The read, which ascended rapidly, was rather too dangerons to bo agreable, being a narow path ent on the site of a vorsstef momntain ; at one time the track lay acress at step slope of bhe mall, which afforded the most insecure footing for onr horses: all mountain travellers are awat hew math more dangerous this kind of road is than a firm ledge of roct, however narow.

We had now got very high, and the ground was sprinkled with patches of ice and snow, which rendered the footing insecure ; and fiequently luge masses of the road, disturbed hy our pasing over it, gavo wh heneath "ur font, and set off bounding and rashing among the hox-trees, until it was hroken into powder on the rocks brlow.

In proeess of time we got into a cloud which hid everything from us. and going still higher we rose above the clond into a region of broken crage and rocks and a dark wood of tall pine-trees, through the inter. stices of whose thick and matted houghis the sim could only benetrate in fitful beams; the ground under them was bare, and strewn with broken stones, upon which the clanking of the horses' shoes and tho tramp of our silent captors cansed the only somads whel rose to our ears in this grand and lonely grove. Now I had in a certain bag which hung to the cantle of my saddle. among other matters, a little Dante(printed noon vellum), and the solemn words of the opening to the 'Infermo' occurred to me forcibly :-
> 'Nel mezz, del cammin di uostra vita Mi ritrovai per main sel usema, Clie la diritta via erta marrita. E quanto a dir qual erat i. cosal dura Questa velva selvaggia ed aspra in fintt. Cle nel peraier rimmona la pana:"

At last we came up to the front of a large wooden house or shed. It seemed all roof, and was made of lonir spars of trees sloping towards each other, and was very high, long, and narrow. As we approached it several men made their appearace armed at all points, and took cur horses from us. At the end of the shed there was a door (per me se va mella cattiva gente), through whinl we weie eonductot into tho intorior ly on? two guards, and placed all of a row, with our backs agrainst the wall, on the right side of the entrance. 'Towards
the other end of this sylvan guard-room there was a large fire on the ground, and a number of men sitting round it drinking arua vitae out of coffee-cups, and talking lond and laughing. In the farthest corner I saw a pile of long bright-barelled gme leaning against the wall, while on the other side of the fire there were some hoards on the gromed, with a nat or an old carpet over them, whereon a worthy better dressed than the rest was longing apart from every one else and halfasleep. To him the paper was given, and he leaut forward to read it ly the light of the blazing fire, for though it was bright sunshine ont of doors, the room was quite dark. This was one of the most picturesque scenes that it has been my fortune to witness. I was delighted with it, and though I did not feel quite sure that I was not going to be hanged, my principal cause of vexation was, that I was not endowed with the genius of Rembrand or Salvator Rosa, to hand down to posterity a picture so worthy of the pencils of those artists. As I looked at the rineful faces of my servants I almost langhed to think what a sory appearance we were making in this goodly company. I felt that I particularly, in a white jacket and skimpy trousers, must have been looking so very little and mean in the eyes of those splendid gentlemen. The captain was evidently a poor scholar, and he spelt and puzaled over every word. At last a thought struck him: shading his eyes with his hand from the glare of the lire, he leant for ward and peered into the darkness, where we were awaiting his commands. Not distinguishing us, however, he jmmped up upon his feet and shonted out, - Hallo! where are the gentlemen who brought this letter? What have you done with them?' At the sound of his voice the rest of the party jumped up also, being then first aware that something out of the common had taken flace. Some of the palicari ran towards us and wene ruing to size us. When tie captain came forward and 11 a civil tone said, 'Oh, there you are!

## FRIENDSHIP WITH THE ROBBER CHIEF

Welcome, gentlemen; we are very glad to receive you. Make yonrselves at home ; come near the fire and sit down.' I took him at his word, and sat down on the boards by the side of the fire, rubling my hands and making myself as comfortable as possible under the eircumstances. My two servants and the mmleteer, seeing what turn affairs had taken. lecame of a sudden as loquacious as they had heen silent before, and in a short time we were all the greatest friends in the world.
'So,' said the captain, or whatever he was. 'you are acquainted with our friend at ifezoovo. How did you leave him? I hope he was well?"
'Oh, yes,' I said; • we left him in excellent health. What a remakably pleasing person he is! and how well he looks in his red velvet dress!'
"Have you known him long?" he asked.

- Why, not ver!/ long,' replied my Allanian ; •but my master has the greatest respect for him, and so has he for my master:
'He says you are to take some of our men with you wherever you like, said our host.
- Yes, I know,' said the Albanian : 'we settled that at Mezzoro, with my master's friend, his Excellency Mr. What's-his-name.
'Well, how many will you take?'
'Olı! tive or six will do: that will be as many as we want. We are going to Meteora, and then we shall return over the momatans hack to Mezoovo, where I hope we shall have the pleasure of meeting your general again.

Whilst we were talking and drinking coffeo hy the fire a prodigious busthing and chattering was going on among the rest of the party, and lefore long tive slim, active. dirty-looking yomg rogues. in white dresses, with long black hair hanging down their backs, and each with a long thin grme, amomed that they were ready to accompally us whenever we were ready to

## ROBBER ESCORT

start. As we had nothing to keef us in the dark smoky hovel. we were soon ready to go : and ghad indeed was I to be out again in the open air among the high trees. without the immediate prospect of dangling from one of them. My party jumped with great alacrity and glee upon their miserable mules and horses; all our belongings, including the half of the cold fowl, were in statu duo ; and off we set : our new friends accompanied us on foot. And so delighted was our Caliban of a muleteer at what we all consic nd a fortunate escape, that he litted up his voice and awe vent to his feelings in a song. The gramd gentleman in red reivet to whom I hat presented the Pashats letter at Mezzovo was, it seems, himself the eaptain of the thieves-the very man against whom the Pashat wished to afford us his protection; and he, feeling simused probably at the manner in which we had t:then unawares into his chutches, and being a goodnatured fellow (and he certainly looked such), gave us a note to the officer next in command, ordering him to protoct us as his friends, and to provide us with an escort. When I say that he of the red relvet was captain of the thieves. it is to be muderstood, that althoug!? his followers did not excel in honesty, as they proc ceded to plunder us the moment they had entripped us in the valley of the box-trees. yet he shouk more properly be called a greerilla ehef in rebellion for the time being armant the anthorities of the Turkish government, and I being a young Englishman, le goodnaturedly gave me l: : issistance, without which, as I afterwards found it rouhd have been impossible for me to have travellod wath safety throngh any one of the monntain passan of the Pindus. I was foll that this chief, whose name I mufortmately onitted to not down, commanded a large body of men before the rity of Berat, and certainly all the racramufins whon I met on my way to and from the monasterie's of Meteora acknowledged his anthority. I hard that soon after-
wards he returned to his allegiance under Mahmoud Pasha, for it appears that the outhreak, during which I had inadrertently started for a tour in Albania, did not last long.

Late in the evening we arrived at a small khan something like an outhinding to a farm-house in England. This was the khan of Malacash: it was prettily sitnated on the hanks of the river Peneus, and contained. besides the stahle, two rooms, one of which opened upon a kind of verandah or covered termace. My two servants and I slept on the floor in this room, and the four robbers or grards (as in common civility 1 ought to term them) in the ante-chamber. I gave them as good a supper as I could, considering it advisable to make friends with the mammon of unrighteonsness. and I soon succeeded in my endeavours. It was almost dark when we arrived at this place, Int the next morning, when the glorions sum arose, I was charmed with the beautifnl scenery around ns. On both sides hanks of stately trees rose above the margin of a rippling stream, and the valley grew wider and wider as we rode on, the stream increasing by the addition of many little rills, and the trees retiring trom it, aftording us views of grassy plains and romantic dells, first one side and then on the other. The seenery was : ot lovely, and in the distance was the towering summit of the great Monnt Olympun- famous nowadays for the Greek monasteries which are lmilt upon its sides, and near whose base runs the valley of Tompe, of which we are expressly told in the Latin Grammar that it is a pleasant vale in Thessaly ; and if it is more beautifil than this part of the valley of the Penems. it must be a very pleasant vale indeed.

I was struck with the original manner in which onn monntain friends progressed throngh the country ; sometimes they kepit with us, hut more usually some of them went on one side of the roat and some on the other. like men beating for game, only that they made

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 MEETING WITH TRAVELLERSno noise; and on the rare occasions when we met any traveller trudging along the road or ambling on a longeared mule. they were always among the bushes or on the tops of the rocks, and nevor showed themselves "pon the roal. But despite all these vagaries they were always close toms. They wre wonderfally active. for althongh I trotted or galloped whenever the mature of the road rendered it pacticalle, they alway kept up with me. and apparently withont exertion or fatigue; and although they were often ont of my sight. I heliever I was never out of theirs. Altogrether I was ghal that we were such friends, for, from what I saw of them. they and their associates would have proved very awkward enemies. They were cmrious wild animals, as slim and ats active as cats: their waists were sout much more than a foot and a half in circmuference, and they appeared to be able to jump over anythines. Their white dresses and short petticoats or fustanellas give them much the appearance of a party of young ladies who had escaped from the ballet of the opera, and were rmming wild among the rocks. The thin moceasins of raw hide which they wore enabled them to mon or walk withont making the slightest noise. In fact, they were agreable, honest rogues ellough. and we got on amazingly well tocether : and in this way, after travelling for seven hours, we came within sight of the extraordinary rocks of Mrteora.

Just at this time we observed among the trees before us a long string of travellers who appeared to be convoying a train of haggage-horses. On seeing us they stopped and closed their files: and ats my thieves had bolted. as usual, into the bushes some time before. my party consisted only of fur presons and five horses. As we approachel the other party a tall. well-armed man. with a rifle across his arm, rode forwards and hailed us, asking who we were. We said we were itwellers.

And who were those that left yon just now?' said he.

- They are some of onr party who lare turned off by a short cut to go to Meteora, replied my Albanian.
-What! a short cut on both sides of the roal! how is that? I snspect yon are not simple travellers.'
- Well.' he replied, 'we do not wish to molest yon. Goo on your way in peace and let nos pass quietly, for yon are hy far the larger party.'
- Yes, said the man. 'hat how many hase you in the bushes? What are they ahont them?
"I don't know what they are ahout," sail he. "hat they will not molest you tone of them was perping over a lmsh at the back of the party all the while. hut they did not see him): 'and we. I assure you, are peace. able travellers lihe yourselves.'

Onr new acquantance did not seem at all satisfied. and he and all his party drow up ahong the path ats we passed them, with evident misgivings as to onr purpose; and soon afterwards looking hack. We saw them keeping close together and trotting along as fast as their loaded horses would go, some of them looking romm at ns every now and then till we lost sight of them among the trees.

## (HAP'ER XIN

Mutoma-'Therextanminary Character of its Seenery-Its Caves fommerly the linsmit of Aneties-harlatems Pernecution of the Hemits- Their oxtratminary lieligious observaneesSingalar Position of the Monaniories-The Manastery of
 lims aml Net, or hy Ladlers-Niarow Fscape-Inospitable Reception by the Monks-The Asemmenos or Abbet-IIis drict Fast-Duncription of the Monastery-'Ihe ChanchSrombliom in the Greak Chureh-Respert for AntiguityThe Lihrary-betermination of the Abhot not to sell any of the MSS.-The Lefectory-Its Decomations-I Ïrial Descent -The Monastery of Mawios Ster!:amo-Its carved Ieonos-fasis-Meautifnl View from thu Monastery-Monastery of Agia Triada-Snmmary Jutice at Triada-Monantery of Aefia liserear-Its Lady Oceupants-Anmission refneet.
The scenery of Meteora is of a very singular kind. The end of a range of rocky hills seems to lave heen broken off by some earthquake or washed away hy the Deluge, leaving only a series of twenty or thirty tall, thin, smooth, needle like rocks, miny hundred feet in height: somo like gigantic tusks. some shaped like shgar-loaves, and some like vast stalagmites. These rocks surround a beautiful grassy plan. on three sides of which there grow groups of detached trees: "those in an English park. Some of the rorfe shoo . quite elean and perpendicularly from '", stm reen grass: some ate in clusters: some stand ne like ohedisks: nuthing can be more strange and wonderfnl than this romantic region, which is unlike anything I have ever seen either bofore or since. In Switzerland, Saxony. the Tyrol, or any other mountainous region where I have heen, there is nothing at all to be empared to these extraordinary peaks.

At the foot of many of the rocks which suremen this
heautiful grassy amphitheatre there are numerous caves and holes, some of which appear to be natural. but most of them are artifieial : for in the dark and witd ages of monastie faraticism whole flocks of lermits roosted in these pigeon-holes. Some of these caves are so high up the rocks that one woulers how the poor old gentlemen could ever get up to them; whilst others are below the surface; and the anchorites who burrowed in them, like rablits, frequently afforded excellent sport to parties of roving Saracens: indeed, hermit-huting seems to have been a fashionable amusement mevions to the twelfth century. In early Greek firescoer, and in small stiff pictures with goll hackgrounds, we see many frightful representations of men on horselatek. in Roman armour, with long spears, who are torturing and slaying Christian devotees. In these pictares the monks and hermits are represented in gowns made of a kind of coarse matting, and they have loug beards, and some of them are covered with hair; these I take it were the ones most to be admired, as in the Greek Church sanctity is alway in the inverse ratio of bauty. All Greek saints are painfully urly, hut the hermits are much uglier, diotior. and older than the rest; they must have leen very fusty people besides, eating roots, and living in holes like rats and mice. It is difficult to understand by what process of reasoning they could have persuaded themselvos that, ly living in this nseless, inactive way, they were leading holy lives. They wore out the rocks with their knees in prayer; the cliffs resounded with their groms; sometimes they hanged their breasts with a hig stone, for a change ; and some wore chains and iron girdles round their emaciated forms; but they did nothing whatever to benefit their kind. Stili there is something grand in the strength and constancy of theire faith. Thoy left their homes and riches and the pleasures of this world, to retire to these dens and caves of the earth, to be
subjected to cold and limger, pain and death, that they might do honomr to their God, after their own fashion, and trusting that, by mortifying the boty in this world, they should gain happiness for tho sonl in the work to come ; and therefore peace lu with their memory!

On the tops of these rocks in different directions: there remain seven monasteries ont of twonty-fous which oner erowned their ary heights. Ilow anything exept a hird was to arrive at one which we sam in the thistane on at pinnacle of rock was more than we conld divine; but the mystery was soon solved. Winding oll way npwards, among a labyrinth of smaller rocks and cliffs. ly a romantic path which afforded us from time to time beatifin views of the green vale below us, we at length found ourselves on an clevated platform of rock. which I may compare to the flat roof of a churels; while the monastery of balam stood perpendicularly above us, on the top of a much higher rock. like the tower of this el $h$. Here we fired off a gim, which was intended to: the same ourpose as knocking at the door in civilized places; antl we all strained our necis in looking up at the monastery to see whether any answer wonld he made to om pall. Presently we were hailed by some one in the sky. whinse voice came down to us like the ery of a lird: and we saw the face and grey heard of an old monk some hundred feet above us peering out of a kind on window or door. He asked us who we were, and what we wanted, and so forth; to which we replied. that wn were travellers. harmless people, who wished to be admitted into the monastery to stay the night ; that we had come all the way from Corfin to sce the wonders of Meteora. and, as it was now getting late, wroppealed to his feelings


- Who are those with you ? " raid he.

Oh ! most respectable people.' we answered; 'gentle-

## DANGEROUS MODE OF ASCENT

men of om acemintance. who have eome with us across the mombains from Mazoro.

The appearance of our escort did not please the monk. and wo fearem that he wonld not admit us into the monastery : but at length he let down at thin cord. to which I attached a hettor of intronhetion whirh I hat honght fom Corfa: and atter somm delay ammeh lareser rope was seen descemeling with a home at the end. to which at strong not was attached. On its reaching the roek on which we steod the net was spread open: my two servants sat down upon it : and the foll comers being attarehed to the hook, a signal was made, and they began slowly aseending into the air. twisting round and romud like a lege of mutton hamging to a bottle-jack. 'The rope was old and mended. and the height from the ground to the door above ns was. we afterwards leanned, 37 fathoms, or 222 feet. When they reached the top I saw wo stont monks reach their arms ont of the door and pull in the two servants by main force, as there was no contrivance like a turning. crane for bringing them nearer to the landing-place. The whole process appeared so dangerous that I determined to go up by elimbing a series of ladders which were suspended by large wooten pegs on the face of the precipiece and which rearhed the top of the rock in another diection, round a corner to the right. The lowest ladeler was approached by a pathway leading to a rickety wooden platform which overhung a derp gorge. From this point the ladiders hamg perpendieularly upon the lare rock, and I climbed up three or tom of them very soon ; but coming to one, the lower end of which hatd swomg away trom the top of the one brluw. I had some difficulty in stretehing across from the one to the other : and here muluckily I looked down, and formd that I had thmed a sort of angle in the precipice, and inat inas not over tho rocky platform where I had left the horses, hut that the precipien went shom down to su tremembons

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## 292 TIIF AGOUMENOS, OR LORD ABBOT

a depth that my head thmet when I smreyed the distant valley over which I was hanging in the air like a fly on a wall. The monks in the monastery saw me hesitate. :mnd rallow ont for me to take commare and

 which I arep inter at cont of the mematery: wheme I wat welemed be the monks ame the two sherants who han been hamber m, hy the rope. The rest of my party were not admitted; but ther bivonacked at the foot of the rorks in as cheltered phace and wereperfectly rontented with the coffer and provisions which wr lowered down to them.

My mavants. in high elee at having been hoisted up safe mad sombl. Were hasy in arrateing my hagease in the room which had heen allotted to the. and in making it comtortable: one went to get realy some warm water for a bath, we at any rate for a good aplash in the largest tuh that combl he limmet the other made me a smow conner on the divan, and corernd it with a piece of silk, and spread my ramet ion ore it ; le pht my books in a littlo heap. got realy the things ien tea, and hang my amme and chak, amd exerything he conld lay his hamd- on. mpen the pega pojecting from the wall moder the sheff whirh was fixed all romed the reom. My Enropean elothes were soon pitched into the most ignominions corner of the divan, and I spedily armed mysedf in the long loose robes of Egypt, so minch more comfortalhe and bas than the tight cams in which we cramp mpor limbs. In short, I forthwith made myself at home. and took a stroll among the combs and gardens of the monastery while dimmer or smpler, wheherer it might be called. was getting ready. I sum stmmbled unon th: $\Lambda$ gommenos (the lord abhot) of this aierial monastery, and we phomid abuit together. peeping into rooms, visiting the dhurch. and poking ahont matil it bean to got dark: and then J asked him to dinner in his own

## DESCRIPTION OF THE MONASTERY 293

room ; but he could eat no meat, so I ate the more myself, and he made up for it hy other savomry messes, rooked partly liy my servants amb partly by the monks. Ho was an ohdi-h man. Ite thid not dislike sheme, thongh le ate no meat, and we got on very well together.

Norember !eth.-The monastery of Barlatm stands on the smmmit of an isolated rock, on a that or nombly that space of perhaps an acre and a half. of whichalonit one-half is oeropied by the chureh and a smaller chapel, the refectory, the kitchen. the tower of the windlass, where you arr pulled up, and at number of sppanato buildines containing oflices and the hablitations of the monks, of whom thore were at this time only fourtarin. 'I'hese varions strinctures surround one tolemaly large, irreqularly-shaped conrt, the chief bat o which is paved; and there are several other smatl open spaces. All Greek monasteries are built in this irregula" way, and the confused mas of disjuinted mhifiens is us !ally encircled by a high bare wall ; but in this monastery there is no such enclosing wall, as its prosition effectually prevents the approach of an enemy. On a portion of the that space which is not neemped by buthlings they have a small garden, but it is not cultivated, and there is nothing like a parapetwall in any direction to prevent yonr falling over. The place wears an aspect of poverty and neslect : its best hays have long gone by : for hore as everywhere che, the spingt of ascetierism is on the wane.

The chmed has a porch before the door, ripthes, supported by mathle enlumns, the interion wall of which, on each side of the door, is painted with representations of the Last Judement am? the tortures of the condemmed. with a liberal allowimere of llames and devils. These pietmes of the torments of the wicked are always piaced outside itu body of the charch, as typieal of the mhaply state of tho-e who are oet of its pale: they are never seen within. The interior of

## THE CIIURCH

this chrious whe charch, which in dedicated to All Saints, has depictod on its walle on all siden portrats of a great many holy personago in the stiff. ronven. tional, early style. It has fom colnmms within, which support the dome : and the altare on

 from the nave her a women sereen. arlled the iemosta-is, on which are paintings of the Bhesed Virgin. the fiedremere and many valints. There pieturen are kisud by all who "llter the "luwh. The iconostasis has three dooms in it : onde in the rentre, befere the hely table. and whe on each side. The centre onn is only a halldoor: like an old English hattery hatch, the upper part being sereened with a curtais of rich staff. Which. exemet on certain oecasions. is drawn ande. so an to atford a view of the hook "f the (iospels. in a rich linding. lyine upon the holy table beyond. A riboek chard has no sacrinty; the vestures are natally kopt in prowes in this spate behind the iconostasis. where sume b,ut the priests and the deacon, or serant who timis the lamps, are allowed to enter, and they pass in :med ont hy the side doors. The centre door is onlyused in the erelehation of the holy mass. Thi part of the ehmech is the ametnary: and is
 holy of holies of the Temples and the wil is repremented ly the eurtain which diviles it from the rest of the church. Everything is symbolical in the Eastern Chureh : a ad these sembols have heen in use from the very marliest ages of Christianity The fom cohrman which support the domerepresent the four Evangelicts: and the done itself is the symbol of heaven. to which access has heen given to mamkind by the n!at thlng of the Gusieds which the? wrote Part of the Mosaic with whirh the whine interior of the dome was fommery covered in th or cathedral of

## SYMBOLIS I OF TIIE RERFEK CHURCH

St. Sophia at Coustantiuoplo is to be seen in the four angles holow the dume where the winged figures of the four livanerists still remain. Luckily for the Greak Chureh, thoir sacred hildins- are not under the authority of hay ehamehwardens - grocers in towns, and farmers in villages--who fore it their duty to whte. wash over everythine which is ohd, amb remerable, and curious. and to oppose the clergyman in order to show their inderpondener.

The Greek ('hutho dehased as it is he igmoratuce and sumeretion, hats still the merit of carefully proserving and reme all the memonials of its earlier and purer ares the fresen-pantines of a saint is rubbed out or unamad in the lapoo of time, it is seruphlonsly repainted, exactly as it was before, even to the colome of the robe, the a-pect of the comntenance and the minutest acenssories of the composition. It is this systematic respect for everyhing which is ohd and venerable which renders the interior of the ancient Eastern charches so peculialy interesting. They are the unchanged momuments of primateval days. The Christians shon suffered under the persecution of Diocletian may thas knelt before the very altar which we now see, an, which was then exactly the same as we now behold it, without any additions or subtracthous either in its form or use.

T'o us Protestants one of the most interesting circamstances commeted with these Eastern churches is, that the altar is not called the altur, hat the holy table, as with us, and that the Communion is given before it in both kinds. Besides the principal churel, there is a smaller one, not far from it. Which is painted in the same mamer as the other. I mufortunately neglected to ascertain the dates of the fomdation of these two edifices.

The Homay contanes nont : I Honenn! volumes, the fiar greater part of which are printed hooks, mostly Venctian editions of ecclesiastical works, but there are

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 REFUSAL TO SELL THE MSS.some fine copies of Aldine Greek classics. I did not coment the number of the manuseripts; they are all books of divinity and the works of the fathers: there may he between one and two hundred of them. I found one folio Bulgarian manuscript which I could not read, and therefore was, of course, partientarly anxions to purchase. As I saw it was not a copy of the Cospels, I thonght it might possilly be historical; hat the monks womld not sell it. The only other manuscript of value was a eoly of the fospels in 'fuarto, containingsereral miniatures and iiluminations of the eleventh century ; but with this also they refused to part, so it remains for some more fortmate collector. It was of no use to the monks themselves, who cmmot read either Herlemic or ancient (ireck; but they consider the hooks in their library as sacred relics, and preserve them with a ertain feeling of awe for their antiguity and incomprehensihility. Onr only chance is when some worlly-minded acoumenos happens to be at the head of the community, who may be inclined to pxchange some of the mmealable old books for such a shm of goll or silver as will suffice for the remars of one of their haldings the replenishing of the cellar: on some other equally important purpose. At the time of my visit the march of intellect had not protrated into the heights of the monastery of St. Barlam, and the good agommenos was not th he overcome by any special pleading: so I told him at liast that I respected his prejudices. and hoped he wonk follow the dictates of lis conscience erfally well in more impritant matters. The worthy old gentleman therefore pitched the two much-coveted books back into the dusty comer whence he had taken them, and where to a certainty they will repose ancisturbed until some other bookworm traveller visits the monastery ; and the sooner he comes the better, as mice and midew are actively at work.
 preserved in silver shrines or boxes, of Byzantine

## LEAYE MONASTERY OF BARTAAM 297

workmanship: they are however, not of very great intifuity or interest; the shrines are only of sufficient size ts chtarin two skulls and a few bones; the style and ectuito of "If ornaments are also much inferior to $n$ :an: whrer" the same kind whichare met with in ecelt molical! !ow ses.

The refectury is a spparate building, with an apsis at the upper end, in which stands a mathe tahle where the sacred hread used by the Greek Church is usmally placed, and where. I helieve. the adommenos or the hishop dines on reat occasions. The walls of this room are also painted with the likenesses of such thin famished-looking saints that they semmost in ippropriate as ornaments to a dining-room. ilhe kitchen, which stands near the refectory, is a cincular huilding of great antiquity. hat the intorier being pitch dark when I looked in, and there coming from the door a dusty cold smell, which did not samom of any dainty fare, I did not examine it.

The monks and the ahbot had now assembled in the room where the capatan stood. Ten or twelve of them arranged themselves in order at the bars, the net was spread upon the floor. and having sat down upon it crosslegand. the four comers were gathered up over my head, and attachad to the hook at the end of the rimpe. All heing ready, the monks at the capstan took a few strps round, the offect of which w s to lift me off the floow and to larmeh me out of the door right into the -ky, with in impetus which kept me swinging backwards and forwards at a fearfil rate; when the oscillation hat in sume measmre ceased the ahoot and another monk, leaning out of the door, stendied me with their hands, and I was let down slowly and gently to the groumd.

When I was dispncumbered of the net by my friends the robbers below, I sat down on a stone and wated while the rope brought down. firt my servants. and then the baggage. All this being accomplished without

## 29s MONASTERY OF HACiIOS STEPILANOS

aceident. I sent the horsos, latgerge, and one servant to the ereat monastery of Moteora, where I proposed to sleep: and with the othere servant and the palieari started on foot for a tour among the other monasteries.

A delightful walk of an hour and a half bronsht ns to the entrance of the monastery of Hagios Stephanon, to which we samed access hy a woden drawheidge. The ruck on which this monastery stands is isolated on three sides. and on the fomrth is separated from the mountain by a duly chanm which. at the point where the drawhridse is phaced, is not more than twedve fert wide. The interior of this building resembles st. Barlamm. inamuch as it consints of a confused mass of bnildings. surromding an irregntaly-formed court. of which the principal fature is the charch. The paintinas in it are not so numerous as at St. Barlatm. but the ieonmstasis. or screen before the altar, is most leantifully carred. somethine in the style of Grinlin Gibhons: the pictures npou it beines surronded with frames of lig t open-work, consisting of foliage, hids, and flowers in alto relievo. ent ont of a lisht-colonred wood in tha mo-t delicate manner. I was told that the whole of this beatiful work had been executed in Russia. and put up here during the reign of Nli Pasha, who had the good poliey to protect the Greaks, and hy that means to ensure the co-operation of one-lalf of the population of the comentry.

In this monastery there were thirteen or fourteen monks and several women. On my incpuring for the library, one of the monks, after some demurring, opened a cupbard door: he then unfacterned a second door at the hack of it which led into a secret chamber, where the hooks of the monastory were kept. They were in mmber abont one lumdred and fifty ; but I was disappointed at finding that althongh thus carefully concealed there was not a single volume monotet them remarkable for its antinuity or for any other callse; in fact, they were not worth the trouble of
turning over. The riew from this monastery is rery fine: at the foot of the rock is the village of Kalabaki ; to the east the eitadel of Tricala stands above a wide level 'an watered by the river which we had followed from its sources in Momnt Pindus; heyond this a sea of distant bhe hills extend to the foot of Mount Olympus, whose smmmit, clothed in perpetual snow, towers above all the other momentains. The whole of this resion is inhabited by a race of a different origin from the real Albanims; they speak the Wallachian lameruage, and ane said to he extremely barbarous and ignorant. Observing that the village of Kababaki presented a singnlarly hack appearance. I inguired the cause : it had, they sad. Denen recently bmrned and sacked by the klephti or robbers (some of my friends, perhaps), and the remmant of the inhabitants had taken refuge in the two monasteries of Hagios Nicholas and Agia Mone. which had been deserted hy the monks some time hefore. The poor peopld in these two impreguable fastnesses were, they told me, so suspicious
$f$ strangers and in such a state of danm that there was no use in my visiting them, is to a certainly they woukd not admit me: and as it appeared that everything portable had been removed when the caloveri (the monks) had departed from their impoverished homes, I gave up the idea.

1 then proceded along in romantic path to the monastery of Agia Triada, and on the way my servants entertained me by an account of what the monks had told them of their admination of the Pashar of Tricala, whom they considered as a perfect model of a governor; and that it would be a blessing for the country if all other pashas were like him, as then all the roving bands of robbers. who epread terror and desolation throngh the land. would lo cleared away. There is, it seems.
 when the Pasha caught any poople whon he thonght worthy of the distinction. he had them taken up to the
top of this tower and thrown from it against the city walls, which his provident care had furnished with mmmerons large iron hooks. projecting abont the length of a man's arm. which eanght the loolies of the culprits as they fell, and on which they humer on either side of the town gate, affording a phasing and instructive spectacle to the people who amme in to market of a morning.

Agia Triada contains abont ten or twelve monks. who pulled me np to the entrane of their monastery with at rope thirty-two fathoms long. This monastery, like the others. resembles an small village of which the honses stand haddled romm the little painted chureh. Hre I fomd one lomdred bouks. all very monsty and very minteresting. I saw no manm-cripts w tever, nor was there amything worthy of olservation in the habitation of the impoverished commanity. I Laving paid my respects to the grime efligies of the hearded saints yon the chapel walls. I was let down again by the rope, and walked on, still threugh mest romantic scenery; to the monastory of Hagia Roserea.

The rock upon which this monastery stands is about a hundred ferd high ; it is perfectly iodated and prite amooth and perpendienlar on all sides, and so small that there is only room enongh for the various hailsings. withont leaving any spare for a garden. In fact. the buildings, although fir tion laree, cover the whole summit of the rock. When we had shouter and made as much noise as we could for some time, an old woman came ont upon a sort of woolen lakeony over our heads; anotlier woman followed her, and they began to talk and screan at us both together. so that we conld not moderstand what they said. At last, one of them screaming londer than the other, we fomm that the monks were all out, and that these two ladies heing the only garrison of the place declined the honour
 which was drawn half-way up. We used all the arguments we could think of, and told the old gentle women
that they were the most heantiful creatures in the world, lont all to no purpose; they were not to he overcome by our soft speeches, and would not let down the ladder in inch. Finding there were no hopes of getting in. We told them they were the ugliest old wretches in the combly, and that we would not come near them if they abked us now their knees: upon which they screamed and chattered londer than ever. and we walked off in high indignation.

## CHAPTER XX







 Robler Encont.
As the day was drawing to a close we turned our steps towards the oreat monastery of Meteora, where we arrived just before dark. 'Ihe vast rock upon which it is built is mparated from the end of a projecting line of momntains ! !y a widish chasm, at the bottom of which we fomm omrselves. after serambling up a path Which wound among masees of roek and huge stones which at some remote previod had fallen from above.

Haring reacherl the foot of the precinice under the monatery. We stopped in the midnle of this dark chasm and fired a ginn, as we had done at the monastery of Barlam. Presently, after a carefal recommoitrings from several long-bearded monks, a rope with a net at the end of it came slowly down to us. a distance of ahont 95 fathom- and leing bundled into the net, I was slowly drawn up into the monastery, where 1 was haged in at the window by two of the strongest of the hrethren, and after laving been dragged along the floor and unpacked, I was presented to the admiring graze of the whole reverend community, who were assembled round the capstan. This is by far the largest of the convents in this region ; it is alsu in hetter order than the others, and is inlabited hy a greater number of caloyors: I omitted to count their munher, hat theme may 'ave been about twonty : the monastory is, howerei. calculated to contain three times that mumber.

## THE GRE.AT MONASTERY OF METEORA 30:3

The buildings, both in their nature and arrangement, are very similar to those of st. Barlamm. excepting that they are somewhat more extronsive, and that there is a faint attompt at coltivating a gardon which surrumbled three sides of the monastery. Like all the other monasterios, it hats no parapet wall.

The church had alarge open porch hefore it. where some of the caloyens sat and talked in the evening; it was painter! in freseo of hright colours, with most edifying representation of the tortures and mantyrdoms of litule ugly saints, very hairy and very holy, and so like the old caloyers themselves, who wer liscoursing before them, that they might have beent. n for their portaits. These Greek monks have a -ingular love for the devil, and for everything horrinle and hideous. I never saw a picture of a wrll-looking Greek saint anywhere and yet the earlier (rrek artistin their conceptions of the personages of Holy Writ sometimes approached the sublime and in the miniatures of some of the manuscripts written previous to the twelfth century, which I collected in the Levant, there are figure of surpassing dignity and solemnity: yet in Byantine and Esyptian art that purity and angelic expression so much to he admired in the works of Beato Angelico. Giovamni Bellini, and other early Italian master's, are not to be found. The more exalted and refined feeling which prompted the execution of those sublime works seems never to have existed in the Greek Church, which goes on century after century, even up to the present time. using the same conventional and stiff forms, so that to the unpractised aye there would be consilerable difficulty in discovering the difference between a Greek pictime of a saint in the ninth century from one of the nineteenth. The agoumenos, a young active man with a good deal of intelligence in his condenance. sent word that the hour of supper was at hand, previously. however, to which I went through the process of washing my

## A MONASTIC SUPPER

hands in, or rather over, a Turkish hasin with a penforated cover and a little vase in the middle for the piece of fresh-smelling soip in common nse. which is so very much hetter than ours in England that I wouder none has heen as yet importerl, a venerahle monk all the white pouring the water over my hands from a vessel resembling an antiqne colfee-pot. I then dried my fingers on in embroidered towol, and sat down with the agounemos and another officer of the monastery before a metal tray covered with varions danty dishes. We three sat upon cushions on the lhoor, and the tray stood mon a wooden stool turned unside down, according to the usmal fashion of the conntry: no meat had entered into the composition of " our feast. "nt it was very siwom'y nevertheless. and one fingers were soon in the midst of the most tempting dishes, knives and forks boing considered as useless superfluities. When my right hand was anointed with any oleaginons mixture, which it was very frequontly indeed, if I wanted to drink a monk held a silver bowl to my lips and a napkin under my chin, as you serve babies; after which I hegan again. until with a sigh I was obliged to throw myself back from the tray, and holding my hands aloft, the perforated basin and the coffee-pot made their appearance again. 4 cup of piping hot coffee conchaded the evening's entertaimment, and I retired to another room-the guest-chamber-which opened upon a nar:ow court hard by, where all my things had been arranged. A long thin candle was placed on at small stool in the middle of the floor, and having winked at the long rays which darted out of it for some time, I rolled myself in'o a comfortable position in the corner, and was aslee before I had settled upon any optical theory to acconnt for them ; nor did the dull. monotonons sond of the mallet, which, struels un it suspended board, called the good brethren to midnjght prayer. disturb me for more than a moment.

Normber 10.- Just hefore the diawn of day I opened the shatters of the meglazed windows of my room amd surveyod the seeme hefore me: all still looked arey and cold, and it was only towards the east that the distint outline of the momatains showed elear and distinct against the dark sky. By denrees the elonds. which had slept upon the shoudders of the hills, ase towly and heavily. Whilst the valleys ermatully assmmed all their soft and radiant beanty. It seemed to me as if I should mever tire of gazing at this view. In the eomrse of time, howerer, lmakfast apreared, and having rapidly dispatehed it. I went to look at the buildings and emriosities.

The chnreh resembles that of St. Barlatm, but is m better order: and the paintines are more brilliant in colonr and are more profu-cly decorated with gold. 'Ihere is a dome above the eentre of the church, amd the iconosiasis or sereen before the altar is omamented with the usual stiff pictures and carving. lint the latter is not to be eompared to that in the monastery of sit. Stephanos. Tliere were -ome silver shines contaning refics, hat they were not particularly interesting either as to workmanship or antinuity. The most interesting thing is a picture ancriled to St. Luke, which, what(1) f may be its real history, is evidently a very ancient and emrious painting.

The hooks are preserved in a range of low-vanted and secret rooms, very well concealed in a surt of mezzanine ; the entrance to them is throngly a door ai the back of a copboard in an outer chamber. in the same way as at St. Stephanos. There are about two thousand volumes of very rublishy appearanes not new enough for the monks to read or old enongh for them to sell; in fact they are almost valueless. I found. however, a few Aldines and Greek books of the sisteenth century, phte! in Italy, some of whela may be rather rare editions. but I saw nome of the fifteentla century. I did not couni the number of the

## :30\% BEAUTIFLT MSK. PURCILASLi)

manuseripts; there are however, some hundreds of them, mostly on paper; bint, excepting two, they were all liturgies and church books. These two were poems. One appeared to be on some religions sulbject: the wther was partly historical and partly the poetical effinsions of St. Athamasius of Meteora. I searched in vain for the manuscripts of Hesiod and sophocles mentioned hy Biornstern ; some later antiquarian may. perhaps, have got possession of them and taken them to some comntry where they will be more appreciated than they were here. After looking over the books on the shelses, the librarian, an old srev-boarder? monk, opened an ereat chent in which things belonging to the church were kept; and here I found ton or twelve manuscripts of the dospels, all of the eleventh or twelfth century. They were upon vellum, and all. except one, were small quartos: but this one was a large quarto, and one of the most beantifnl manuscripts of its kind I have met with anywhere. In many respects it resembled the Codex Ehmerimus in the Bodleian Library at Oxford. It was ornamented with miniatures of the same kind as those in that - lendid volmme, but they were more mumerous and a a good style of art; it was. in fact, as richly omamented as a Romish missal, and was in excellent preservation, except one miniature at the becinning which had been partially smeared over by the wet finger of some ancient sloven. Another volume of the Gospel, in a very small, clear hand, bomed in a kind of silver filagree of the same date as the book, also excited my almiration. Those who take an interest in literary antignitins of this class are aware of the great rarity of an ornamental hinding in a Byzantine manuscript. This must doubtless have been the pocket volume of some royal personage. To my great
 to the room of the agommenos, who agreed to sell them to me for I forget low many pieces of gold, which

I comnted out to him immediately, and which he seemed to pocket with the sinecrest satisfaction. Nevor was any one more welcoms to his moner, although I left myself but little to pay the expenses of my jomrney back to Corfu. Such hooks as these would ho treasures in the finest national collection in Enrope.

We looked at the refectory, which also resembled that at Barlanm. The kitchen, however, merits a detailed desciption. This very ancient lonihe
 ing. perched upon the extreme edge of the precipice, was spuare in its plan, with a stecp roof of stone, the top of which was open. Within, mpon a sinare phatform of stome. there were fonr columns serving for the support of the roof. which was arched all round, except in the uace betwern the tops of the columns, where it was open to the sky. This platform was the hearth, where the fire was lit, whilst smaller fires of chancoal might be lit all round against the wall, where there wore stone dressers for the purpose, so that in fact the builling was all chimury and fireplace: and when a great dinner was prepaned oni a feasteday the principal difliculty must have been to have prevented the cook from heing roasted among the other meats. The whole of the arched roof was thickly covered with himps of soot, the accumulations probably of conturies. The ancient kitchens at (ilastonbury and at Stanton Harcourt are constructerl a geod deal upon the same plan, hut this is probably a much earlier specimen of culinary architecture. The porch ontside the church is larger than ordinary. and extonds, if I remember rightly, along the side of that building which stands in the principal court, and is not, as is ustally the case, attached to the end of the churcin, over the principal door.

Having seen all that was worthy of observation. I was waiting in the court near the door leading ito

## : OS DKSCUSSION ABOUT PCRCHASE-MONEY

the plate where the monks were assembled to lowere me flown to the carth again. Juct as I was ready to start there arose a disemasion amone them as to the distribution of the money which I hand paid for the two manmeripts. Ther isommenos wanted to keop it all for himself, or at least for the expenses of the monastory; hat the villatin of a hararian swore he would have half. 'The agommentes said he shomblet have a farthing. lut as the libarian would not give way he offored hime a patt of tho spoil: however. he did not offier him enomgh. and out ot spite and rewonge, or. as he motesod, ont of mptightuess of principhe, he tohl all the monks that the agommemos hat poeketed the money whieh he had received for their property, for that they all had at right to an ernal share in these hooks, as. in all the other thing belomging to the commmaty. The monks, won the mont dmondomaled. wre not slow in taking this vien of the sulboet, and all broke ont into a clamorons asurtion of their rights, arey man of them spaking at once. 'The price I hat siven was so hare that wery und of them wonld have reraived several pieces of sold each. But no, they aide, it was mot that,. hat for the prine iples of justice that they contended. They did not want the money, no more did the librarian. lut they wonld not suffer their rubs to be ontraged we their rights to be frampled mader foot. In the momasteries of sit. Basil all the members of the society had equal rights- they ate in common, they praved in common, everything was bonght and sold for the benefit of the commmaty at haree. Trans fill from the eyes of some of the fartienlarly virtams monks; others stamped upon : o gromad. and showed a theremshly rehellious spirit. A for me, I kipt aloof, waiting to see what might lee the remult.
 ahilities. calmly endeavomed to explan. He told the unruly brethen exactly what the sum was for which

Le hat sold the bomks, and aid that tho money was not for his own phiseto nis. Snt to la laid ont fin the bernefit of all, in the ambe way ats the melinary rowmon

 to be dividen ammad the mavilatal mombers. Ha fold them that the momiatory was poor :mal wanted

 thed many bathwerahle armamonts. Hhe whl bruto of a lihatian hamplataly awaldeal the spinit of discond, and the ignmant monks worn realy to be lad

 Lwo manmarifis is wet lost sight of, alld every
 commmaty beine plit into vatims litth angry eromps,


After a while the arommenos, callinis my interpretor. said that as the mombs wombl not agree to let him kerp the money in the usinal wiy for the use of the monatery. he conld have nothine to fow with it ; and to buy ereat somon I wats therefore ohliged to recerive it back, and to give ne the two heantifnl mamecripts, which I hat atrealy looked upon the the chief omat ments of my library in Emglame. The monss all looked sadly downeast at this mexpected termination of their noble defence of their principles, and my only consol tion was to perceive that they were quite as much roxed as I was. lafact. we folt that we had gathed a loss all romm, and the old librarian, after walking up and down oner of twice with his hands behind his back in slomey silouce. retreated to a liole where he lived, near the libary, and I saw no more of him.

My base was homeht formard, and when the books were extracted from it, I sat duwn on a stone in the courtyard, an? for the list thate thened over the gilded

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 LAST LOOK A'T TUE MSS.leaves and admired the ancient and splendid illuminations oi the larger manuscript, the monks standing romud me as I looked at the bhe eypress trees, and green and gold peacocks, and intricate ambesques. so characteristic of the best times of Byzantine art. Many of the pages bore a great resemblance to the painted windows of the earlier Norman Cathedrals of Europe. It was a superb old ! ,ook: I laid it down upon the stone beside me and placed the little volume with its curious silver binding on the top of it, and it was with a sigh that I left them there with the sum shiming on the curious silver ornaments.

Amongst wher arguments it hand been asserted by some of the monks that nothing conld be sold out of the monastery withont the leave of the Bishop of Tricala, and, as a forlom hope, they now proposed that the arommenos shomld go to some place in the vicinity where the bishop was said to be. and that, if lie gave permission, the two books should be forwarded immediately by a trusty man to the khan of Malacash, where I was to pass the night. I consented to this plan, althongh I had no hope of obtaining the manuseripto, as in the present mimsettled state of the country the bishop would naturally calculate on the probability of the messenger being robbed, and on the improbability of his meeting me at the khan, as it wonld be absolutcly necessary for me to leave the place before sumrine the next dity.

All this being arranged I proceeded to the chamber of the windlass, was put into the net, swning out into the air, and let down. They let me down very badly. being all talking and seolding each other ; and lat I not matle use of my hands and feet to keep myself Clear of the projecting points of the rock I should have fired badly. To increase my perils, my friends the ibalicai at the hottom, to testify their joy at my reappearance, rested their long guns across their knees and fired them off, withont the slightent attention to
the direction of the barrek, which were all loaded with ball-cartridge: the bullets spattered against the rock close to me, and in the midst of the smoke I came down and was canght in the arms of my affectionate thieves, who bundled me out of my net, with many extrandinary sereeches of welcome.

When my servants arrived and informed them of our recent disappointment, 'What!' cried they, 'woukd they not let you take the books? Stop a bit, we will soon get them for you!’ And away they ran to the series of ladders which hung down another pat of the precipice: they would have ben up in a minnte, for they scrambled like cats; but by dint of ruming after them and shouting we at length got them to come back, and after some considerable expenditure of oaths and exclamations, licking of horses. and loading of guns and saddle-bags, we found ourselves slowly wending our way back towards the valley of the Peneus.

After all. what an interesting event it would have been, what a standard anecdote in bibhomaniac history, if I had let my friendly thieves have their own way, and we had stormed the monastery, broken open the secret door of the library, pitcked the old librarian over the rocks, and marched off in trinmph, with a gorgeous manuscript under each arm! Indeed I must say that under such aggravating circumstances it required a great exercise of forbearance not to do so, and in the good old times many a castle has been attacked and many a town hesieged and pillaged for much slighter causes of offence than those which I had to complain of.

## CHAPTER XXI


Amival at the Khan of Malatan-Auremable Aneedothlating foom the Rohbers at Mazowo-A Pilan-Wret Ride to I'aramathia-Accident to the Baggage-Mnle-Its wondirful Eseapu-Nuvel Costume-A Deputatiou-Roturn to Cwff.

We made our way from the plain and rocks of Meteora by a different path from the one by which we had arrived. and travelled along the north side of the valle: "f the Penens; we kept along the side of the hills, which were covered sometimes with forest and sometimes with a kind of jungle or underwood.

During the afternoon of this day, as I was singing away as ushal in advance of my party, some one shouted to mofrom the thicket, but I took no notice of it. However, hefore I had ridden on many steps a man jumped out of the bush, seized hold of my horses hridle, amI proceded to draw his pistol from his belt, but luckily the loek had got entangled in the shawl which he wore round his waist. I pushed my horse against him, and in a moment one of us wonld have been shot; when the appearance of three or four bright gun-harrels in the bushes close hy stopped onn procedings. My men now came rmming up.
'Hallo!' said one of them; 'is that you? You must not atiack this gentleman. He is our friend; Ihe is ont of ns.
'What!' said the man who had stopmed me; 'is that yon. Mohammed? Is that yon, Hassim? What are you doing here? IIow is this? Is this your friend? I thoneht he was : Frank,

In short. they explained what kind of brotherhood we had entered into. where we had been, and where
we were going, and all about it. I did not understand much of their conversation, and in the nidst of it the Albanian came up to me with a reproachful air and told me that they said my beinig stopped was owing to my singing, and making such a noise. "Why, sir," he auded, 'can't you ride quietly, without letting people know where you are? Why can't you do as others do, and lie still, like a-'
'Thief,' said I.
'Yes, sir' ; or like a quiet traveller. In such troublesome times as these, hovever honest a man may be, he need not try to excite attention.

I felt that the advice was good, and practised it occasionally afterwads.

In seven hours' time wr arrived at the khan of Malacash, where I had slept betore; and my carpet was spread in my old corner. I heard my companions talking earnestly about something, and on asking what it was. I was told that they could not make out which room it was where the people had been murderedthis room or the outer one.
'ILow was that?' I incuired.
Why, some time ago, they said, a party of travellers, people belonging to the comery, were attacked by robbers at this khan. One of the party, after he had been plundered, had the imprudence to say that he knew who the thicves were. Upon this the gang, after a short consultation, took the party out, one hy one, and cut all their throats in the next room ; and this was before the present disturbed state of the country. Nevertheless, I slept very soundly, my only sorrow being that no tidings came of the two manuseripts from Meteora.

Nocember 11th. - In our journey of this day we crossed the chain of the Pindus by a different pass from the one ly when we hes traversed it before; and in the evening we arrived at Mezavo, where I was lodged by a schoolmaster who had a comfortable

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honse. The ceiling of the room where we sat was hung all over with lmuches of drien or rather drying grapes. Horr I presented each of my escort with a smatl bundle of piastres. We had become so much pleased with each other in the few days we had heen together. that we hanl quite an affocting parting. Their chicf, the red velvet personage from whom I had received the letter which gained me the pleasmre of their company, was gone, it appeared. Lowards Berat: lint they had fomm smme of their companions with whom they intended to retire (o) some small place of defence. the namp of which I did not make ont, where in a few days they expected to be told what they were to do.

- Why won't you com. with us? said they. • Don't go back to live in a confmed. stmpid town, to sit all day in a house, and look out of the window. Go back with us into the mountains, where we know every pass. every rock. and every waterfall: yon should command us; we would ret some more men fogethor: we will go wherever you like, and a rare jolly life we will liand.'
-Gentlenen,' said I. 'I take your kind offers as highly complimentary to me; I am prond to think that I have gained so ligh a place in your estima ion. When you see your captain, pray assure him of my friendship, and how much I feel indebted to him for having given me such gallant and faithful guards."

The poor fellows were evidently sorry to leave me: one of them. the most active and gay of the whole party. seemed more than half inclined to ery: so, cordially shaking hands with them before the door of the sehoolmaster of Mezzovo, we parted with expressions of mutnal grod will.
'Thank groodness, they are gone!’ said the little schuohmaster ; "thone palicari are all over the "omntry now: some lolong to one chiof, some to another; some are for Mat mond Pasha, and su ne against him ;
hut I don't know which party is the worst ; they are all rogues, every one of them, when they have an opportumity-scamps! sad scamps! These are hard times for suict, peaceably-disposed people. So now. sir, we will come in, and lock the door, and make up the fire, for the nights are getting cold.'

The schoohmaster had a snug foplace, with a good divan on each side of it, of hhe cloth or baize. These divans came close up to the hearth. whicl, like the divans, was raiscol two feet above the floor. The good man brought out his litile stores of preserves and mamalade. He was an old hachelor. and we soon made ourselves very comfortable, one on each side of the fire. We had a famons pilan, made by my " artist, and the schoolmaster save us raisins to put in it-not that they are a necessary part of that excellent condiment, but he had not much else to give; so we flavoured the pilau with raisins, as if it had been a lamb, which by the by is the prince of Oriental dishes, and when stuffed with almonds. rasins, pistachio muts, rice, bread-crumbs, pepper and salt, and well ruasted, is a dish to set before a king.

The schoomaster. judging of me by the company I kept, never suspecter my literary purnite, and was surprised when I asked him if he knew of anything in that line, and assured him that I had no objection to do a little business in the manuscript way. He said he knew of an old merchant who had a great many books, and that to-morrow we would go and see them. Accordingly, the next day we went to see the merchant's house: but his collection was good for nothing; and after returning for an hour or two to the schoolmaster's hospitable mansion, we gut into marching order, and defiled off the village green of Mezzovo.

After fording the river thirty-nine times, as wr had done before, our jatice stech at last stoud panting under the windors of the doctor at Yanina, whose comfortable house we had left only a few days before.

I stayed at Yanina one day, but the Pasha could not see me to hear my account of the protection I had enjoyed from his firman. A messenger had arrived from Constantinople, and the report in the town was that the Pasha woukd luse his head or his pashalic if hedid not put down the disturbances which hat arisen in every part of his govermment. Some said he would escape by bribing the ministers of the Porte ; but as I was no politician I did not trouble myself much on the subject. His Highmess, how wer, was good enough to send me worl that he wonld give me any assistance that I needed. Accordingly, I asked for a teskine for post-hores ; and the next diay galloped in ten hours to P'iramathia. All day long the rain poured down in torrents, and I waded through the bed of the swollen stream. which usually served for a high-road, I do not know how many times. I was told the distance was ahout sixty miles ; and it was one of the hamdest days' riding 1 ever accomplished; for there was nothing deserving the name of a road any part of the way ; and the entire day was passed in tearing up and down the rocks or wading in the swollen stream. The rain and the cold compelled ns and on horses to do onr best : in a hot day we conld never have accomplished it.

Towards the afternoon, when we were, by computation, about twenty-five miles from Paramathia, as we Were proceeding at a trot along a narow ledge above a stream, the baggage-horse, or mule I think he was, whose halter was tied to the crupper of my horse, suddenly missed his footing, and fell over the precipice. He canght upon the edge with his fore feet, the halter supported his head, and my horse, immediately stopping, leant with all his might against the wall of rock which rose athove us, squerzing my loft leg between it and ther saddle. The noise of the wind and rath, and the dashing of tors torent underneath, prevented my scorvants hearing my shouts for assistance. I was the last of the party ; and I had
the pleasure of seeing all my company trotting on, rising in their stirmps, and bumping along the road hefore me, unconscious of anything having ocenred to check their progress towards the journey's end. It was so bad a day that no one thought of anything lut getting on. Every man for himself was the order of the day. I could not dismount, hecause my left les was squeezed so tightly against the rock that I every moment expected the bone to suap. My horse's feet were projected towards the edge of the precipice, and in this way he supporter the fallen mule, who endeavoured to retain his hold with his chin and his fore-tegs. There we were-the mules eyehalls almost starting ont of his head, and all his museles quivering with the exertion. At last something eracked: the staple in the back of my saddle gave way ; off flew the crupper. and I thought at first my horse's tail was gone with it. The haggage mule made one desperate sermabling effort, but it was of no use, and down he went, over and over among the crashing bushes fir beneath, until at length he fell with a loud splash into the waters of the stream. Some of the people, hearing the noise made by the falling mule, turned romd and came back to soe what was the matter ; and. horse and men, we all craned our necks over the edge to see what had become of our companion. There he was in the river, with nothing hut his head alove the water. With some difficulty we made our way down to the elge of the torrent. The mule kept Tooking at us very quietly all the while till we got close to him, when the muleteer procceded to assist him by banging him on the head with a great branch of a tree, upon which he took to struggling and serambling, and at last, to the surprise of all, came out apparently unhurt, at least with no bones broken. The men looked him aver. walked him about, gave him a kick or two by way of asking him how he was. and then, plating his load upon him again, we pursued our joumey.

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Before dark we arrivad at Faramathia. and went straight to the honse where we had been so hospitably received befure. We erawled up like so many drowned rats into the upper rooms. where we were met by the whole troop of ladies giggling, sereaming, and talking, is if they had never stopped since we left them a week before. When the baggage came to be undone, alas! what a wreck was there! The coffee and the sugar and the shirts had formed :mimalsam; mul, shoes, and cambric handkerchiefs all came ont together ; not a thing was dry. The only consolation was that the heautiful illuminated mamseripts of Meteorat had not participated in this dirty deluge.
[ was wet to the skin, and my boots were fnll of water. In this dilemma I asked if our hosts conld not lend me somnthing to put on until some of my own clothes could be dried. The ladis were full of pity and compassion, but mifortnnately all the inen were from home, not having returned from their daily oceupations in the bazaar, and their clothes conld not be got at. At last the good-hmmoured young bride, seeing that wherever I stood there was always, in a conple of minntes' time, a purdle upon the floor, entered into an animated consmltation with the other ladies, and before long they hrought me a shirt, and an immense garment it was, like an English surplice embroidered in saly colomrs down the seams. The fair hride contribinted the white capote. which I remembered on my former visit, and a girdle. I soon dommed this extempore costume. My wet clothes were taken to a great fire, which wat lit for the purpose in another room, and I proceeded to dry my hair with a lomg namow towel, its mads heary with gold embroidery, which one of the ladies wamed for me, and twisted romel my head in the way usual in the thmelather method of arying the head well known in most lastern towns, and which saves a great deal of tromble and exertion in
rubbing and brushing according to the European method.

I had ensenced myself in the corner of the divan, having nothing else in the way of clothes beyond what I have mentioned, and was employed in looking at one of my feet. which I had stuck out for the purpose, admiring it in all its pristine beanty, for there ware no spare slippers to be had, when the curtain was suddenly lifted from over the door, and my servant rushed in and told me with a troubled voice that the authorities of Paramathia, wrieved at their remissness on the former occasion, had presented themselves to compliment me on my arival in their town, and had brought me a present of tobacco or something, I forget what. in teatimony of their anxiety to show their good-will and respect to so distingnished a personage as myself. • Don't let them in!' I exelamed. - Tell them I will receive them to-morrow. Say anybhing, but only keep them out.' But this was more than my servants could accomplish. My friends at Corfu had sent letters explaining the prodigions honour conferred upon the whole province of Alhamia by my presence, so that nothing could stop them, and in walked a file of grave elders in long gowns, one or two in stately pelisses of red cloth embroidered with gold and lined with fur, which I envied them very much. They took very little notice of me, as I sat serewed up in the corner, and all, ranging themselves upon the divan on the opposite side of the room, sat in solemm silence. looking at me out of the comers of their eyes. whenever they thought they could do so without my perceiving it.

My servant stuod in the middle of the room to interpret ; and after he had remained there a prodigions while, as it spemed to me, the most veneralble of the ate grontlomen at last sude I am Signor Dimitri So-and-so; this is Signor Anastasi So-and-so; this gentleman is uncle to the master of the house ;
and so on. We are come to pay our respects to the nohle and ilhustrious Englishman who passed through this place hefore. Pray have the goodness to signify our arrival to his Excellency, and say that we are waiting here to have the honour of offering him our services. Where is the respected milordos? Althongh I comld not speak Romaic, yet I minderstood it sulficiently to know what the old gentleman was saying; and grest was their smprise and admination when they fond that the unhapry and very insufficiently clothed little fellow in the corner was the illustrions milordos himself. The said milordos had now to explain how all his baggage hatd beon upset wer a precipice, and that he was not exactly prepared to receive so distinguished a party. $\Lambda$ ftor muthal apologies, which ended in a good langh all romnd, pipes and coffee were brought in. The visit of eeremony was concluded in as dignified a mammer as circmmstances wonld pronit; and they went away convinced that I mmst be a very great man in my own comitry, as I did not get up more than it few inches $i$ s salnte them, either on their entry or departure - a most midue assumption of dignity on my part, which I sincerely regretterl, hat which the state of my costume rendered alosolutely necussary.

Norember 15th. -The morning of the following day was bright and clear. I procured fresh horses, and gralloped in six hours to the seat Gominizza. A small vessel was riding at anchor near the shore, whose captain immediately closed with the offer of four dollars to carry me over to Corfu. I was soon on board; athd, creeping into a small three-cornered hote under the half-deck, to which 1 gained access by a hatehway about a foot and a half syuare, I rolled mysalf up upon some ropes, and fell aslep at once. It seemed as if I hat not been :olecp an matant, whan my servant, putting his head into the sylate apertare above, said, 'signore siano qui.' 'Yes,' said I, 'but where is that?

What ! are we really at Corfu?' I popped my head out of the trap, and there we were sure enough-my fatigue of the day before having made me sleep so soundly that I had been perfectly anconscious of the duration of the voyage; ant I landed on the quay congratulating myself on having accomplished the most dangerous and most rapid expedition that it ever was my fortune to undertake.

## 'ART IV

## VONASTERIES OF MOUNT ATHOS

# MONASTERIES OF MOUN'I ATHOS 

## ('HAPTER XXII

Comtantinople-The Patriareh's Palace-The I'agne, Anecdntes, superstitions-The Two Jews-Interview with the Patriarch-Ceremonies of Reception-The Patriarch's Misennerption asto the Archhishop of Canterhnry-He arlilressen a Firman to the Monks of Mount Athos-Preparations for Departure-The Ugly (ireek Interpreter-Mode of securing his Fidelity.
I nal been for some time enjoying the hospitality of Lord and Lady Ponsonby at the British palace at Therapis. when I determined to put into execution a project I had long entertained of examining the libraries in the monastreries of Mount Athos. As no traveller had been there since the days of Dr. Clarke. I could obtain but little information abont the place before I left England. But the Archbishop of Canterhary was kind enough to give me a letter to the Patriarch of Constantinople, in which he requested him to furnish me with any facilities in his power in my revearches among the Greek monasteries which owned his sway.

Armed with this vahable docmment, one day in the spring of the vear $18: 37$ I started in a caique with some gentlemen of the embassy, and priceeded to the patace of the Patriareh in the Fanar-a part of Constantinople situated hetween the ancient city wall and the port so well known by its name of the Golden Horn. The Fanar does not derive its appellation from the word fanar; a lantern or lighthouse, hut from the two words fera yer, a had place; for it is in a low, dirty situation. where only the conquered Greeks were permitted to
reside immediately after the conquest of their metropolis by the Sultan Mohammed II. The palace is a large, dilapidated, shabby-looking building, chiefly of wood painted black; it stands in an open court or yard on a steep slope, and looks out over some lower houses to the Golden Horn and the hills of Pera and Galata beyond. ${ }^{1}$

After waiting a little while in a large, dirty anteroom, during which time there was a scuffling and running up and dr,wis of priests and deacons, who were surprised and pe:haps a little alarmed at a visit from so numerous a company of gentlemen belonging to the British embassy, we were introduced into a large square room furnished with a divan under the windows and down two sides of the chamber. This divan was covered with a rough sacking of grey goat's haira stuff which is said not to be susceptible of the plague ; and people sitting on it, or on the bare boards, are not considered to be 'compromised'- a word of fearful import when that awful pestilence is raging in this neglected city. When any person is compromised, he is obliged to separate from all society, and to place himself in strict quarantine for forty days, at the end of which period, if the fright and anxiety lave not brought on the plague, he is received again by lis acquaintances. Dealers in oil, and persuns who lave an open issue on their bodies, are considered secure

[^15]from the plague as far as they themselves are concerned: but as their clothes will convey the infection, they are as dangerous as others to their neighbours.

There was an old Armenian, who, whether he considered himself invulnerable, or whether poverty and misfortune made him reckless, I do not know ; hut he set up as a plague-loctor, and visited and touched those who were stricken with the pestilence. Whenever he came down the street, every one would start aside and give him three or four yards' space at least. Sometimes he had men who walked before him and cried to the people to get out of the way. As the old man moved on in his long dark robes, shunned with such horror by all, the niind was awfully impressed with the fearful nature of the disease; for if the Prince of Darkness himself had made his appearance in the face of day, no one could have shown greater alarm at his approach than they did when the men cried out that the Armenian plague-doctor was coming down the street.

One peculiarity of the disease is the disinclination which is always shown by those who are plague-stricken .o confess that they are so, or even to own that they are ill. They invariably conceal it as long as possible; and even when burning with fever and in an agony of pain, they will pretend that they are well, and try to walk about. But this attempt at deception continues for a very short period, for they soon become either delirious or insensible, and generally are unable to move. There is a lock about the eye and an expression of anxicty and horror in the face of one who has got the plague which is not to be mistaken nor forgetten by those who have once seen them. One day at Galata I nearly ran against a man who was sitting on the ground on a hand-bier, upon which some Turks were about to carry him away; and the look of the unfortunate man's face haunted me for days. The expression of hopeless despair and agony was indeed
but too applicable to his case; they were going to carry him to the plague-iospital, from whence I never heard of any one returning. It would have been far more merciful to have shot him at once.

There are many curious superstitions and circumstances counected with the plague. One is, that when the destroying angel enters into a house the dogs of the quarter assemble in the night and howl before the duor ; and the Greeks firmly believe that the dogs can see the evil spirit of the plague, although it is invisible to human eyes. Some people, however, are said to have seen the plague, its appearance being that of an old woman, tall, thin, and ghastly, and dressed sometimes in black, sometines in white: she stalks along the streets-glides through the doors of the habitations of the condemned-and walks once round the room of her victim, who is from that moment death-smitten. It is also asserted that, when three small spots make their appearance upon the knee, the patient is doomed -he has got the plague, and his fate is sealed. They wre called the pilotti-the pilots and harbingers of death. Some, however, have recovered after these spots have shown themselves.

I had at this time a lodging in a house at Pera, which I occupied when anything brought me to Constantinople from Therapia. On one occasion I was sitting with a gentleman whose filial piety did him much honour, for he had attended his father through the horrors of this illness, and he had ried of the plague in his arms, when we heard the dogs baying in an ::nusual way. ${ }^{1}$ On looking out of the window there they were all of a row, seat ed against the opposite wall, howling mournfully, aid looking up at the houses in the moonlight. One dog looked very hard at me, I thought: I did not like it at all, and began to

[^16]investigate whether I had not some pain or other about me: and this comfortable feeling was not diminished when my friend's Arab servant came into the room and said that another person who lorged in the house was very unwell; it was said that he had had a fall from his horse that morning. The dogs, though we escaped the phague ourselves, were right; the plague had got into one of the houses close to us in the same street : but how many died of it I did not learn

It was about this time that two Jews-poor men. whom consequently nobody cared about-were walking together in a narrow street at Galata, when they both dropped down stricken with the plague: there they lay upon the ground; no one would touch them ; and, as the street war; extremely narrow, no one could pass that way; it was in effect blocked up by the two unhappy men. They did not die quickly. "The devil was sure of them,' the charitable people said, 'so he was in no hurry.' There they lay a long time-many days; and people called to them. and put their heads round the corner of the street to look at them. Some, tenderer-hearted than the rest, got a long pole from a dyer's shop hard by, and pushed a tub of water to them, and threw them some bread, for no one dared to approach them. One Jew was quiet: he ate a little bread and drank some water, and lay still. The other was violent: the pan of his livid swellings drove him wihd, and he shouted and raved and twisted about upon the gromid. The people looked at him from the corner, and shuddered as they quickly drew hack their heads. He died; and the other Jew still lay there, quiet as l:e was before, close to the quiet corpse of his poor friend. For some time they did not know whether he was dead or not; but at last they found he drank no more water and ate no more bread; so they know that he had died also. There lay the two bodies in the way, till some one paid a hamal-a i'urkish porter

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-who, being a stanch predestinarian, caring neither for plague, nor Jew, nor gentile, dead or alive, carried off the two bodies on his back; and then the street was passable again.

These porters are famous for their honesty, being continually intrusted with sums of money and valuable parcels, which they always deliver safely to their direction. Two Greeks in a coffee-house got drunk and quarrelled, when one knocked the other down, and there he lay upon the ground stunned and insensible. Being alarmed at what he had done, the first Greek called a porter who was passing by, and telling him his friend was stricken with the plague, he gave him a beshlik (five piastres) to carry the patient off to the plague-hospital. The porter accordingly tied up his burden with a $p$ e of rope, slung him over his shoulder, and trudged away with him towards the hospital. When he had got half-way the jolting woke up the drunken Greek, who could not imagine where he was, or what he was doing on a man's back, or where he was being carried so uneasily. 'Hallo!' says he. 'Hallo!' says the hamal. 'What are you doing with me-where are you taking me?' cried the Greek. 'Why,' says the hamal, 'your friend says you have got the plague, and I am carrying you to the plague-hospital ; so sit still and don't kick, for we have a long way to go still.' The poor Greek, who well knew that there was no escape from that ghastly abode of human misery to which he was being taken when once its doors had closed upon him-for there he would be murdered for his watch, his chain, or his clothes, even if he had not got the plague, or perhaps only locked up with a few of those who were dead or dying of the pestilence, when he would be sure to catch the horrible disease-expostulated energetically with the hamal, swearing he was as well as ever he had been in his life, and that he had no single symptom of the plague. 'I don't care,' said the stout
hamal (not slackening lis pace or the ropes with whicl the Greek was securely tied on to the pad on his shoulders), 'whether you have got the plague or not; that is your affair; I only wish you would be still, and not halloo and twist about ir that way. I have been paid a beshlik ; my honcur $;$, cerned; and I must carry you safely to the plague .. ital.' 'I will give you five beshliks to set me down,' sad the Greek. 'Be quiet,' said the hamal. 'Ten,' cried he. 'No, my friend,' replied the honest man, 'I have been paid the fare, and I must carry you, as I agreed, to the plague-hospital; I would not fail in my agreement for all the beshliks in the Sultan's treasury.' When they arrived near the dreaded end of their journey a lucky thought struck the terrified Greek: 'You were not told to take me into the hospital, only to the hospital?' inquired he. 'No,' said the hamal, 'to the hospital : I think it will do if I carry you to the door.' 'Well then,' said the poor Greek, when he was set down, 'now as I ain tired with the journey, I will give you another beshlik to carry me back again.' - All right,' replied the hamal ; and shouldering his freight once more, he trudged sturdily back with him, and at length deposited him safely in the coffee-house from which he started at first.

The Turks have a touching custom when the plague rages very greatly, and a thousand corpses are carried out daily from Stamboul tinrough the Adrianople gate to the great groves of cypress which rise over the burial-grounds beyond the walls. At timcs of terror and grief such as these the Sheikh Ul Islam causes all the little children to be assembled on a beautiful green hill called the Oc Maidan-the Place of Arrows-and there they bow down upon the ground, and raise their innocent voices in supplication to the Father of mercy, and implure his compassion on the afficted city.

But the grey goats' hair divan of the Patriarch's hall of audience has led me a long way from the

## 3:3 INTERVIEW WITH THE PATRIARCII

Patriarch himself, who entered the chamber shortly after our arrival. He appeared to be rather al young man. certainly not more than thirty-five years of age, with a reddish beard, which is uncommon in this country. He was dressed in purple silk robes, like a Greek bishop, and took his seat in the corner of the divan, and said nothing, and stroked his beard as a pasha might have done.

When we had made onr 'temenalis,' that is, solistations, and little bows, etc., and were still again, the curtain over the doorway was pushed aside, and various priestly servants, all withont shoes or stockings, came in, one of them bearing a richly-embossed silver tray, on which were disposed small spoons filled with a preserve of lemon-peel ; each of us took a spoonful, and returned the spoon to the dish. Then came various servants-as many servants as gnests: and one presented to each of us a cut-glass cup with a lid, full of fresh spring-water, holding the saucer lielonging to it under our chins while we drank. Then these disappeared; and others came in bearing pipes to each of us-a separate servant always coming in for each person of the company. After we had smoked our pipes for a short time, a mighty crowd of attendants again entered at the bottor of the room, among whom was one with a tray, which was covered over with a satin shawl or cover, as richly embroidered with gold as was possible for its size, and with a deep gold fringe. Anotrai servant took off this covering, and placed it over the left shoulder of the tray-bearer, who stood like a statne all the while. Now appeared a man with a silver censer suspended $1, x$ three silver chains, and having a coffee-pot standing upon the burning coals within it. Another man took off the cups which were upon the tray, filled them with coffee ; and then various servants, each armed with a coffee-cup placed on its silver zarf or saucer, which he held in his left hand with his thumb and forefinger

## THE ARCHBISHOP OF CANTERBURY

only, strode forward with one accord, and we all the same moment were presented with our diminutive cup of coffee ; the attendints received the empty cups with both hands, and, walking backwards, disappeared as silently as they came. All this is a scene of everyday occurrence in the East, and, with more or less of display, takes place in the house of every person of consideration.

When we had smoked "ur pipes for awhile, and all the servants had gone away, I presented the lett $\cdots$ of the Archbishop of Canterbury. It was received in due form : and, after a short explanatory exordium, was read aloud to the Patriarch, first in English. and then translated into Greek.
' And who,' quoth the Patriarch of Constantinople, the supreme head and primate of the Greek Church of Asia, 'who is the Archbishop of Canterbury?'
'What?' said I, a little astonished at the question.
'Who,' said he, 'is this Archbishop?"
'Why, the Archbishop of Canterbury.'
'Archbishop of what?' said the Patriarch.

- Canterbury,' said I.
'Oh,' said the Patriarch. Ah yes! and who is he?'

Here all my English friends and myself were taken aback sadly ; we had not imagined that the high-priest before us could be igno:ant of such a matter as the one in question. The Patriarch of the Greek Church, the successor of Gregory Nazianzen, St. .Tohn Chrysostom, and the heresiarch Nestorius, seemed not to be aware that there were any other denominations of Christians besides those of his cwn Church and the Church of Rome. But the fact is, that the Patriarch of Cor stantinople is merely the puppet of an intriguing faction of the Greek bankers and usurers of the Fanar, who select for the office some man of straw whom they feel secure they can rule, and whose appointment they obtain by a heavy bribe paid to the Sultan; for

## 334 THE PATRIARCH OF CONSTANTINOPLE

the head of the Christian Church is appointed by the Mohammedan Emperor.

We explained, and said that the Archbishop of Canterbury was a man eminent for his great learning and his Christian virtues; that he was the primate and chief of the great Reformed Church of England, and a personage of such high degree that he ranked next to the blood-royal ; that from time immemorial the Archbishop of Canterbury was the great dignitary who placed the crown upon the head of our kingsthose kings whose power swayed the destinies of Europe and of the world: and that this present Archbishop and Primate had himself placed the crown upon the head of King William IV., and that he would almo soon crown our young Queen.
'Well,' rephed tho Patriarch. ' but how is that? how can it happen that the head of your church is only an Archbishop? whereas I, the Patriarch, command other patriarchs, and under them archbishops, archimandrites, and other dignitaries of the church? How can these things be? I cannot write an answer to the letter of the Archbishop of -uf-

- Of Canterbury.'
'Yes, of Canterbury ; for I do not see how he who is only an archbishop can by any possibility be the head of a Christian hierarchy ; but as you come from the British embassy I will give my letters as you desine, which will ensure your reception into every monastery which acknowledges the supremacy of the orthodor faith of the Patriarch of Constantinople.'

He then sent for his secretary, that I might give that functionary my name and designation. The secretary accordingly appeared; and although there are only six letters in my name, he set it down incorrectly nearly a dozen times, and then went away to his hole in a vindow, where he wrote curions little memoranda at the Patriarch's dictation, from which l. drew up the firman which was sent me a few days
afterwards. and which I found of great sarvice in my visits to various monasteries. As fell Protestants have been favoured with a document of this sort from the Primate of the Greek Church, I subjoin a translation of it. It will be perceived that it is written much in the style of the epistles of the arly patriarchs to the archbishops and bishops of their provinces. To the requisitions contained in this firman it was incumhent upon those to whom it was addressed to pay implicit obedience. ${ }^{1}$
$M_{y}$ business being thus happily concluded with this learned personage, we all smoked away again for a short time in tranquil silence: and then the Universal

1 Dinmation.-_'To the blessed Inspectors, Offierrs, Chiefs, and Representatives of the IIoly Community of Monte Sinto, and to the Holy Futhers of the same, and of all other sacred convents, nur beloved Sons.
We, Gregorios, l'atriarch, Arehbishop Universal, Metropolitan of Constantinople, etc. etc. etc.

- Blessed Inspectors, Officers, Superiors, and Representatives of the community of the Holy Mountain, and other Holy Fathers of the same, and of the other Holy and Venerable Convents subject to our holy universal Throne. Peace be to you.
- The bearer of the present, our patriarchal sheet, the Honourable liobert Curzon, of a noblo linglish fanily, recommended to us by most worthy and much-honoured persons, intending to travel, and wishing to be instructed in the old and new philology, thinks to satisfy his curiosity liy repairing to those sacred conve its whel may have any connexion with his intentions. We r.ammend his person, therefore, to you all; and we order and : quire of you, that you not only receive him with every esteem and every possible hospitality, in each and in the several holy convents, hut to lend yourselves readily to all his wants and desires, and to give him precise and clear oxplanations to all his interrogations relative to his hilological examinations, obliging yourselven, and lending yourselves in a misner not only fully to satisfy and content him, but so that he shall approve of and praise your conduct.
 witl the Divine and with our blessing.
(Signed) ${ }^{6}$ Gregorios, Universal Patriarch. - Constantinople, 1 (13) July 1837.'


## 3:36 1 AKE LEAVE OF THE PATRIARCII

Patriarch-for so he styles himself-clapped his hands. and in swarmed the whole tribe of silent barefooted priestly followers, bringing us sherbet in glass cups. Whilst we drank it, their reverences held the satucer nuder onr chins; and when we had had enongh, those whe chose it wiped their lips and monstaches on a long, narrow towel, richly embroidered at the two ends with gold and hright-coloured silks. I prefer on these orcasions my pocket-handkerchief, as the period at which these rich towels are washed is by no means a matter of certainty. We took ou: leave with the numerous bows and compliments, and went on our way rejoicing.

My preparations for my expedition were soon made. I went down the Bosphorus to Stambonl, where we got on hoard a steamer which agreed to land me at the Asiatic castle at the mouth of the Dardanelles.

## ' 'HAPTER X_illi

Com Calesai - Uneomfurtahbe Quarters-A Turkish fioat and its Crew- (irandenr of the Scenty-Lemend of $\mathrm{J}_{\text {ason }}$ and the (iolden Fleecr-The Islamh of Imbun-Heayy Rain-storm - A Rough sea-Lemmos-l Bad Aeeommodation-The Old Woman's Mattress and its Contonts-Sitiking View of Mount Athos from the sab-The IIermit of the Tower.

On landing at Coom Calessi, the Asiatic castle of the Dardanelles, I found that there was no inn or hotel in the place ; hut it appeared that the British consul, who lived on the top of the hill two miles off, had built a new house in the town for purposes of business, and upon the parment of a perquisite to the Jew who acted as his factutum, I was presently installed in the new house, which, as houses go in this country, was clean and good, but not is scrap of furniture was there in it, not a a pipkin or a casserole - it was as empty as any hoir: could be. I sent my man out into the bazaar, .. got some kabobs and yaourt and salad, and vant. lous of bread, and matiged so far pretty well, anit then we went to th : rive and after much waste of time and breath 1 , as a curious-looking boat belonging to a Turk, whe, wy the by, was the only Turkish sailor I ever had nuything to do with, as the seamen are gr wally Grar: ; and then I returned to my house seep, for we were not to set out on our voyage tiin $\quad, \quad 1 r i s e$ the next morning. The sleeping was a more difficult affair than the dinner, for after the beds at the embassv the boards did seem supernaturally hard; but I spre: d all my property on the floor, and lying duwn on it that on my lack, out of compassion to may hips, I got througn life night at last.

All men wers up and about in the Thrkish town of Coom Calessi as soon as the sun tinged the hills of

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 GRAND SCENERY-IMBROSOlympus, and the gay boat in which I was to sail was bounding $u p$ and down on the bright transparent waves by the sandy shore. The long-hearded captain sat on a half-deck with the tiller under his arm: he neither moved nor said a word when I came on board, and before the god of day arose in his splendour over the famous plains of Troy my little hoat was spreading its white wings before the morning wind. Erery moment more and more lovely scenes opened to my delighted eyes among the rocky and classic islands of the Archipelago. How fair and heantiful is every part of that most favonred land! how fresh the breezes on that poetic sea! how magnificent the great precipices of the rocky island of Samotraki seemed as they loomed through the decreasing distance in the morning sun ! But 110 words, no painting, can describe this glorious region.

I had hired my grave sailors to take me to Lemnos, but the wind did not serve; so we steered for Imbros, where we arrived in the afternoon. My boat was an original-looking vessel to an English eye, with a high bow and stem covered with bright brass; over the rudder there hung a long piece of network ornamented with olue glass beads: flowers and arabesques were carved on the boards at each end of the vessel, which had one low mast with a single sail. It is the national beliof in England that ugliness is the necessary concomitant of utility, hut for my own part I confess that I delight in redundant ormament. and I liked my old boat the better, and was convinced that it did not sail a bit the worse because it was pleasing to the eye.

We rowed away towards Imbros, and passed in our course a curious line of waves. which looked like a straight whirlpool, if such an epithet may be used; for where the mighty stream of the Dardanelles poured forth into the Agean Sea the two waters did not immediately mix together, but rolled the ond over the other in a long line which seemed as if it would suck

## JASON AND THE GOLDEN FLEECE 339

down into its snaky vortex anything which approached it. It was not dangerous, however, for we rowed along it and across it ; but still it had a look about it which made me feel rather glad than sorry when we had lost sight of its long, straight, curling line of waves.

As I sat in my beautifully shaped and ornamented boat, which looked like those represented in antique sculptures, with its high stern and lofty prow, I thought how little changed things were in these latitudes since the brave Captain Jason passed this way in the good ship Argo ; and if an old author who wrote on the Hermetic philosophy may be taken as authority, taat worthy's errand was much the same as mine; for he maintains that the golden fleece was no golden fleece at all, 'for who,' says he, like a sensible man, 'ever saw a sheep of gold?' But what Jason sought was a famous volume written in golden letters upon the skins of sheep, wherein was described the whole science of alchemy, and that the man who should possess hinself of that inestimable volume should conquer the green dragon, and being able by help of the grand magisterium to transmute all metals, and draw from the alembic the precious drops of the elixir vitae, men and nations and languages would low down before him as the prince of the pleasures of this world.

In the afternoon we arrived at the ishand of Imbros. The Turkish pilot would go no farther, for he said there would be a storm. I saw no appearance of the kind, but it was of no use talking to him; lhe had made up, his mind, so we drew the boat up on the sand in a little sheltered bay, and making a tent of the sail, the sailors lit a fire and sat down and smoked their pipes with all that quietness and decorum which is so characteristic of their nation. I wandered about the ishand, but saw neither man nor hahitation. I shot at livers rockpartridges with a rifte, and hit none; nevertheless, towards evening we cooked up a savoury mess, whereul the ohd bearded Turk and his grave erew ate also, but
sparingly. I then curled myself up in a corner inside the boat under the sail, and took to reading a volume of Sir Walter Scott's pnems.

I was deep in his romantic legends when of a sudden there came a roar of thunder and such quick bright flashes of sharp lightning that the mountains semmed on fire. Down came the rain in waterfalls, and in went Walter Scott and all his chivalry into the first safe hiding-place I couid find. The crew had got under a projecting rock, and I had the boat to myself; the rain dial not come in much. and the rattle of the thmender by degrees died away among the smrounding hills. The rain continued to pone down steadily, and the fire on the beach went ont ; but my berth was snmg enongh, and the dull monotonous sound of the splashing rain, and the dashing of the breakers on the shore. soon lulled me to sleep, and 1 was more comfortable than I had heen the night before in the bare. empty house at Coom Calessi.

Very early in the morning 1 peeped out: the rain was gone and the um shone brightly : all the Turks were 1 p smoking their eternal pipes. so I asked the old captain when we should be off. -Theme is two much wint, was his laconic reply. Wia were in at sholtered place. so we felt no wind: lat on the other side of a rocky hadland wo could ser the wa maning like a cataract towards the sonth, allomgh it was ats month as glass in our hay. Whe got though breakfiat. and for the sake of the partmitere I repented that I had bromght no shot. It hast the 110 en heran rightine the boat and erether thines ready, dwinte woryther -
 a worl to ath wher. In romss of lime lh: apitain
 with his hand. he terk the pipe wit of hio lmanh ant
 with the holp of two or thme nals thll is rantulat the

race, and began dancing. and leaping, and staggering befure the breeze in a way I never saw before nor since. Like the goats. from whom this sea is said to have been named, we leaped from the summit of one wave to that of the next, and seemed harlly to touch the water. We had up a small sail, and we sat still and steady at the bottom of the vessel. Never had I conceived the posisibility of a hoat scampering afong before the wind at such a rate as this. My man crossed himself. I looked up at the old pilot, but he went on quietly smoking his pipe with his finger on the bowl to keep the ashes from being blown away. It was a marvel to me with what exacturss he tonched the helm just at the right instant, for it seemed as if we had sixty narrow escapes every minute, hut the old man did not stir an inch. Gallantly we dashed, and skipped, and bounded along. What a famous lively little boat it was, yet it was carved and gilt and as pretty as anything could be! We were soon rumning down the west coast of Lemnos, where the surf was lashing the precipice in fury with an angry roar that resounded far out to sea: then of a sudden we rounded a sharp point, and shot into such smooth water so instantaneously that one could hardly believe that the blue waves of th. Holy Seal (Ayun $\pi$ édayos), as the Greeks call it still, coult be the same as the furions and frenzied ocean out of which we had darted like an arrow from a bow.

We had a long row in the hot sun along the sheltered coast till we landed at a rotten wooden pier before the lief cily or rather the dirty village, of the Lemmians. 1 hard a fottor to a gentheman who was sent by a merchas. of constantimonde to collere wool upon this i lan I: so to him I lamt my was. hooted at by some Lemmian women, the worthy derseendants probably of thand fate datme who have gramel a disagreable im. mortan " by matering them hmsbants. Here it was
 baten. rush pace no one conld have been kicked
down into. My friend of the woolpacks, who was a Frenchman, was very kind and civil ; only he had nothing to offer me leyond the bare house, like the consul's Jew at the Dardanelles, so I walked about and looked at nothing, which was all there wis io see, whilst my servant hired a little square-rigged brig to take me next day to Mount Athos.

After dinner I made inquiries of my host what he had in the way of bed. His answer was specific. There was no bed. no mattress, no divan : sheets were unknown things, and the wool he did not recommend. But at last I was cold of a mattress which an old woman next door was possessed of, end which she sometimes let out to strangers; and in an evil hour I sent for it. That treacherous bed and its clean white coverlet will never be forgotten by me. I lay down upon it and in one minute was fast asleep-the next I started up a perfect Marsyas. Never until that day had I any idea of what fleas could do. So simultaneous and well-conducted was their attack, that I was bitten all over from top to toe at the first assault. They evidently were delighted at the unexpected change of diet from a grim, skimy old woman to a well-fed traveller fresh from the table of the embassy. I examined the white coverlet-it was actually brown with fleas. I threw away my clothes, and taking desperate measures to get rid of some myriads of my assailants, I ran out of the room and put on a dressing.gown in the onter hall, at the window of which I sat down to :ool the fever of my blood. I half-expected to see the fleas open the door and march in after me, as the rats did after Bishop Hatto on his island in the Rhine; but fortunately the villains did not venture so far from home. The mattress was, I am inclined to believe, entirely stuffed with fleas. How so large a party could he provided with regular meals it is diflicult to conjecture: they could mot have had hoard as well as lodging su the old hady's house, or she would have been
eaten up long ago ; whatever their diet usually was, the sharpuess of their appetites proved that they were in excellent health. There I sat, fanning myself in the night air and bathing my face and limbs in water tili the suin rose. when with a doleful countenance I asked my way to a bath. I found one, and went into the hot inner room with nothing on but a towel round my waist and one on my head, as the cnstom is. There was no one else there, and when the bath-man came in he started batk with horror, for he thought I had got that most deadly kind of plague which breaks out in an eruption and carries off the patient in a few hours. When it was explained to him how I had fullen into the clutches of these Lemnian fleas, he proceeded to rub me and soap me according to the Turkish fashion, and wonderfully soothing and comforting it was.

As there was a rumour of pirates in these seas, the little brig would not sail till night, and I passed the day dozing in the shade ont of doors; when evening came I crept down to the port, went on board, and curled myself up in the hole of a cabin among ropes and sails, and went to sleep at once, and did not wake again till we arrived within a short distance of the most magnificent mountain imaginable, rising in a peak of white marble ten thousimd feet straight out of the sea. It was a lovely fresh morning, so I stood with half of my body out of the hatchway, enjoying the glorious prospect, and making my toilet, with i, a deck for a dressing-table, to the great admiration of the Greek crew, who were a perfect contrast to my former Turkish friends, for they did nothing but lounge about and chatter, and give orders to each other, every one of them appearing unwilling to do his own share of the work.

We steered for a tall sfuare tower which stood on a projecting marble roek above the calm bhe seat the S. E. corner of the peninsula; and rounding a small cape we turned into a beautiful litte port or harbour,
the entrance of which was commanded by this tower and by one or two other buildings constructed for defence at the foot of it, all in the Byzantine style of architecture. The quaint half-Eastern half-Norman architecture of the little fortress, my outlandish vessel, the brilliant colours of the sailors' dresses, the rich vegetation and great tufts of flowers which grew in crevices of the white marble, formed altogether one of the most picturesque scenes it was ever my good fortune to behold, and which I always remember with pleasure. We saw no one, but about a mile off there was the great monastery of St. Laura standing above us among the trees on the side of the mountain, and this delightful little bay was, as the sailors told us, the scaricatojo or landing-place for pilgrims who were going to the monastery.

We paid off the vessel. and my things were landed on the beach. It was not an operation of much labour, for my effects consisted principally of an enormous pair of saddle-bags, made of a sort of carpet, and which are called khourges, and are carried by the camels in Arabia; but there was at present mighty little in them: nevertheless, light as they were, their appearance would have excited a feeling of consternation in the mind of the most phlegmatic mule. After a brisk chatter on the part of the whole caew, who. with abundance of gesticulations, all talked at once, they got on board, and towing the vessel out by means of an exceeding small boat, set sail, and left me and my man and the saddle-bags high and dry upon the shore. We were somewhat taken by surprise at this sudden departure of our marine, so we sat upon two stones for a while to think alout it. 'Well.' said I, 'we are at Mount Athos ; so suppose you walk up to the monastery, and get some mules or monks, or something or other to carry up the suddlebars. Tell then: the celebrated Milordos Inglesis. the friend of the Universal Patriarch, is arrived, and that he kindly intends to visit their
monastery ; and that he is a great ally of the Sultan's, and of all the captanis of all the men-of-war that come down the Archipelaro: and.' added I, 'make haste now, and let us be up at the monastery lest our friends in the brig there shomld take it into their heads to come back and cut our throats.

Away he went, and I and the saddle-hags remained below. For some time I solaced myself by throwing stones into the water. and then I walked up the path to look about me, and found a red mullorry-tree with fine ripe mulberries on it, of which I ate a prodigions number in order to pass away the time. As I wan studying the Byzantine tower I thonght I saw some. thing peeping out of a loophole near the top of it, and. on looking more attentively. I saw it was the heal of an ohl man with a longerey beard who was gating cautiously at me. I shontid out at the top of my voice. - Kalemera sas, ariste, kabmera sas (good-day to yon.
 $\mu \in v,{ }^{\prime}$. He answered in retmon. 'Killos orizete?' (low do you do?') So I went up to the tower, passed over a plank that served as a drawhrige across a chasm. and at the door of a wall which smronanded the lower buildings stood a little old monk, the same who had been peeping out of the loophole above. He took me into his castle, where he seemed to be living all alone in a liyzantine lean-to at the foot of the fowr. the window of his room looking over the purt heneath. This room had numerous pegs in the wall. wh which were hung dried heris and simples: one or tan -wat jats stood in the comer. and these and a small win formed all his housfhod furniture. Wre lex a m on tit $k$ in Romaic, but I was mot very strong in that langmage and presently stuck fast. He showed mur aver the tower, which contained several groined vanlted rooms one above another, all empty. From the top there was a glonous view of the islands and the sea. Thought I to myself. this is a real, genuine, unsophisticated live.

## A GENUINE HERMIT

hermit; he is not stuffed like the hermit at Vituxhall, nor made up of beard and blankets like those on the stage ; he is a genuine specimen of an almost extinct race. What would not Waller scott have given for him? The aspect of my host and his Byantine tower savoured so completely of the diys of the twelfth century that I seemed to live entered another world, and should hardly have been surprised if a Crusader in chain-ammour had entered the room and knelt down before the hermit's feet. The poor old hermit observing me looking about at all his goods and chattels, got up on his divan, and from his shelf reached down a large rosy apple. which he presented to me; it was evidently the best thing he had, and I was touched when he gave it to me. I took a great bite: it was very sour indeed; but what was to be done? I could not bear to vex the old man. so I went on ating a great deal of it, although is lirought the tears into my eyes.

We now heard a hallooing and shouting, which portended the arrival of the mules, and, bidding adieu to the old hermit of the twwer. I mounted a mule; the others were lightly loaded with my effects, ind we scrambled up a steep rocky, with thruigh a thicket of odoriferous evergreen shrubs, our progress being assisted by the screams and bangs inflited by several stout acolytes, a sort of lay-hrethren, who came down with the animals from the convent.

## CHAP'TER XXIV

Monastery of St. Lauri-Kind Reception hy the AbbutAstonishment of the Monks-History of the MonastoryRules of the Order of St. Basil-Description of tho Buildings -Curious Pictures of the Lant Judgment-Early Greak Paintings; Richness of their Frames and Decorations-Ancient Church Plate-Beantifnl Reliquary-The Refectory-The" Abbot's savoury Dish-The Library-The Msis.- Ride to the Monastery of Caracalla-Magnificent Scenery.
We soon emerged upon a flat piece of ground, and there before us stood the great monastery of

## ST. LAURA.

It appeared like an ancient fortress. surrounded with high hlank walls, over the tops of which were seen numerous domes and pinnacles. and odd-shaped roofs and cypress-trees, all jumbled together. In some places one of those projecting windows which are called shahneshin at Constantinople stood ont from the great encircling wall at a considerable height above the ground; and in front of the entrance was a porch in the Byzantine style, consisting of four marble columns supporting a dome; in this porch stood the agoumenos, backed by a great many of the brethren. My servant had doubtless told him what an extraordinarily great personage he was to expect,
 for lie received me with great d ference; and after the usual bows and compliments the dark train of Greek monks filed in through the outer and two inmer iron gates. in a sort of procession, with which goodly company I proceeded to the church. which stood in the middle of the great courtyan. We went up to the

## RHS KINU REC'I'TION BY TIE ABBOT

sreen of the altar, and there everybody made bows, and said 'Kyrir oleison, which they repeated as 'prickly and in as lienh a key as they cond. We then came ont of the church. and the agoumcis s, taking me by the hand, lof m. up divers dark wooden staircases, mitil we came mtua large cheerful room well furnished in the Turkish styls, and having one of the projecting windows which I lind seen from the ontsite. In this room, which the agommenns told me I was to considel as my urn, we hat moffee. I then presented the letter of the Patriareh ; he read it with great re-pect, and satil I was welcome to remain in the monastery as longr as I likei ; and after various compliments given and received he left me. and I fomm myself comfortalbly installed in one of the grand-and as yet unexplored -monasteries of the fimons sanctuary of Moment $\lambda$ thos: better known in the Levant by the appellation of " A 人on' "Opos, or, as the Italian hath it. Munt Santo.

Before long I received visits from divers brethren, being those who held offices in the monastery imder my lord the agommenos, and there was no end to the civilities which passed between us. At last they all departed, and towads rvening I went ont and walked about ; those monks whom I met either opening their eyes and mouths, and standing still, or else bowing pofoundly and going throunh the whole series of gesticnlations which are practised towards persons of superior tank; for the poor monks never havingr seen a stranger before, or at least a Frank, did not. know what to make of me, and according to their varions dearees of intellect treated me with respect or ${ }^{-}$ astonishment. But Greek monks are not so illmanned ats an English mob, and therefore they did not sun after me, bat only stared and crossed themsolves as the unknown animal passed hy.

I will now, frons the information I received from the nonks anl my own answation. give the best account I can of this excensive and curious monastery.

## RULES OF THE ORDER OF ST. BASIL 349

It was founded by an Emperor Nicephorus, but what particular Nicephorus he was nobody knew. Nice. phorus, the treasurer, got into trouble with Charle. magne on one side and Haroun al Raschid on the other, and was killed by the Bulgarians in 811. Nicrphorus Phocas was a great captain, a mighty man of vallonr, who fought with everybody, and frightened the Caliph at the gates of Bag. dad. but did good to no one, and at length became so disagreeable that his wife had him murdered in 969 . Nicephorus Botoniates, ly the help of Alexius Commenus, canght and put out the eyes of his rival Nicephorus Bryennius, whose son married that celebrated blue-stocking Anma Commena. However, Nicephorus Botoniates having quarrelled with Alexius Comnenns, that great man kicked him out and reigned in his stead, and Butoniates took refuge in this monastery, which, as I make out, he had founded some time before. He came here about the year 1081, and took the vows of a kaloyeros or Greek monk.

This word kaloyeros means a good old man. All the monks of Mount Athos follow the rule of St. Basil : indeed. all Greek monks are of this order. They are ascetics, and their discipline is most severe : they never eat meat, fish they have on feast-dibys; but on fast-days, $\quad \pi a \tau \rho i \tau \sigma a$ which are above a hundred in the year, they are not allowed any animal substance or even oil; their prayers occupy eight hours in the day and about two during the night, so that they never enjoy a real night's rest. They never sit down during prayer, out as the services are of extreme length they are allowed to rest their arms on the elbows of a sort of


## MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No 2 )


## 350 FOUNDATION OF THE MONASTERY

stalls without seats, which are found in all Greek churches, and at other times they lean on a crutch. A crutch of this kind. of silver, richly ornamented, forms the patriarchal staff: it is called the patritza, and answers to the pastoral staff of the Roman bishops. Bells are not used to call the fraternity to prayers, but a long piece of board, suspended by two strings, is struck with a mallet. Sometimes, instead of the


токдак, a hammer in Turkish.

wooden board, a piece of iron, like part of the tire of a wheel, is used for this purpose. Bells are rung only on occasions of rejoicing, or to show respect to some great personage, and on the great feasts of the church.

The accompanying sketches will explain the forms of the patriarchal staff, the board, and the iron bar. The latter are called in Romaic oquavopos, a word derived from $\sigma \eta \mu a \sigma о к т о г \mu \pi$, , to gather together.

According to Johannes Comnenus. who visited Mount Athos in 1701, and whose works are quoted in Montfauçon, 'Paleographia Graeca,' page 452. St. Lanra was founded by Nicephorus Phocas, and restored by Neagulus. Waywode of Ressarabia. The buildings consist of a thick and lofty wall of stone, which

## DESCRIPTION OF THE MONASTERY

encompasses an irregular space of ground, of between three and four acres in extent; there is only one entrance, a crooked passage defended by three separate iron doors; the front of the building on the side of the entrance extends about five hundred feet. There is no attempt at external architecture, but only this plain wall: the few windows which look out from it belong to rooms which are built of wood and project over the top of the wall, being supported upon strong buams like brackets. At the south-west corner of the building there is a large square tower, which formerly contained a printing-press ; but this press was destroyed by the Turkish soldiers during the late Greek revolution ; and at the same time they carried off certain old cannons which stood upon the battlements, but which were more for show than use, for the monks had never once ventured to fire them off during the long period they had been there; and my question as to when they were brought there originally was answered by the universal and regular answer of the Levant,
 The interior of the monastery consists of several small courts and two large open spaces surrounded with buildings, which have open galleries of wood or stone before them, by means of which entrance is gained into the various apartments, which now afford lodging for one liundred and twenty monks, and there is room for many more. These two large courts are built without any regularity, but their architecture is exceedingly curious, and in its style closely resembles the buildings erected iu Constantinople between the fifth and the twelfth centuries: a sort of Byzantine, of which St. Marc's in Venice is the finest specimen in Europe. It bears some affuity to the Lombardic or Romanesque. only it is more Oriental in its style ; the chapel of the ancient palace of Palermo is more in the style of the buildings on Mount Athos than anything else in Christendom that I remember; but the ceilings of that

## :352 PAINTING OF THE LAST .JUDGMENT

chapel are regularly Arabesque, whereas those on Mount Athos are flat with painted beams, like the Italian basilicas, excepting where they are arched or domed; and in those cases there is little or no mosaic. but only coarse paintings in fresco representing saints in the conventional Greek style of superlative ugliness.

In the centre of each of these two large courts stands a church of moderate size, each of which has a porch with thin marble columns before the door ; the interior walls of the porches are covered with paintings of saints and also of the Last Judgment, which, indeed, is constantly seen in the porch of every church. In these pictures, which are often of immense size, the artists evidently took much more pains to represent the uncouthness of the devils than the beauty of the angels. who, in all these ancient frescoes, are a very hard-fivoured set. The chief devil is very big; he is the hero of the scene, and is always marvellonsly hideous, with a great mouth and long teeth, with which he is usually gnawing two or three sinners, who, to judge from the expression of his face, must be very nauseous articles of food. He stands up to his middle in a red pool, which is intended for fire, and wherein numerous little sinners are disporting themselves like fish in all sorts of attitudes, but without looking at all alarmed or unhappy. On one side of the picture an angel is weighing a few in a pair of scales, and others are capering about in company with some smaller devils. who evidently lead a merry life of it. The souls of the blessed are seated in a row on a long hard bench very high up in the picture ; these are all old men with beards ; some are covered with hair, others richly clothed, anchorites and princes being the only persons elevated to the bench. They have good stout glories romid their heads, which in rich churches are gilt, and in the poorer ones are painted yellow, and look like large straw hats, These personages are severe and grim of countenance, and look by no means com-

## PAINTING OF THE LAST JUDGMENT ת5:

fortable or at home: they each hold a large book, and give you the idea that, exept for the honomr of the thing, they would be much happier in company with the wicked little sinners and merry imps in the crimson lake below. This picture of the Last Judg. ment is as much conventionia as the portraits of the saints; it is almost always the same, and a correct representation of a part of it is to be seen in the last print of the rare volume of the Monte Sancto di Dio. which contains the three earliest engravings known : it would almost appear that the print must lave been copied from one of these ancient Grepk frescoes. It is difficult to concerive how any one, even in the dark ages. can have been simple enough to look upon these quaint and alsurd paintings with feelings of religious awe; hut some of the monks of the Holy Mountain do so evan now, and were evidently scandalised when they saw me smile, This is howerer, only one of the numberless instances in which, owing to the differences of education and circumstances. men look upon the same thing with awe or pity, with ridicule or veneration. ${ }^{1}$
${ }^{1}$ Ridiculons as these pictorial representions of the Last Julgment appear to us, me of them was the cause of a whole nation's embracing Christianity. Bogoris, king of Pulgaria, having written to Constantinople for a painter to decorate the" walls of his palace, a monk named Methodius was sent to him -all knowledge of the arts in those days leing confined to the clergy. The king desired Methodins to paint on a certain wall the most terrible pietme that he could imagine ; and. by the advice of the king's sister, who had embraced Christianity some vears before, whilst in captivity at Constantinople, the monast ic artist produced so farfal : representation of the torments of the rondemmed in the next whd that it had the effect of converting Bogoris to the Christian faith. In consequence of this event, the Patriarch of Constantinople despatehed ab bishop to Bulgarite, who haptized the king hy the name of Michael in the year 865. Before long his loyal subjects, following the example of their sovereign, were converted also; and Christianity from that perion became the religinn of the latio. (bre 'Arl de verifter les Dates. History of Rillgara.

The interior of the principal chnrch in this monastery is interesting from the nmmber of early Greek pictures which it contains. and which are hung on the walls of the apsis behind the altar. They are almost all in silver frames, and are painted on wood ; most of them are small. 'eing not more than one or twe feet square. The background of all of them is gilt : and in many of them this background is formed of plates of silver or gold. One small painting is ascribed to St. Luke, and several have the frames set with jewels and are of great antiquity. In front of the altar, and suspended froi. the two colmms nearest to the evovioturis--the screen which. like the veil of the temple, conceals the holy of holies from the gaze of the profime-are two pictures larger than the rest: the one represents our Saviour, the other the Blessed Virgin. Excepi the faces they are entirely covered over with plates of silver-gilt ; and the whole of both pictures, as well as their frames, is richly ornamented with a kind of coarse golden filigree, set with large turfuoises, agates, and cornelians. These very curious productions of early art were presented to the monastery by the Emperor Andronicus Palaeologus, whose portrait, with that of his Empress. is represented on the silver frame.

The stoor of this church. and of the one which stands in the centre of the other court, is paved with richcoloured marbles. The relics are preserved in that division of the church which is behind the altar: their number and value is much less than formerly, as during the revolution, when the Holy Mountain was under the rule of Abouhbout Pasha, he squeezed all he could out of the monks of this and all the other monasteries. However, as no Turk is a match fur a Greck. they managed to preserve a great deal of ancient church plate, some of which dates as far back as the days of the Roman emperors, for few of the Christian anceessors of Constantine falled to offer some little bribe to the saints in order to obtain pardon for
the tesperate manner in which they passed their lives. Some of these pieces of plate are well wortly the attention of antiquarians. being probably the most ancient specimens of art in goldsmith's work now extant: and as they lave remained in the several monasteries ever since the piety of their donors first sent them there, their anthenticity cannot be questioned, besides which many of them are extremely magnificent and beantiful.

The most valuable reliquary of St. Lamra is a kind of triptic, abont eighteen inches ligh, of pure gold, a present from the Emperor Nicephorus, the fomnder of the abbey. The front represents a pair of folding doors. each set with a donble rew of diamonds (the most ancient specimens of this stone that I have seen). emeralds, pearls, and rubies as large as sixpences. When the doors are opened, a large piece of the holy cross, splendidly set with jewels, is displayed in the centre, and tine insides of the two doors and the whole surface of the reliquary are covered with engraved figures of the saints stuck full of mrerious stones. This beautiful slırine is of Byzantin.. workmanship. and. in its way, is a superb work of art.

The refectory of the monastery is a large aquare building, but the dining-room which it contains is in the form of a cross, about one hundred feet in length each way: the walls are decorated with fresco-pictures of the saints, who vie with each other in the hardfavoured aspect of their bearded faces; they are tall and meagre full-length figures as large as life, each having his name inscribed on the picture. Their chief' interest is in their accurate representation of the clerical costme. The dining-talles, twenty-fom in number, are so many solid blocks of masonry, with heavy slabs of marble on the top; they are nearly semicircular in shape, with the flat side away from the wall : a wide marble bench runs rumbi the circuiar part of them in this form. A row of these tables ^a ${ }^{2}$
extends down bach side of the ?:all: and at the upper end. in a semicircular recess, is a high table for the superio: who only dines here on
 great occasions. The refectory heing square on the ontside. the intermediate spaces between the arms of the cross are occupied by the bakehouse and the wine, oil. and spirit cellar: : for although the monks ea' .o ment, they drink famonsly; and the good St. Basil. inaving flomished long before the age of Paracelsus, inserted nothing in his rules against the use of ardent spirits, whereof the monks imbibe a considerable fuantity, chiefly bad arrack; but it does not seem to do them $y$ harm, and I never heard of their orerstepping the bounds of sobriety. Besides the two churches in the great conrts, which are shaded by ancient cypresses, there are twenty smaller chapels. distributed over different parts of the monastery. in which prayers are said on certain days. The monks are now in a more flomrishing condition than they have been for some years: and as they thenst to the contimuance of peace and order in the dor the Sultan, they are lieginning to repair the they suffered during the revolntion. and there ald 0 gether an air of improvement and opulence thrasgrout the establishment.

I wandered over the courts and galleries and chapels of this immense building in every direction, asking questions respecting those things which I did not understand, and receiving the kindest and most civil attention from every une. In front of the door of the largest church a dome, curiously painted and gilt in the interior, and sapported by four columns. protects a fine marble vase ten feet in diameter. with a fountain in it : in this magnificent basin the holy water is consecrated with great ceremony on the feast of the Epiphany. ${ }^{\text {B }}$

[^17]
## NO FBMALES ON MOUNT A'LIOS 3:7

I was informed that no female animat of any sort or kind is admitted on any part of the peninsula of Monnt Athos; and that since the days of Constantine the soil of the Holy Hountain had never been contaminated by the tread of a woman's foot. 'Ilat this rigid law is infringed by certain small and active creatnres who have the audacity to bring their wives and large families within the very precincts of the monastery I soon discovered to my sorrow, and heartily regretted that the stem monastic lim was not more rigidly enforced; nevertheless, I slept well on my divan, and the next morning at smmise received a visit from the agoumenos, who came to wish me goodday. After some conversation on other matters. I infuired abont the library, and asked permission to view its content. The agommeno de lared his willingness to show me everything that the nonastery contained. - But first, said he. "I wish to present you with something" excellent for your breakfast : and from the special goodwill that I bear towards so distingnished a guest I shall prepare it with my own hands, and will stay to see yon eat it ; for it is really an amimble dish, and one not presented to all persons." 'Well,' thought I. - a good breakfast is not in bad thing ;' and the fresh mountain-air and the good night's rest had given me an appetite ; so I expressed my thanks for tho kind hospitality of my lord abbot, and he, sitting down opposite to me on the divan, proceeded to prepare his dish. 'This,' said he, producing a shallow basin halffull of a white paste, is the principal and most savoury part of this famous dish; it is composed of cloves of a day of very great solemmity; for not only was the adoration of the Mayi celehnated on the bith of January, but :lsw the ahanging of the water into wine at the marriage at Cana, the beptism, and even the birth of our Lorl Onthis day tho holy water is hessed in the Greak Clurel. Lnowing in small cross into it, or otherwise by holding over th the eross, with a handle.
 benediction.
fanlic. pommded down, with a certan fanatity of suran. With it I will now aix the oil in just proportions. somm shreds of tine cheses | it semmed to be of the white ated hind, which remembles what is ealled eatecia cavallo in the sonth of Italy. amel which ahmost takes the skin off yon fingers, I believel, and smatry other niee little rondiments, and now it is completed! He stired the satomry mess round and romed with a large wooden spoon mitil it sent forth over room and passage and cell. over hill and valley, an aroma which is not to he describef. 'Now, sad the agommenos, crumbling some brad into it with his large and somewhat dirty hands, 'this is a dish for an emperor' E:at, my friend. my mach-respected griest; fo not be shy Fat : and when yo have finished the bowl you shall go into the libury and anywhere eke you like' but you shall go nowhere till I have had the pleasme of seeing you do justion to this delicion, foed, which. I can asmure you. you will not meet with erirywhere.

I was sorely troubled in spirit. Who could have expected so dreadfinl a martyrdom as this? The sonr apile of the hermit down below was nothinga trifle in comparison! Was ever an motortunate hibhomaniac dosed with such a medicine before? It would have been nough to have cured the whole Roxbirghe Clut from meddling with libraries and books for ever and ever. I made wery endeavour to escape this honom: 'My Lort," said I, 'it is a fast, I camot this morning do justice to this delicions viand; it is a fist ; I am under a vow. Englishmen mmst not eat that dish in this month. It would be wrong; my conscience wont permit it, thongh the odour certainly is most wonderfil! Truly an astonishing sarour! Let me see yon eat it, $O$ agoumenos!' contimed I: 'for hehold, I am mworthy of anything so good.' 'Excellent and virtuous young man!'said the agommenos, nu, 1 will not eat it. I will not deprive rou of this treat. Eat it in peace; for know,
that to travellers all such vows are set aside. On a journey it is permitted to eat all that is set before yon, unless it is moat that is offer" ituidols. I atmire your scruples: hat be not afraid, it is lawful. Take it, ay honoured friend, and mat it : rat it all, and then we will go into the library: Ife put the bow' inte one of my lameds and the great wooden spoon into the other : and in desperation I look a gulp, the recollecetion of which still makes me tremble. What was to be done? Another mouthtin was an impossibility: not all my ardone in the pursnit of manuseripts could give me the neessary conrage. I was overemme with sorrow and despar. My servant saved me at last: he said 'that English gentlemen never ate such rich dishes for breakfast. from religious feelings, he believed ; lont he requented that it might be put by, and he was sure I should like it very much later in the day:' The agommenos looked vexed, but he applanded my prineiples; and just then the board soumded for church. 'I must be off, excellent and worthy English lord,' said he; 'I will take yon to the library, and leave you tho key. Excuse my attendance on Yon there, for my presence is required in the church." So I got off better than I expected ; but the taste of that ladleful stuck t. me for day\%. I followed the $g$ d agoumenos to the library, where he left me "my win devices.

The library is contaned in two small rooms looking into a narrow court, which is sitnated to the left of the great court of entrance. One room leads to the other. and the books are disposed on shelves in tolerable order, but the dust on their venemble heads had not been distmrbed for many years, and it took me some time to make out what they were, for in old Greek libraries few volumes have any title written on the hack. I made out that there were in all about five thousallid volumets, a very hage colloction, of whiela about four thousand were printed books; these were
mostly divinity, but among them there were several tine Aldine classies and the edition frincens: of ther Anthologia " in capital letters.
The nime hundred mamseripts consisted of sin hundred volumes written npen paper and three handred on vellim. With the exception of foul volumes, the former were all divinity, principally litmpies and hooks of prayer. 'Those four volumes were Homer's ' Hiat,' and Hesiod, neither of which were very ohd, and two curions and wather carly manuseripts on botamy, full of rudely drawn figmes of hems. Thene were probably the works of Dioscorides; they were not in grod condition. having been much stadied by the monks in former day-: they were large. thick quartos. Among the three hundred manseripts on vellmm there were many large folios of the works of St. Chrysustom and uther Greek fathers of the church of the eleventh and twelfth centuries, and alout fifty copies of the dospels and the Fvangedistarium of nearly the same agre. One Evangelistariun was in tine meitil lotters of the ninth century; it was a thick quartu. and on the first leat was an illnmination the whole size of the page, on a gold batkground, representing the donor of the book accompanied by his wite. This ancient portait was covered over with a piece of galuze. It was a very remaikable manuscript. There were one quitrto and one duodecimo of the Acts, Lpistles. and Apocalypse, of the eleventh century. and one folio of the book of Job, which had: veralminiatures in it badly executed in billiant colours ; this wats probably of the twelfth century. These three manuscripts were such volumes as are not often scen in European libraries. All the rest were anthologia and hooks of mayer. nor did I meet with one single leaf of a classic author on vellum. I went into the libnary several times and looked over.

[^18]all the vellum manuscripts very canefully, and I behove that I did not pass by monoticed anything which was, particularly interesting in point of subject, antiquity, or illumination. Several of the eopies of the Gospels had their titles omamented with arabesques, but none struck me as being peculiarly valuable.

The twenty-one monastases of Mount Athos are subjected to different regulations. I some the property is at the absolute disposal a for the time being, but in the large obishments (and St. Lama is the second in point es consequence) everything helongs to the monks in eommen. Such being the case, it was hopeless to expect, in so large a community, that the brethren should agree to part with any of their valuahles. Indeed, as soon as 1 found out how atfairs stood within the walls of St. Latura, I did not attempt to purchase anything, in it was not advisable to excite the emriosity of the montis upon the suliject; nor did I wish that the report should be circulated in the other convents that I was come to Momit Athos for the purpose of ritling their libraries.

I remained at St. La . three days, and on a beantiful fresh morning, being i, ovided by the monks with
 sallied iorth the.. :owh the three iron gates on my way to the 1 mastely of Caracalla. Our road lay through some of the most beatiful scenery imaginable. The dark blue sea was on my right at about two miles' distance; the rocky path over which 1 pinsed was of white alabaster with brown and yellow veins: odoriferous evergrean shrubs were ah around me: and on my left were the lofty hills covered with a dense forest of gigantic trees, which extended to the base of the great white marble prak of the mountain. Between our path and the eea there was a suceession of narrow valleys and goges. ath ons more picturespue than the vther. Sometimes we were enclosed by high and

Ilense bushew; sometimes we opened upon forest glades, and every here and there we came upon long and narrow ledges of rock. On one of the narrowest and loftiest of these, as I was trotting merrily along thinking of nothing but the beanty of the hour and scene, my mule stopped short in a place where the path was abont a foot wide. aud, standing upon three legs, proceeded deliberately to scratch his nose with the fourth. I was too old a momentain traveller to have hold of the bridle, which was safely belayed to the pack-saddle ; I sat still for fear of making him lose his balance, and waited in very considerable trepidation until the mule had done scratching his nose. I was at the time half inclined to think that he knew he had a heretic upon his back. and had made up his mind to sond me and himelf smashing down among the di-tint rock-. If so, however. he thought hetter of it. and before long, to my great contentment, we came to a place where the road had two sides to it instead of one, and after a ride of five hours we arrived before the tall sfuare tower which frowns over the gateway of the monastery of Caracalla.

## CHAPTEN XXV

The Monastery of Caracalla-Its heatifnl Situation-Hospitable Reroption-Description of the Monastery-Legend of its Fountation-The Chareh-Fine Specimens of Ancient Juwellery-The Libnary-The Valueattachmbothe Books hy the Abbut-He agreas to sell -ome of the MS.5. Momastery of Philotheo-The Great Manatery of Iveron-Hintory of its Foundation-Its mandifeent Library-lgnomane of tha Monk-Superh MSi.-Thr Monk, refune to prort with any of the Mas. - Beanty of the Srenery of Monnt Athos.
The Monastery of Carar alda is not so darge as St. Latura, and in many points resembles an ancient Gothic castle. It is beatifully situated on a promontory of rock two miles from the sea, and viewed from the lofty ground by which we approached it the buildings had a most striking effect. with the dark blue sea for a background and the lofty rock of Samotraki looming in the distance. whilst the still more remote mountains of Roumelia closed in the picture. As for the island of Samotraki, it must have been ereated solely for the benefit of artists and admircis of the picturesque, for it is fit for nothing che. It is high and barren, a congeries of gigantic precipices and ridges. I suppose one can land upon it somewhere, for people live on it who are said to be arrant pirates: but as one passes hy it at sea, its interminable ribs of grey rock, with the waves lashing against them, are dreary-looking in the extreme; and it is only when fin distant that it becomes a beantiful ol,ject.

I sent in my servant ambassador to explain who I was, and to show the letter of the Greek Patriarch. Incontinently the agommenos made his appearance at the purch with mayy expressions of wolcome and goodwill: and we entered the precincts of the monastery
attended by a long train of beaded fathers who came out to stare at me.

The monastery of Caracalla covers about one acre of ground; it is surrounded with a high strong wall, over which appear roofs and domes; and on the left of the great sumare tower, near the gate a range of rooms, built of wood, projects wor the battlements as at the monastery of st. Laura. Within is a large irregular courtyard, in the centre of which stands the church. and several little chapels or rooms, fitted up as places of worship, are scattered about in different parts of the building among the chambers inhabited by the monks. I found that this was the uniform arrangement in all the monasteries of Mount Athos and in nearly all Greek monasteries in the Levant. This monastery was founded by Caracallos, a Roman: who he was, or when he lived, I do not know, hat from its appearance this must be a very ancient astablishment. By Roman perhap is meant Greek. for Greece is called Rommeli to this day ; and the Constantinopolitans called themselves Romans in the old time, as in Persia and Koordistan the Sultan is called Roomi Padischah, the Roman Emperor. by those whose edncation and general attainments enable them to make mention of so distant and mysterious a potentate. Afterwards Petrus, Anthentes or Waywode of Moldavia, sent his protorpaithaire.--that is his chief swordsman or commander-in-chiet-to found a Monastery on the Holy Mountain, and supplied him $w+{ }^{n}$ is sum of money for the purpose; but the chief swordsman, after expending a very trivial portion of it in building a small tower on the sea-shore pocketed the rest and retnrned to court. The way wode, having foumd out what he had heenat. ordered his hear to he cut off; but he prayed so earnestly to he allowed to keep his head and rebnild the monastery of Caracalla out of his own money, that his master consented. The now chureh was dedicated to St. Peter and St. Palu, and ulthately the ex-chief-swordsman prevalled upon the waywode to
rome to Caracalla and take the vows. They both assumed the same name of Pachomins, and died in the odour of sanctity. All this, and many more legends, was I told by the wortliy agomnenos. who was altogether a most excellent person: hat he had an unfortunate habit of selecting the most windy places for detailing them. an open archway, the top of an external stairease, or the parapet of a tower, until at last he chilled my curiosity down to zero. In all his words and acts he constantly referred to brother. Toasaph, the second in command. to whose superior wisdom he always seemed to bow, and who was quite the right-hand man of the abloot.

My friend first trok me to the church. which is of moderate size, the walls ormamonted with stiff frescopictures of the saints, none of them certainly later than the twelfth century, and some probahly very much earlier. There were some relics, but the silver shrines containing them were not remarkable for richness or antiquity. On the altar there were two very remarkable crosses, each of them abont six or eight inches long, of carverl wood set in gold and jewels of very early and beautiful workmanship; one of them in particular, which was presented to the church by the Emperor Tohn Zimisces, was a most curions specimen of ancient jewellery.

This monastery is one of those over which the agoumenos has absolute control, and he was then repairing one side of the court and rebuilding a set of rooms which had been destroyed during the Greek war.

The library I found to be a dark closet near the entrance of the church; it had heen locked up for many years, hut the agommenos made no difficuly in breaking the old-fashioned padlock by which the door was fastened. I found upon the gromind and upon some broken-down shelves about four or five hundred volumes, chiefly printed hooks; but amongst them, every now and then. I stumblied upon a manuscript: of these
there were about thirty on vellum and fifty or sixty on piper. I picked up a single loose leaf of vory ancient uncial Greck characters. part of the Gospel of St. Matthew, written in small sruare letters and of small quarto size. I searched in vain for the volume to which this leaf belonged.

As I had found it impossible to purchase any manuscripts at St. Lalura, I feared that the same would be the case in other monasteries; however, I made bold to ask for this single leaf as a thing of small value.
'Certainly!' said the agoumenos: 'what do you want it for ?

My servant suggested that, perhaps, it might be usefinl to rover some jam pots or vases of preserves which I had at home.
'Oli!' said the agommenos. 'take some more ; and, without more ado, he seized mpon an unfortunate thick 'inarto manuscript of the Acts and Epistles, and drawing ont a knife cut out an inch thickness of leaves at the end before I conld stop him. It proved to we the Apocalypse, which concluded the volume, but which is ramely found in early Greek manuscripts of the Acts: it was of the eleverth centmy. I ought. perhaps, to have slain the tomeride for his dreadful act of profanation, but his generosity reconciled me to his guilt, so I pocketed the Apocalypse, and asked him if he would sell me any of the other books, as he did not appear to set any particular value upon them.

- Malista, certainly,' he replied; 'how many will you have? They are of no use to me, and as I am in Want of money to complete my buildings, I shall be very glad to surn them to some account.

After a good deal of conversation, finding the agoumenos so accommodating, and so desirous to part with the contents of his dark and dusty closet, I arranged that I would leave him for the present, and after I had made the tour of the other monasteries, would return to Caracalla, ard take nu my abole there until I could
hire a vessel, or make some other arrangenents for my return to Constantinople. Satisfactory an this arrangement was, I nevertheless resolved to make sure of what I had already got; so I packed them up carefully in the great saddle-hage to my extrome delight. The agoumenos kindly furnished me with fresh mules. and in the afternoon I proceeded to the monastery of

## PHILOTIIEO,

which is oniy an hour's ride fron Caracalla, and stands in a little field smrounded by the forest. It is distant from the sea about four miles, and is protected. like all the others, by a diigh stone wall smromuling the whole of the building. The ehurch is cmious and interesting: it is ornamented with representations of saints and holy men in fresco upon the walls of the interior and in the porch. I could not make out whea it was built, but probably before the twelfth century. Arsenius, Philotheus, and Dionysius were the founders. lut who they were did not aprear. The monastery was repaired, and the refectory enlarged and painted, in the year 149: , by Leontins, is Buordeis Kaxerioz, and his son Alexander. I was shown the ieliquaries, but they were net remarkable. The monks said they had no library; and there being nothing of interest in the monastery, I letermined to go on. Indet. 1 the expression of the faces of some of these monks was so unprepossessing, and their mariners so rude, altinugh not abolutely uncivil, that I did not feel any particular inclination to remair amoagst thein ; so, leaving a small donation $f$ the church, I mounted my mule and proceed d on ; somines.

In half an hour I came to a heautint: waterfall in a rocky glen embosomerl in trees and odoriferous shrubs, the rocks being of white marble, and the flowers such as we cherish in greenhouses in England. I do rot know that I ever saw a more charmingly romantic spot. Another hour brought us to the great monastery of

## IVERON. or IBERON

the Germpian, or Ihwrian. Monantury .
This monastir estahlishment is of great size. It is larger than St. Laura, and might almost he denominated a small fort fied town, so mumerons are the buildings and conts which are contaned within its encireling wall. It is situated near the sea, anu in its general form is nearly sfume; with form or five square towers projecting from the walls. On each of the four sides there are rooms for above two humdred monks. I did not learn precisely how many were then inhabiting it. but I shond imagine there were above a hundred. As. however. many of the members of all the religions communities on Mount Athos are employed in cultivating the numerons farms which they possess, it is probable that not more than one-half of the monks are in residence at any one time.

This monastery was fomded by Theophania (Theodora?), wife of the Emperor Rumanus, the son of Leu Sophos. ${ }^{1}$ or the Philosopher, between the years 919 and 920. It was restored liy a prince of Georgia or Iberia, and enlarged by his son. a ealoyer. The church is dedicated to the 'repose of the Virgin. It has four or five domes, and is of considerable size, standing hy itself, as usual. in the centre of the great court, and is ornamented with colnmms and other decorations of rich marbles. together with the usual fresco-paintings on the walls.

The library is a remarkably fine one, perhaps altogether the most precions of all those which now remain on the IIoly Mountain. It is situated over the porch of the chmech. which appears to be the usual place where the books are kept in these outablishments. The room is of good size, well fitted up with bookcases

[^19]with glass doors, of not very old workmanship. I should imagine that about a hundred years ago some agoumenos, or prior, or librarian, must have bren a reading ?man ; and the pions care which he took to arrange the ancient volumes of the monastery has been rewarded by the reserllent state of preservation in which they still remain. Since his time they have probably remained undisturhed. Every one could see through the greenish meven panes of old glass that there was nothing lut booksinsi•lr. and theretore: noborly medded with them. I was allowed to rummago at my leisure in this mine of archaeological treasure. Traving taken up my aloode for the dime beiner in : cheerful room. the windows of which commanded a glorions prospect. I soon marle friencis with the literary portion of the community, which consisted of one thin old monk, a cleverish man, who mited to many other oftices that of librarien. Ho was also secretary to my lord the agoumenos, $:$ limelhearted old gentleman, who seemerl to wish everybody well. and who evidently liked mmeh better to sit still on lis divan than to regulate tie iffairs of his convent. 'The rents. the long lists of tuns of winn and oil. the atringe of mules laden with cor". which came in daily from the farms. and all the wth er complicated details of thic mighty coenolimm,-- over all these. and momberless other important matters. the thin secretary lad full conirol.

Some of the young monks, demure fat youths, came into the library every now and then, and wondered what I could he doing thero looking over so many books; and they wonld take a rolume out of my hamd when I had done with it. and, glancing their fyes over its ancient vellum laves, would look np inquiringly into my fice. saying. 'тí ciru: (pronuunred ene), what is it?-What can be the nse of looking at surll old books
 who was evidently in their opinion, a prodigy of learming ind erudition. Some. in a low voico. that they

[^20]might not be overheard by the wise man, asked me where I came from, how old I was, and whether my father wat with me: but they som all went away. and I tumed to, in right mood earnest. to look for uncial mamseripts and unknown classice anthors. Of the er last there was not one on velhm. hat on paper there was an octavo mammeript of Sophocles, and a Coptic Psaltery with an Aralic translation-at chrious book to meet with on Mount $\lambda$ thos. Of printed book there were. I shouk think, abont five thousand of mimumeripts on papere abont two thonsand : but all religions works of varions kind. There were hemly a thonsand mamseripts on vellum, and these l looked over more carefnlly than the reat. About one handred of them were in the Jberian language : they were mostly innmense thick duartos, some of them not less than eightern inches square, and from four to six inches thick. One of these, bound in wooden boards, and written in large uncial letters, wats a magnificent ohd volmme. Indeed all these Iherian or Georgian mamescripts were superb specimens of ancient books. I was mable to read them, and therefore cannot say what they were; but I shonld imagine that they were chureh hooks, and prol. ably of high antiquity. Among the Greek mannscripts, which were principally of the eleventh and twelfth cen-turies-works of St. Chrysostom. St. Basil, and books for the services of the ritual-I discovered thefollowing. which are deserving of especial mention:-A large folio Evangelistarimmboud in ed velvet, abont eighteen inches high and three thick. written in magnificent metial letters half an inch long, or even more. Three of the illmminations were the whole size of the page, and might ahmost be termed pictures from their large proportions; and there were several other ilhminations of smaller size in different pats of the book. 'This superb manusurip inas in amimble preservation, and as clean as if it had been new. It had evidently hern kept with great care and appeared to have had some
clasps or ornaments of erold or silver which had been torn oft. It was probahly owium to the oriorinal splendour of this binding that the vohme itself had been so carefully preserved. I inmgine it was written in the ninth century.

Another book, of a much ereater age, was a ropy of the four dospels, with four finely execnted miniatures of the evangelists. It wass abont nine or ten inches anuare. written in romad semi-macial letters in donble columns, with not more than two or three words in at line. In some respects it resembled the book of the Epistles in the Bodledian Library at Oxford. This manscript, in the original back leather hinding. had every appearaner of the hishest antipnity. It was heantifully written and bery clean, and was altugether. such a volume as is not to be met with every day.

A quarto manuseript of the four dospels, of the deventh or twe'fth century, with a great many (perhaps fifty) ilhminations. Some of them were menfortanately rather damaged.

Two mannscripts of the New Testament, with the Apocalypse.

A very fine manuscript of the Psalms, of the eleventh rentury, which is indeed about the era of the greater portion of the vellim mamseripts on Mount Ithos.

There were also some ponde:ons and magnificent folios of the works of the fathers of the Chureh-some of them, I shonld think, of the enth century : lout it is difficult, in a few hours, to detpet the peculianities which prove that manuscripts are of an earlier date than the twelfth century. I :am. however, convinced that very few of them were irritten after that time.

The paper mannseripts were of all ages from the thirteenth and fifteenth centurios down to a hmidred years ago ; and some of them, on rhuld hombycinu. woth have appeared rey splendid buts if they hat not been eclipsed by the still finer and more varefully executed mannscripts on velham.

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Noither my argments nor my eloquence conld prevail on the obdmate monks to sell me any of these books, lut my friend the secretary gave n: a book in his own hamdwriting to solace me on my journey. It eontaned a history of the monastery from the days of its fommdation to the present time. It is written in liomaic, and is cmrions not so moch from its subjectmatter an from the entire origimality of its style and mathmer.

The view from the window of the room which I ocenpied at Ireron was one of the finest on Mount Athos. The ghlorions seat, and the towers which command the searicatojos or landing-places of the different monastories along the coast, and the silperl) monastery of Starroniketa, like a Gothic castle perched upon a bectling rock, with the splendid forest for a hackground, formed altogether a picture totally above my powers to describe. It almost compensated for the numberless tribes of vermin by which the room was tenanted. In fact. the whole of the scenery on Monnt Athos is so superlatively grand and heantifin that it is meless for attempt any description.

## CHADTER KXVI

'Tho Monastery of Stavroniketa-The Libary--splomida Ils. of st. Chrysustom- 'The Monastrry of Pantaratoras-Kamoun Condition of the Librar-C.Cmplete Wentometion ot the Books-Disappointument-Oration tor the Mans -The direat Monastery of Vatopede-Iti Ilistory-Ancioml liotaron in the ('hureh-Lecrend of the dibdhe of the likmad Virgin'Ihe Library-Wralth ind Laxary of the Monks-The Monantery of Sphigmenn-Beatiful Jewrlled Cross-The Jonastery of Kiliantari-Masniticent DS. in (anhd Letters on Whito Vellum-'lie Monastories of Zographom, Castamoneta, Docheirou, and Xenophon-The Exiled lishops-'ther Library-Very fine MSS.-Proposils for thoir LellohaseLengthened Negotiations - The". Sheressfinl Insme.

As hour's ride bronght us to the monastery of

## STAVRONIKETA.

which is a smaller building than Iveron, with a spuare tower over the gateway: It stands on a rock overhanging the sea, against the base of which the waves ceaselessly beat. It was to this spot that a miraculons picture of St. Nicholas, archbishop of Myra in Lycia, floated over, of its own accord, from I do not know where; and in consequence of this anspicions event. Jeremias, Patriarch of Constantinople, fomnded this monastery, of 'the victory of the holy cross,' abont the year 1529. This is the accomen given by the monks, but from the appearance and architecture of Stavroniketa. I conceive that it is a much older building, and that probably the Patriarch Jeremias only repaired or restored it. Howover that may be, the monastery is in very good order, clean and well kept ; and I harl a comfortable frugal dimer there with some of the

### 8.1 MONASTLKV OF NTAVLONIKF゙TA

 tenterl int.
'The hibary contained abont ebsht homited vohmmen. of which nealy two hmmed were mamseriptson wham. Amongst these were enopictoms the ritier works of sit. Ghryentom, in right laten folio volmmes rompleto; amd a matmareriph of the suala Perfectionis in fireek. rontaining at mmaler of mont expmisite miniatures in a lnilliant state of preservatio. It was al ratuto of the trath or eleventh century amd a most maxerptione ahlo tome, which the so mbind monk prefermed kerp. ing to themselves instead of lofting man have it. as Hoy ousht to have dons. 'The miniathers were firstrato works of Byzantine at. It wan a torthle pans to me to leave suth a book lehind. 'lhere wore al-o a l'salter with eermal miniataren, bat these were parlially damated : five me six eopies of the Gompls ; forn lime fotio whmmes of the Denmlogia. of Lives of the siants: and sumdry igmidoyen and books of divinity. and the vorks of the liathers. On paper there were two hmelred mone mamseripts. amongst which was at emions ohe of the lets and Epistles. full of later miniatures and ilhminations exceerlingly well done. As it is fuite elear that all these mamscripts are older than the time of the Patriarel deremias, they confirm my opinion that he cond not have been tha original fommer of the monatery.

It is an hours scramble ower tha rosk from Starromiketa to the monastery of

## 1'ANTOCRATUR,

This aditice was built hy Mamol and Aleviun Come nenu- and Johames Pumicerins. their brother. It was subsednently repaired he Barbuhs and (abriel. fon Whaliacinian noible. The chareh is hamdomme ami curions. and ontains several relice but the empantios are not of much beanty. nor of very great antiquits.

Among them．however，is a small thick quarto volume ahont tive inches spare every way，in the handwriting． as you are told．of St．John of Kinnita．Now St．John of Katavita was a hermit who died in th：year t50． and his heald is shown at besamem，in the chured of St．Stephent．कo which phare it was taken alter the siege of Constantinople．Llowhoit．this mamseript did not seem to bue to ber ohfer than the twolth contmer or the reventh at the rarliest．It is writern in a very minnte hand．and contain．the fiospets．some prayers， and lises of samts，and is ormanentod with some smatl ilhmintions．The hinding is very cheious： it is entirely of silvorestl，and is of imat antignif． The back pat is composed of an intricate kind chanwork，which bends when the book is openea， and the sides are embosed with a variety of devices．

On my infuiring for the library，I was told it had bern ciestroyed during the revolution．It land fomery ben preserved in the great square fown or keep． which is a grand feature in all the monasteries．I went to look at the place and leaning through a ruined arch．I looked down into the lower story of the tower，and thw 1 saw the melancholy remains of a once famons hibr：$\therefore$ This was a dismal spectacke for a devont loser of old books－a sort of biblical kaight－ermant，as I then considered myself．who had entered on the perilous adventure of Mount Athos to rescue from the thahdom of ignomint monks those fair vellum vohmes，with their bright illuminations and relvet dresses and jewelled chasps，which for so many centuries hat lain imprisoned in their dark monastic thugeons．It was inded a heart－rending sight．By the dim light which streamed through the opening of an iron door in the wall of the rined tower．I saw abor hondred meient mamscripts lying amons the ra＇ whish hent fellen from the upper thoor，whicl on： ruinols，and hand in grat part given way．So：a ，， these manloseripts seemed quite entire－fine

## 376 MONASTERY OF PANTOCRATORAS

folios; but the monks said they were mapproachable, for that floor ako on which they lay was unalafe, the beams below being rotten from the wet and rain which came in through the roof. Here was a trap ready set and baited for a bibliographical antiquary. I peeped at the old mamscripts, looked particularly at one or two that were lying in the middle of the floor, and could hardly resist the temptation. I advanced cantionsly along the board, kerping close to the wall. whilst every now and then a dull eracking noise warned me of my danger, lut I tried ath board by stamping upon it with my foot before 1 ventured my weight upon it. At lant. when I dared go no farther. I made them bring me a long stick, with which I fished n, two or three fine manuseripts, and poked them along towards the door. When I had safely linded them, I examined them more at my ease, but found that the rain lad washed the outer leave.: quite clean: the parges were stuck tight together into a solid mans, and when I attempted to open them, they broke short off in square bits like a biscuit. Neglect and danup and exposure had destroyed them completely. One fine volune, a large folio in double colmmns. of mont venerable antiquity, particularly grieved me. I do not know how many more manuseripts there might he under the piles of rubbish. Perhaps come of them might still be legible. but without assistance and time I could not clean out the ruins that had fallen from above; and I was mable to save even a serap from this general tomb of a whole race of books. I eame out of the great tower. and sitting down on a pile of ruinc. with a bearded assembly of grave caloweri round me, I rented my sorrow and indignation in a long oration, which however produced a veryshight effect upon my anditory; hat whether from their not understanding Itahian, or my want of elorpuence, is matter of donbt. My man was the only person who seemed to commiserate my mis-
fortune, and he looked so genninely vexed and sorry that I liked him the better ever afterwards. At length I dismissed the assembly: they toddled away to their siesta; and I, momnted anew upon a stont well-fed mule, bade adien to the hospitable agommenos. and was soon occmpied in picking my way among the rocks and trees towards the next monastery. In two hours' time we passed the rums of a large buitding standing boldly on a hill. It had formerly heen it college : and a magnificent aqueduct of fonrtoen donble arches-that is, two rows of arches one above the other -comnected it with another hill, and had a grand effect, with long and luxuriant masses of flowers streaming from its neglected walls. In half an hour more I arrived at

## VATOPEDE.

This is the largest and richest of all the monasteries of Mount Athos. It is sitnated on the side of a hill where a valley opeus to the sea, and commands a little harbour where three small Greek vessels were lying at anchor. The buildings are of great extent, with several towers and domes rising above the walls: I should say it was not smaller than the upper ward of Windsor Castle. The original building was erected by the Emperor Constantine the Great. That worthy prince being, it appears, much aflicted by the leproxy, ordered a number of little children to be killed, a bath of juvenile blood being considered an excellent remedy: But while they wre selecting them he was told in a vision that if he wonld become a Christian his leprosy should depart from him: he did so, and was immediately restored to health, and all the children lived long and happily. This story is related by Moses Chorensis, whose veracity I will not ventme to doubt.
in line fifili century this monastery wis thrown down hy Jnlian the Apostate. Theodusius the (ireat

## :378 MONAS'TERY OF VATOPEDE

huilt it up again in gratitule for the miraculons escape of his soll Arcadius, who, having fallen overboatd from his galley in the Archipelago, was landed safely on this spot through the intercession of the Virgin, to whose special horour the great chuch was founded: fourteen other chapels within the walls attest the piety of other individuals. In the year 862 the Sameens landed. dentroyed the monastery hy fire, - lew many of the monks, tonk the treasures and hroke the mo-aios: but the representaltion of the 'ssed Virgin was indestroctible, and still remained sane and perfect ibove the aitar. There was also a well moder the - ltar, into which some of the relics were thrown and afterwards recovered by the commmaty.

About the year 1300 st. Athanasins the Pariarch persnided Nicholans and Antonins, certain rech men of Adrianople, to restore the inonastery once more, which they did, and taking the vows became monks, and were buried in the narthex or portico of the chureh. I may here ohserve that this was the nearest approach to being haried within the chnrch that was permitted in the early times of Christianity, and such is still the rule ohserved in the Greek Church: altars were. however, raised over the tomh or places of - secution of martyrs.

This chnreh contains a great many ancient pictures of :mall size, most of them having the background oreriaid with plates of silver-gilt: two of these are salid to be portraits of the Empress Theodora. 'Two other piotures, of larger size and richly set with jewels. are interesting as having heen hought from the "hur ! w ${ }^{\prime}$ St. Suphia at Constantinople, when that "ity fell a prey to the Turkish arms. Over the doors of the charch and of the great refectory there are mosaic; reprenenting, if I remember rightly, saints and holy persons. Oum of the chapels. a reparate midding with a dome which had been newly repaired. is dedicated to the - Preservation of the (iirdle of the

Blessed Virgin, a relic which must be a source of considerable revenue to the monastery, for they have divided it into two parts, and one-half is sent into Greece and the other half into Asia Minor whenever the plague in raging in those countries, and all those who are atflicted with that terrible divease are sure to he cared if they touch it, which they are allowed to do - for acmsideration. On my inquiring how the monastery liecame porseshed of so ine-timable a medicine. I was gravely informed that after the assumption of the Blessed Virgin St. Thomas went up to heaven to pay her a visit. and there she presented him with her girdle. My informant appeared to hawe the most moshakeable conviction an to the thenth of this hintory. amd exprensed great smprise that I had never heard it hefore.

The library, although containing nearly four thon--and printed hooks, has none of any high antiquity or on any sulject lut divinity. There are aho about : thousant manuseripts, of which three or four humHed are on vellum; amongst these there are three copies of the works of St. Chrysontom: they also have has head in the rhurch that golden mouth ont of which proceeded it, voice which shook the empire with the thunder of its denunciations. The most curious manuscripts are six rollo of parchment, each ten inches wide and about ten feed long, containing prayers for festivals on the amiversaries of the fomatation of certain churche-. There were at this time above tinee hundred monks readent in the monastery : many of these hed oflices and places of dignity under the agommenos. whose establishment resembled the court of a petty sovereign prince. Altogether this convent well ilhastrates what some of the great monastic establishment. in England must haw heen hefore the Rofomation. It coversat lout four acer of ground and contains so many separate mildings within its massive walls that it resembles a furtified turn. Everything

## :88 MONASTERY OF VATOPEDE:

told of wealth and indolence. When 1 arrived, the lond abbot was asleep: he was too great a man to he aroused; he had eaten a fill meal in his own apartment. and he could not be disturbed. His secretary. a thin pale monk. Was deputed to show me the wonder: of the place. and an we proceded through the ditferent chapels and enormons magazines of corn, wine and oil. the officers of the different departments bent down to ki-s his hami, for he was high in the favomr of my lord the abhot. and was eviflently a man unt to he shighted liy the inferior anthorities if they wished to get on and prosper. The eellarer was a sly old fellow with a thin grey heard, and looked as if he could tell a drood story of an evening ores a thagon of good vine. Except at some of the palaces in liermany 1 hare never seen such gigantic tums as those in the cellars at Vatopede. The oil is kept in marble vessels of the size and shape of sarcophagi, and there is a emrious picture in the entrance-room of the oil-store, which represents the miraculons increase in their stock of oil during a year of carcity. when, through the intercession of a pious monk who then had charge of that department. the marhle hasins, which were ahost empty, overflowed. and a river of fine fresh oil poured in torrents through the door. 'The frame of this picture is set with jewels, and it appears to be veryancient. The refectory is in immense room: it stands in front of the church. and has twenty-fomr marble tables and seats, and is in the same cruciform shape as that at St. Laura. It has frequently accommodated tive houndred guests, the servants and tenants of the abley. who come on stated days to pay their rents and receive the henediction of the agommenos. Sixt on seventy tat mules are liept for the use of the commmity, and a very considerable number of Albanian servants and muleteers are lodged in outbuidangs before the great gate. These, malike their brethren of Epirus, are a quiet, stupid race and whatever may be their notions
of another world, they evidently think that in this there is no man living equal in importance to the great agomenos of Vatopede, and no rathly place to compare with the great monastery over which he rules.

From Vatopede it regnires two honis and a half to ride to the monastery of
SPIIGMENOT.
which is a much smaller establishment. It is said to have been founded by the Empress Puldheria, sister of the Emperor Theodosins the younger, and if so monst be a very anciont huidding, for the Empres- died on the 1 sth of Febmary in the vear 45:3. Her hother Theodosins was known by the title or cognomen of mudderpíqus. from the heanty of his writing. IIe was a protector of the Nustorian and Eatychian hereties. and ended his life on the enth of October tio.

This monastery is situated in a marrow valley close to the sea. squeered in loctween three little hills. from which eiremmstance it derives its name of ér巾erpéros. -squeezed together:. It is inhabited by thirty monks, who are cleaner and keep their chmrch in hetter order and neatness than most of their brethren on Mount Athos. Among the relies of the saints, which are the first things they show to the pilgrim from beyond the sea. in a beantifin ancient cross of gold set with diamonds. Dianonds are of very rare ocemrence in ancient pieces of jewellery: it is indeed doultfinl whether they were known to the ancients, adamantine being an epithet applied to the hardness of steel, and I have never sepn a diamond in any work of ant of the Roman or classical era. Besides the diamonds the cross has on the upper end amd on the extremities of the two arms three very fine ant large emeralds, each fastened on with three gold mails: it is a fine spercimen of ealy jewellery, and of no small intrinsic rabe.

The libary is in a rom orer the pord of the chmed : it contains ahout 1,500 volumes, half of which:

Hre manuscripts, mostly on paper, and all theological. I met with four ropies of the Gospels and two of the Epistles, all the of hers being books of the church ser vice and the usual folios of the Fathers. There was. however, a Russian or Bulganian manuscript of the four Gospels with an illmmation at the commencement of each Gospel. It is written in capital letters, and seemed to be of consideralhe amtiquity. I was disappointed af not linding mamuseripts of greater age in so very anciont a monastory as this is ; but perhap it has madergonr more -queczing than that inflicted upou it ly the three hills. I shpt here in peace and comfort.

Un the sea-shore not far from shigmenon are the ruins of the monatery oi St. Basil. opposite a small rocky island in the sea, which I left at this point. and striking up the combly arived in an homes time al the monastery of

## K゙ILIANTARI.

or a thousand lions. This is a large hilding, of which the ground-plan resembles the shape of an open fan. It stands in a valley, and contained. when I entered its hospitalle gates alont fifty monks. They preserve in the sacristr a superh chalice, of a kind of bloodstone set in gold. about a foot high and oight inches wide. the gift of one of the B tine emperors. This monastery was founc' ' liy ! on. Prince of Servia; I conld not make we at s inie. In the hibrary they had nu great ummere books, and what there were were all Russian or Bulgarian: I saw none which seemed to lo of great anfiquity. On inmuiring. howerer. wheth they had not some (ireek manuseripls, the atommenos sald they had we. which he went and hrought me out of the sacristy : and thin. $t 0$ my amimation and surprise, was not onfy the finest manuscript on Mount Athos, hut the finest that I had met with in any intwk momantery. with the single exception
of the golden manuscript of the New 'Testament at Mount Sinai. It was a quarto Evangelistarinm. written in golden letters on fine white vellum. The characters were a kind of semi-uncial, rather rommd in their forms. of large size, and beantifnlly executed, but often joined together and having many contractions and abbreviations, in these respects resembling the Mount Sinai MS. This magnificent volmme was given to the monastery by the Emperor Andronicus Commenus abont the year 11s4: it is conseruently not an early lis., but its imperial orisin renders it interesting to the admirers of litrary treasures. while the rery rare accurence of a rirceli MS. written in letters of gold or silver wonld make it a most desirahle and important acquisition to any royal hibrary: for besides the two above mentioned there are mot, I helieve. more than seven or eight IISS. of this description in existence, and of these several are merely tiragments, and only one is on white velhm: thi $i$; in the library of the Holy Synod at Moseow. Five of the others are on bhe or purple vellum--viz., Codex Cottonianus in the British Musenm, Titus C. 15, : fragment of the Gospels: : an octavo Evangelistarium at Viema ; a tragment of the books of Genesis and St. Luke in -ilver letters at Vienna; the Codex Turicensis of part of the P-alms: and six leaves of the Gospel of St. Mathew in silver lefters, with the name of Goul in gold. in the Vatican. There may possibly be others, but I have never heard of them. Latin MSS. in golden letters are much less scarce, but Grek MSS. even those which merely contain two or three pages viritten in gold letters, are of such ranity that hardly a dozen are to be met with; of these there are three in the library at Parham. I think the Codex Ebneriannhat one or two pase written in gold, and the table of a guspel at jemasalemate in gold und deep porpie vellum. At this moment $I$ do net remember any more. although douhtlens there must be a few of these

BM ZOGRAPHOU-CASTAMONETA
partially ormamenton vohmen sattered through the Great libraries of Europe.

From Kiliantari, which in the last monastery on the N. li. side of the promontor, , we struck aconss the peninsulat, and two homes' riding lirought as to

## \%OORALDOU.

thromsh patins of rich wreen erass dotted over with gigantic single trees. the seenery being like that of an baglish park, only finer and more luxnriant, as well an more extemsive. This monastery was fomded in the reign of Leo Sophos. hy three nobles of Constantinople who lecmme monks; and the local tradition is that it was destroyed liy the 'Irope of liome. How that happened I know not. but it was rebnilt in the year 150: by stephams, Waywode of Moldavia. It is at large fortified building of very imposing appearance, situated on a steep hill surromeded with trees and gardens overlooking a deep valley which orns on the gnlf of Moute Sinto. The MsS. here : lgarian. and not of early date: they had no Greet s. whaterer:

From Zograplion. following the valley, we arrived at a lower plain on the sea-coast. and there we discovered that we had lont onr was: we therefore retraced our step a and turning up among the hills to omr left we came in three homrs to

## CASTADONETA.

whieh, had we taken the rig' t road. we might have reached in oue. 'This is a very poor monastery, but

[^21]it is of great age and its architecture is picturesque: it was originally fommed by Constantine the Great. It has no library nor anything particularly well worth mentioning, excepting the original deed of the Emperor Manuel Palacologus, with the signmanual of that potentate written in very large letters in red ink at the bottom of the deed, by which he granted to the monastery the lands which it still retains. The poor monks were much edified by the sight of the patriarchal letter, and when I went away rang the hells of the church tower to do me honour.

At the distance of one hour from hence stands the monastery of

## DOCIIEIROU.

It is the first to the west of those apon the southwest shore of the peninsula. It is a monastery of great size, with ample room for a hundred monks, although inhabited by only twenty. It was built in the reign of Nicephorus Botoniates, and was last repaired in the year 1578 by Alexander, Waywode of Moldavia. I was very well lodged in this convent, and the fleas were singularly few. The library contained two thousind five hundred volumes, of which one hundred and fifty were vellum MSS. I omitted to note the number of MSS. on paper, but amongst them I found a part of Sophocles and a fine folio of Suidas's Lexicon. Among the vellum MSS. there was a folio in the Bulgarian language, and various works of the Fathers. I found also three loose leaves of an Evangelistarium in uncial letters of the ninth century, which had been cut out of some ancient volume, for which I hunted in the dust in vain. The monks gave me these three leaves on my asking for then, for even a few pages of such a manuscript as this are not to be despised.

From Docheirou it is only a distance of half an hour to

[^22]
## XENOPIIOU.

which stands upon the sea-shore. Here they were building a church in the centre of thre great conrt, which, when it is finished, will be the largest on Monnt Athos. Three (ireck hishops were living here in exile. I did not hearn what the holy prelates hal done, bat their misdeeds latd been fomm ont by the Patriarch, and he had sent them here to rusticate. This monastery is of a moderate size; its fommer was St. Xenophom, regarding whose history or the priod at which he lived I am mahle to sive any information, as noboly knew anything abont him on the spot, and I camot fime him in any catalogen of saints which I possess. The monastriy was repaimed in the year 1545 by Danzulas Bornicus and Badnhes, who were brothers, and Banus tha Ban) Barbuhas, all three nobles of Hungary, and was afterwards beatified hy Matthaens. Wayworle of Bessamalian.

The library consists of fifteen hmudred printed books, nineteen MSS. on paper, eleven on vellum, and three rolls on parchment, containing liturgies for particular days. Of the MSS. on vellum there were three which merit a description. One was a fine quarto of part of the works of St. Chrysostom, of great antiquity, but not in uncial letters. Another was a grarto of the four Gospels bomed in faded red velvet with silver clasps. This nook they affirmed to be a royal present to the monastery ; it was of the eleventh or twelfth century, ind was peculiar from the text being accompanied by a voluminous commentary on the margin, and several pages of calendars. prefaces, etc., at the begimning. The headings of the Gospels were written in large plain letters of gold. in the libraries of forty Greek monasteric I have only met with one other copy of the Gospels with a commentary. The third mannscript was an
immense quarto Evangelistarium sixteen inches square, bound in faded green or hlue volvet, and said to be in the antograph of the Emperor Alexins Comnenus. The text throughout on cach page was writton in the form of a eross. Two of the pares are in purple ink powdered with gold, and these, there is cvery reason to suppose, are in the handwriting of the imperial scribe himself; for the Byantine sovereigns affocted to writo only in purple, as their deeds and a magnificent MS. in the monastery on the island of Patmos can testify: the titles of this superh volume :ure written in gold, covering the whole page. Altogether, althongh not in uncial letters, it was among the finest Greek MSS. that I had ever seen-perhaps, next to the uncial MSS., the finest to be met with anywhere.

I asked the monks whether they were inclined to part with these three books, and offered to purchase them and the prrchment rolls. There was a little c nsultation among them, and they then desired to he shown those which I particularly coveterl. Then there was another consultation, and they : ked me which I set the greatest value on. So I said the rolls, on which the three rolls were unrolled, and looked at, and examined. and peeped at by the three monks, who put themselves forward in the business with more pains and curiosity than had probably been ever wasted upon them before. At last they said it was impossible, the rolls were too precious to be parted with, but if I liked to give a good price I should have the rest; upon which I took up the St. Chrysostom, the least valuable of the three, and while I examined it. saw from the corner of my eye the three monks mudring each other and malaing signs. So I said, 'Well, now, what will you take for your two books, this and the big one? They asked five thousand piastres; whereupon, with is loo: of indignant scorn, 1 laid down the St. Chrysostom and got up to go away ; but after a good

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deal more talk wo retired to the divan, or drawingrom as it may be callod, of the monastery, where I conversed with the three exiled bishops. In course of time I was called out into another room to have a culp of coffer There were my friends the thro monks. the managing committot, and mater the divaln, inperfectly concoated, were the comers of the three sphemtid MSS. I knew that all now depended on my own tart whether my still famished sulthle-hans were to have a moal or not that day, the danger lying betwern offining too mach or too little. If you ofler too mueh, a Gre⿻k a a Jew, on sum Armenian immediately thinks that the desired ohjeet must be invahable, that it most have some magical properties, hike the lamp of Ahadin, which will bring wealth upon its possessor if he can but find out its secret; and he will either ask you a sum absurdly large, or will refuse to sell it at any price, but will lock it up and become nervous alout it, ant examine it over and over again privately to sue what can be the canse of the I':ank's , ffiriz:; a much for a thing apparently so utterly useless. On the other hand, tow little must not he offered, for it would be an indignity to supposis that persons of consideration would condescend to sell thimers of trifling value-it wounds their aristocratic ferlings, they are ahove such memnesses. By St. Xenophon, how we did talk! for five mortal homs it went on, I pretending to go away several times, but being always called back by one or $0^{2}$ her of the le:arned committee. I drank coffee and sherbet and they drank arraghi ; but in the end I got the great book of Alexius Comnenus for the value of twenty-two pounds, and the curious Gospels, which I had treated with the most cool disdan all along, were finally thrown into the bargain ; and out I waiked with a big book under ach a:m, bearing with perfect resignation the smiles and scoffs of the three brethren, who could searecly ontain their lamghter at
the way they had dond the silly traveller. Then did the saddle-hags legin to assume a more comely and salisfactory form.

After a stirmp-cup of hot coffee, perfmmed with the incense of the chmech, tho monks hathe me a joyous arlien; I responded as joyously: in short every one was charmod, except the mule, who rvidently was mome surprised than platsed at the increased weight which ho had to carry:

## CHAP'TER XXVII

The Monastery of Ruswico-Its Compoms Abhot-The Monastery of Xeropotamo-Its History-Mish Character of its ShootExcmrsin to the Monasteries of St. Nicholas and St. Dioni-sins-Interesting Relicn-Magnficent Shrine-'lhe Library -The Monastery of st. Pan-Respect shown hy the Monks

Beantiful MS.-Extmardmary Libelatity and Kindness of the Abbot and Monks-A valuable Aeruisition at little Cost-The Monastery of Simopetra-l'urchase of MS.-The Monk of Seropatamo-ILis Ideas abmit Women-Excursion to Cariez-The Monastery of Couthommoussi-The Russian Book-Stealer--History of the Monastery-Its reputed Destruction by the Pope of Romu- The Aga of CariezInterview in a Kiosk-The She-Cat of Mouni Athos.

Fron Xenoi hou I went on to

## RUSSICO,

where also they were repairing the injuries which different parts of the edifice had smstained during the late Greek war. The agommenos of this monastery was a remarkably gentlemanlike and accomplished man; he spoke several languages and ruled over a hmodred and thirty monks. They had, however, amongst them all only nine MSS., and those were of no interest. The agommenos told me that the monastery formerly possessod a MS. of Homer on vellum, which he sold to two English gentlemen some years ago, who were immediately afterwards plundered by pirates, and the MS. thrown into the sea. As I never heard of any Englishman having been at Mount Athos since the days of Dr. Clarke and Dr. Carlyle, I could not make out who these gentlemen were: probably they were Frenchmen, or Luropenis of some othor nation. However, the idea of the pirates gave me
a horrid 'uahn; and I thonght how dreadful it would be if they threw my Alexims Commenus into the sea; it made me feel quite uncomfortable. This monastery Was iorilt by the Empress Catherine the First of lowsi. -or, to speak more correctly, repaired by herfor it was originally founded by Saint Lazarus Knezes "i "ervia, and the church dedicated to Saint Panteleemon the Martyr. A ride of all hour brought me to

## SEROPOTAMO,

where I was recteived with so much hospitality and kind ness that I determined to make it my head-quarters while I visited the other monasteries, which from this place could readily be approached by sea. I was fortunate in procuring a boat with two men-a sort of naval lay brethren-who agreed to row me about wherever I liked and bring me back to Xeropotano for iifty piastres, and this they would do whenever I chose, as they were not very particular about time, an article upon which they evidently set small value.

This monastery was founded hy the Eniperor Romanus about the year 920 ; it was rebuilt by Andronicus the Second in 1320 ; in the sixteenth century it was thrown down by an earthquake, and was again repaired by the Sultan Selim the First, or at least during his reim-that is. about 1515 . It was in a ruinous condition in the year 1701 ; it was again repaired, and in the Greek revolntion it was again dismantled; at the time of my visit they were actively employed in restoring it. Alexander, Waywode of Wallachia, was a great henefactor to this and other monasteries of Athos, which owe much to the piety of the different Christian princes of the Danubian states of the Turkish Empire.

The library over the porch of the church, which is large and handsome, contains one thousand printed books and between thirty and forty manuscripts in
bad condition. I saw none of conserquence: that is to say, nothing except the usual volumes of divinity of the twelfth century. In the chirch is preserved a large piece of the holy cross richly set with valuable jewels. The agoumenos of Xeropotamo, a man with a dark grey beard, about sixty years of age, struck me as a fine specimen of what an abbot of an ascetic monastery ought to be; simple and kind, yet clever enough, and learned in the divinity of his church, he set an example to the monks under his rule of devotion and rectitude of conduct: he was not slothful, or haughty, or grasping, and seemed to have a truly religious and cheerful mind. He was looked up to and beloved by the whole community ; and with his dignifiel manner and appearance. his long grey hair, and dark flowing robes, he gave me the idea of what the saints and holy men of old must have been in the early days of Christianity. when they walked entirely in the faith, and-if required to do sowilingly gave themselves up as martyrs to the cause: when in all their actions they were influenced solely by the dictates of their religion. Would that such times would come again! But where every one sets up a new religion for himself, and when people laugh at and ridicule those things which their ignorance prevents them from appreciating, how can we hope for this?

Early in the morning I started from my comfortable couch, and ran scrambling down the hill, over the rolling stones in the dry bed of the torrent on which the monastery of the 'dry river' (Enpomotipor-courou chesme in Turkish) is built. We got into the boat: our cappets. some oranges, and various little stores for a day's journey, which the good monks had supplied us with, being brought down hy sundry good-natured luhherly китакífero-religious youths-who were delighted at laving something to du, and were as pleased as children at having a good heavy praying-carpet to
carry, or a basket of oranges, or a cushion from the monastery. They all waited on the shore to see us off, and away we went along the coast. As the sun got up it became oppressively hot, and the first monastery we came abreast of was that of Simopetra, which is perched on the top of a perpendicular rock, five or six hundred feet high at least, if not twice as much. This rather daunted me: and as we thought perhaps to-morrow would not be so hot, I put off climbing up the precipice for the present, and rowed gently on in the calm sea till we came before the monastery of

## ST. NICHOLAS,

the smallest of all the convents of Mount Athos. It was a most picturesque building, stuck up on a rock. and is famous for its figs, in the eating of which, in the alsence of more interesting matter, we all employed ourselves a considerable time; they were marvellously cool and delicious, and there were such quantities of them. We and the boatmen sat in the shade, and enjoyed ourselves till we were ashamed of staying any longer. I forgot to ask who the founder was. There was no library ; in fact, there was nothing but figs ; so we got into the boat again, and sweltered on is quarter of an hour more, and then we came to

## ST. DIONISIUS.

This monastery is also built upon a rock immediately above the sea; it is of moderate size, but is in good repair. There was a look of eomfort about it that savoured of easy circumstances, but the number of monks in it was small. Altogether this monastery, as regards the antiquities it contained, was the mod interesting of all. The church, a good-sized building, is in a very perfect state of preservation. Hanging on the wall near the door of entrance was a portabt painted on wood, about three feet square, in a frame

## 394 MONASTERY OF ST. DIONISIUS

of silvergilt, set with jewels; it represented Alexins Commenus, Emperor of Trehizonde, the founder of the monastery. He it was, I believe, who binit that most beantiful church a little way out of the town of Trebizonde, which is called St. Sophia, probahly from its resemblance to the cathedral of Constantinople. He is drawn in his imperial robes, and the portrait is one of the mont curious $f$ ever saw. He founded this church in the year 1380 ; and Neaguhs and Peter, Waywodes of Bessarabia, restored and repaired the monastery. There was another cmrious portrait of a lady; I did not learn who it was: very probably the Limpress Pulcheria, on else Roxandra Domna (Domina?), wife of Alexander, Wayu ule of Wallachia; for both these ladies were benefactors to the convent.

I was taken as a pilgrim to the church, and we stood in the middle of the floor before the eikoroctores, whilst the monks brought out an old-fashioned low wooden table, upon which they placed the relics of the saints, which they presumed we came to adore. Of these some were very interesting specimens of intricate workmanship and superh and precions materials. One was a patera, of a kind of china or paste, made, as I imagine, of a multitude of turquoises ground down together, for it was too large to be of one single turquoise ; there is one of the same kind, but of ficr inferior workmanship, in the treasury of St. Marc. This marvellous dish is carved in very high relief with minute figures or little statues of the saints, with inscriptions in very early Greek. It is set in pure gold, richly worked, and was a gift from the Empress or imperial Princess Pulcheria. Then there was an invaluable shrine for the head of St. John the Baptist, whose bones and another of his heads are in the cathedral of Genoa. St. John Lateran also boasts a head of St. John, but that may have belonged to Si. John the Evangelist. This sintine was the gifi of Neagulus, Wayrode or Hospodar of Wallachia: it is
about two fept long and two feet ligh, and is in the shape of a Byzantine church; the miterial is silver-gilt. hut the idmirable and singular style of the workmanship gives it a value far surpassing its intrinsic worth. 'Ihe roof is covered with five domes of gold ; on each side it has sixteen recesses, in which are portraits of the saints in niello, and at each end there are eight others. All the windows are enriched in open-work tracery of a stringe sort of Gothic pattern, unlike anything in Europe. It is altosether a wonderful and precious nonument of ancient art, the production of an almost unknown country, rich, quaint, and original in its design and execution, and is indeed one of the most curious objects on Mount Athos ; although the patera of the Princess Pulcheria might probably be considored of greater value. There were many other shrines and relifuaries, but none of any particular interest.

I next proceeded to the library, which contained not much less than a thousand manuscripts, half on paper and half on vellum. Of those on vellum the most valuable were a quarto Evangelistarium, in uncial letters, and in beautiful preservation ; another Evangelistarium, of which three fly-leaves were in early uncial Greek ; a small quarto of the Dialogues of
 letters, with twelve fine miniatures; a small quarto New 'Testamen', containing the Apocalypse ; and some magnificent folios of the Fathers, of the eleventli century ; but not one classic author. Among the manuscripts on paper were a folio of the Iliad of IIoner, badly written, two copies of the works of Dionysius the Areopagite, and a multitude of books for the church service. Alas! they would part with nothing. The library was altogether magnificent collection, and for the most part well preserved: they liad no great number of printed books. I should imagine that this monastery must, from some fortunate accident, have suffered less from spoliation during the late revolution
than any of the others; for, considering that it is not a very large establishment, the number of valuable things it contained was quite astonishing.

A quarter of an hom s row brought us to the searicattojo of

## ST. PAUL,

from whence we had to waik a mile and : half up, a sterp hill to the monastery, where bilding repairs were grong on with great activity. I was received with eheerful hospitality, and soon made the acquaintanco of four monks, who amongst them spoke English, French. Italian, and German. Having been installed in a separate bed-room, clanly furnished in the Turkish style, where I subsequently enjoyed a delightful night's rest, undisturbed by a single flea. I was conducted into a large airy hall. Here after a very comfortable dimer. the smaller fry of monks assembled to hear the ilhistrions stranger hold forth in turn to the fom wise fathers who spoke unknown tongues. The simple, kindhearted brethren looked with awe and wonder on the quadruple powers of those hips that uttered such strange sounds ; just as the Peruvians made their reverence to the Spranish horses, whose speech they understood not, and whose manners were beyond their comprehension. It was fortunate for my reputation that the reverend German scholar was of a close and taciturn disposition, since my knowledge of his scranghing language did not extend very far, and when we got to scientific discussion I was very nemly at a stand-still ; hint I am inclined to think that he upheld my dignity to save his own : and as my servant, who never minced matters, had doubtless told them that I could speak nimety other languages, and was besides nephew to most of the crowned heads of Enrone, it a phomix hat come in he wonld have had a lower plate assigned him. I found also that in this-as indeed in all the other
monasteries-one who had performed the pilgrimage to the Holy Lam was looked ipon with a certain degree of respect. In short. I found that at last I was amongst a set of people who had the s^nse to appreciate my merits ; so I held up my head, and assumed all the dignified lumility of real greatness.

This monastery was founded for Bulgarian and Sorvian monks by Constantine Biancobano. Huspodar of Wallachia. There was little that was interesting in it, either in architecture or any other walk of art; the library was contaned in a small ligh inset, the books were clean. and ranged in order oi. the new deal shelves. There was only one Greek manuscript, a dhodecimo copy of the Guspels of the twelfth or thirteenth century. The Servian and Bulgarian manuscripts amounted to ahout two homdred and fifty: of these three were remarkable ; the first was a manuscript of the four Gospels, a thick quarto, and the uncial letters in which it was written were three-fourths of an inch in height: it was imperfect at the end. The second was also a copy of the Gospels, a folio, in uncial letters, with fine illuminations at the beginning of each Gospel, and a large and curions portrait of a patriarch at the end; all the stops in this volume were dots of gold; several words also were written in gold. It was a noble manuscript. The third was likewise a folio of the Gospels in the ancient Bulgarian language, and, like the other two, in uncial letters. 'This manuscript was quite full of illuminations, from beginning to end. I had seen no book like it anywhere in the Levant. I almost tumbled off the steps on which I was perched on the discovery of so extraordinary a volume. I saw that these books were taken care of, so I did not much like to ask whether they would part with them; more especially as the community was evidently a prosperous one, and had no need to sell any of their goods.

After walking about the monastery with tho monks, as I was going away the agoumenos said he wished he
had anything which he could present to me as a memorial of my visit to the convent of S. Paul. On this a brisk fire of reciprocal compliments ensued, and I ohserved liat I should like to take a brok. 'Oh? by all means: ' he said: 'we make no nse of the old books, and should be glad if you would accent one.' We returnest to the library; and the agommenos took out one at a hazard, as you might take a brick or a stome out of a pile. aud presented it to me. Quoth I, "If you don't care what lwok it is that you are so goorl as to give me. let me take one which pleases me;' amd so sayiug 1 took down the illuminated folio of the Bulgarian Gospels, and I could hardly believe I was awake when the agommenos gave it into my hands. Perhaps the greatest piece of impertinence of which I was ever guilty, was when I asked to buy another; lut that they insisted upon giving me also ; so I took the folio copy of the Gospels mentioned above. I felt almost ashamed at accepting this last hook; but who conld resist it, knowing that both were utterly valueless to the monks, and were not saleable in the bazaar at Constantinople, Smyrna, Salonica, or any neighbouring city? However; before I went away, as a salve to my conscience I gave some money to the church. The authorities accompanied me heyond the outer gate, and by the lindness of the agoumenos mules were provided to take us down to the sea-shore, where we found our clerical mariners ready for us. One of the monks, who wished for a passage to Xeropotamo, accompanied us; and. turning our boat's head again to the north-west, we arrived before long a second time below the lofty rock of

## SIMOPETRA.

This monastery was founded by St. Simon the Anchorite, of whose history I was unable to learn anything. The buildings are comected with the side ided our who


View of the Monastery and Aqueduct of Simopetra, on Mount Athos, taken from the Sua-shore.
of the mountain by a tine aqueduct, which has a grand effect, perched as it is at so great a height above the sea, and consisting of two rows of eleven arches, one above the other, with one lefty arch aeross a chasm immediately muder the walls of the monastery, which, as suen from this side, resembles an inmense square tower, with several rows of wooden balconies or galleries projecting from the walls at a prodigious height from the gromod. It was no slight effort of gymmastics to get up to the door, where I was received with many grotesque hows hy an ancient porter. I was ushered into the presence of the agommenos. who sat in a hall, surrounded by a reverend conclave of his bearded and long-haired monks ; and after partaking of sweetmeats and water, and a cup of coffee, according to custom, but no pipes-for the divines of Mount $\Lambda$ thos do not indulge in smoking-they took me to the chureh and to the library.

In the latter I found a hundred and fifty manuscripts, of which fifty were on vellum, all works of divinity, and not above ten or twelve of them fine hooks. I asked permission to purchase three, to which they acceded. 'These were the 'Life and Works of St. John Climax, Agoumenos of Mount Sinai,' a quarto of the eleventh century; the 'Acts and Epistles,' a noble folio written in large letters in double columns: a very fine manuscript, the letters upright and not much joined together: at the end is an inscription in red letters, which maly contain the date, but it is so faint that I could not make it ont. The thind was a quarto of the four Gospels, with a picture of an evangelist at tho beginning of each Gospel. Whilst I was arranging the payment for these manuscripts, a monk, opening the copy of the Gospels, found at the end a horrible anathema and malediction written by the donor, a mince or king, he stid, againat any one who should sell or part with this book. This was very molucky: it produced a great effect upon the monks,
and they refused to sell that book; but as no anathema was found in either of the two other volumes, I was anowed to take them, and so wront on my way rejoicing. They rang the bells at my departure, and I heard them at intervals jingling in the air above me as I scrambled down the rocky momantan. Fixcept Dionision, this wis the only monastery where the arommenos kissed the letter of the patriarch and lat it upon his forel ad : the sign of reverence and whedience which is, or ought to bo. olserved with the firmans of the Sultan and other Oriental potentates.

The same evening I got back to my comfortable room at Xeropotamo, and did ample justice to a good measte dimer atter the heat and fatigues of the day. A monk had arrived from one of the outlying farms who could speak a little Italian; he was deputed to do the honours of the house, and accordingly dined with me. He was a magnificent-looking man of thirty or thirty-five years of age, with large eyes and long black hair and I zard. As we sat together in the evening in the ancient room, by the light of one dim brazen lamp, with dee; shades thrown across his face and figure, I thonght he wonld have made an admirable study for Titian or Sebastian del Piombo. In the course of conversation I found that he had learnt Italian from another monk, having never heen out of the peninsula of Mount Athos. His parents and most of the other inhabitants of the village where he was born, somewhere in Rommelia-but its name or exact position he did not know-had been massacred during some revolt or disturbance. So he hat been told, but he rememhered nothing about it; he had been educated in a school in this or one of the other monasteries, and his whole life had been passed upon the Holy Mountain; and this, he said. was the case with very many other monks. Ho did not remember his mother, and did not seem quite stire that he ever had one; he had never seen a woman, hor had he any idea of what

D d
sort of things women were, or what they iooked like. He asked me whether they resembled the pictures of the Panagia, the Holy Virgin, which hang in every churel. Now, those who :re conversant with the peenliar conventional representations of the Blassed Virgin in the pietures of thr Greek Church, which are all exactly alike, stiff, hard, and dry, withont amy appearance of lifo or emotion, will arrer with me that they do not afford a very favourable idea of the grace or heanty of the fair sex: and that there was a difference of appearance between hack women, Circassians, ant those of other mations. which was, however, diflicnlt to deseribe to one who inad never seen a lady of any race. He listemed with great interest while I toh him that all women were not exactly like the pirtures he had sem, and that they differed consideralily one from anothm, in appearanen, maners, amd understamling; hut I did mot think it charitahle to eary wn the conversation farther, although the poor momk semmed to have a strong inclination to know more of that interesting race of beings from whose soriety he had heen on entirely debarred. I ofton thonght afterwards of the singular lot of this manly and nohle-fooking monk: whether he is still a recluse, fither in the monastery or in his mountain-firm. with its little moss-grown chaplas as ancinnt as the days of cor. tantine; or whother he has gone ont into the world and mingled in its pleasures and its cares.

I armaned with the captain of a small vessel which was lying off Xeropotamo taking in at cis o of woon, that he should give me a passage in two or three days, when he said he shonld be ready to sail: and in the meantime : pmposed to explore the metropolis of Moment Athos, the Lown of Cariez; and then to go to Caracalia, and remain there till the vesse! was mon!y. A.cordingly, the next moming I set ont, the agoumenos supplying the with mules. The guide did not know
how far it was to Carion, which is situaterl almost in the centre of the peninsnlat. I fomml it was only thistant mor hour mud a half; but as I hat not made arrabements to go on. I was olliged to remain them all day. Close to f'ue town is the great monastry of
COUTLOUMOUSSI.
the most remalar huildiner an Monnt Athos. It rontains hame squar comet with a cloister of stone arehes all romed it, ont of which the cells and chambers open. as thex du in : Roman ('atholic convent. The whreh stands in the centre of this ghedrangle. and gloriow in a fimmons picturw of the Last Judement on the wall of the narthe: $r$ prech. before the door of entrance. The monas at at this time nearly uninhabited; lat, after some umble. I fomm one monk, who male great diflioulties as to showing me the library. for he said a Rusuban had hem there some time ago and had horrowed a book which he never returned. However, at last I gainod amission by means of that ingenious silver key which opeas so many locks.

In a somed-cized square room, filled with shelves all round, 1 fonnd a fine, although neglected, collection of books : a grat many of them thrown on the floor in heaps. :mbl covered all over with dust, which the Russian did not appar to have much disturbed when he borrowed the book which lad oceasioned me so much trouble. 'There were ahontsix or seven hundred volumes of printed books. two hundred MSS. on paper, and a hundred and fifty on vellum. I was not permitted to examine this library at all to my satisfaction. The solitary monk thonght I was a Russian, and would not let me alone, or give me the time I wanted for my researches. I fomed a multitude of folius and quartos of the works of St. Chrysostom, who seems to have
 Athos, that is in thee days when they were in the habit of reading-a tedinns enstom, which they have long 1) : こ
since given up by general consent. I met also with an Evangelistarium, a quarto in uncial letters, but not in very fine condition. Two or three other old monks had by this time crept out of their holes, but they would not part with any of their books: that unhappy Russian had filled the minds of the whole brotherhood with suspicion. So we went to the church, which was curious and quaint, as they all are, but it did not differ materially from all the other churches of Mount Athos.

Coutloumoussi was founded by the Emperor Alexius Comnenus, and having heen destroyed by 'the Pope of Rome,' was restored by the piety of various hospodars and waywodes of Bessaralia. It is difficult to understand what these worthy monks can mean when they aiffirm that several of their monasteries have been burnt and plundered liy the Pope. Perhaps in the days of the Crusides some of the rapacious and undisciplined hordes who accompanied the armies of the Cross-not to rescue the Holy Sepulchre from the power of the Saracens, but for the sake of phunder and robbery-may have been attractec. by the fame of the riches of these peaceful convents, and have mide the differences in their religiou a pretext for siccrilege and rapacity. Thus bands of pirates and hrigands in the middle ages may have cloaked their acts of violence under the specious excuse of devotion to the Church of Rome; and so the Pope has acquired a bad name, and is looked upon with terror and animosity by the inhabitants of the monasteries of the Holy Mountain.

Having seen what I could, I went on to the town of Cariez, if it can properly be called such; for it is difficult to explain what it is. One may perhaps say that what Washington is to the United States, Cariez is to Mount Athos. A few artificers do live there who carve crosses and ormaments in cypress-wood. The principal feature of the place is the great church of Protaton. which is survombed by smaller huildings and chapels. These I saw at a distance, but did not
visit, because I could get no mules, and it was too hot to walk so far. A Turkish aga lives here: he is sent by the Porte to collect the revenue from the monks, and also to protect them from other Turkish visitors. He is paid and provided with food by a kind of rate which is levied on the twenty-one monasteries of "A $\gamma \iota 0$ "Opos, and is in fact a sort of sheep-dog to the flock of helpless monks who pasture among the trees and rocks of the peninsula. On certain days the agoumenoi of the monasteries and the high officers of their communities meet at the church of Protaton for the transaction of business and the discussion of affairs. I am sorry I did not see this ancient louse of parliament. The rooms in which these synods or convocations are held adjoin the church. Situated at short distances around these principal edifices are numerous small ecclesiastical villas, such as were called cells in England before the Reformation : these are the habitations of the veuerable senators when they come up to parliament. Some of them are beautifully situated; for Cariez stands in a fair open vale, half-way up the side of the mountain, and commands a beautiful view to the north of the sea, 'vith the magnificent island of Samotraki looming superbly in the distance. All around are large orchards and plantations of peach-trees and of various other sorts of fruitbearing trees in great abundance, and the round hils are clothed with greensward. It is a liappy peaceful-looking place, and in its trim and sunny arbours reminds one of Virgil and Theocritus.

I went to the house of the aga to seek for a habitation, but the aga was asleep; and who was there so bold as to wake a sleeping aga? Luckily he awoke of his own accord; and he was soon informed by my interpreter that an illustrious personage awaited his leisure. He did not care for a monk, and not much for an agoumenos: hut he felt small in the presence of a mighty Turkish aga. Nevertheless, he ventured
a few hints about the kings and queens who were my first cousins, but in a much more subdued tone than usual ; and I was received with that courteous civility and grod breeding which is sofreruently met with among Turks of every degree. The aga apologised for having no good room to offer me; but he sent out his men to look for a lodging, and in the meantime we went to a kiosk: this one was a place like a large birdcage, with enough roof to make a shade, and no walls to imperde the free passage of the air. It was built of wood, upon a scafiold eight or ten feet from the ground, in the corner of a garden, and commanded a fine view of the sea. In one corner of this cage I sat all day long, for there was nowhere else to go to ; and the aga sat opposite to me in another corner, smoking his pipe, in which solacing occupation, to his great surprise, I did not partake. 'You are a dervish?' said he inquiringly; for dervishes in the East refuse to smoke occasivilally, out of sanctity, just as some of the unco good will not whistle on Sunday in our country. 'Hosh geldin,' said he-you are welcome : upon which I touched my rorehead with my hand. 'Kef enis eyi? - is your kef good?' I inquired, after an interval of about an hour. 'Peki,'said he-it is good. This word kef' or kaif is a very expressive term : kef is your capability of enjoyment in a quiet way: to be in good health is kef; to sit under a tree on a carpet by a bright stream is kef on a hot day; and going out with a party to a pretty place, where you sit still in the shade and count your beads, and drink sherbet, and do nothing. is great kef. We had cups of coffee and sherbet every now and then, and about every half-hour the aga uttered a few words of compliment or welcome, informing me occasionally that there were many dervishes in the place, 'very many dervishes,' for so he denominated the monks. Dimer came towards evening. There was meat, dolmas, demir tatlessi. olives, salad. roast meat. and pilau, that filled
up some time; and shortly afterwards I retired to the house of the monastery of Russico, a little distance from my kiosk ; and there I slept on a carpet on the boards; and at sunrise was ready to continue my journey, as were also the mules. The aga gave me some breakfast, at which repast a cat made ita appearance, with whom the day before I had made acquaintance; but now it canie, not alone, but accompanied by two kittens. 'Ah!' said I to the aga, 'how is this? Why, as I live, this is a she-cat! a cat feminine! What business has it on Mount Athos? and with kittens too: a wicked cat!'

- Hush!' said the aga, with a solemn grin; 'do not say anything about it. Yes, it must be a she-cat: I allow, certainly, tat it must be a she-cat. I brought it with me from Stamboul. But do not speak of it, or they will take it away; and it reminds me of my home, where my wife and children are living far away from me.'

I promised to make no scandal about the cat, and took my leave ; and as I rode off I saw him looking at me out of his cage with the cat sitting by his side. I was sorry I could not take aga and cat and all with me to Stamboul, the poor gentleman looked so solitary and melancholy.

## CHAPTER XXVII

Caracalla-The Agoumenos-Curious Cross-The Nuts of Cara-calla-Singular Mode of preparing a Dinner-Table-Departure from Mount Athos-Packing of tha Msis. -Difficulties of the Way-Voyage to the Jardanelles-Approhended Attack from Pirates-heturn to Constantinople.

It took me three hours to reach Caracalla, where the agoumenos and Father Joasaph received me with a!! the hospitable kindness of old friends, and at once installed me in my old room, which looked into the court, and was very cool and quiet. Here I reposed in peace during the hotter hours of the day ; and here I received the news that the captain of the vessel which I had hired had left me in the lurch and gone out to sea, having, I suppose, made some better bargain. This caused me some tribulation ; but there was nothing to be done but to get another vessel ; so I sent back to Xeropotamo, which appeared to be the most frequented part of the coast, to see whether there was any craft there which could be hired.

I employed the next day in wandering about with the agoumenos and Father Joasaph in all the holes and corners of the monastery; the agoumenos telling me interminable legends of the saints, and asking Father Joasaph if they were not true. I looked over the library, where I found an uncial Evangelistarium ; a manuscript of Demosthenes on paper, but of some antiquity ; a mamuscript of Justin ('Iomstirov) in Greek ; and several other manuscripts,-all of which the agonn:enos agreed to let me have.

One of the monks had a curiously-carved cross set in silver, which he wished to sell; but I told the agoumenos that it vas int sufficiently ancient: I added, however,
that if I could meet with any ancient cross or shrine or reliquary, I should be delighited to purchase such a thing, and that I would give a good price for it. In the afternoon it struck him suddenly that as he did not care for antiquities, perhaps we might come to an arrangement; and the end of the affair was that he gave me one of the ancient crosses which I had seen when I was there before, and put the one the monk had to sell in its place ; certain pieces of gold which I produced rendering this transaction satisfactory to all parties. This most curious and beautiful piece of jewellery has been since engraved. and forms the subject of the third plate in Shaw's Dresses and Decorations of the Midllle Ages, London, 1843. It had been presented to the monastery by the Emperor John, whom, from what I was told by the agoumenos, I take to have been John Zimisces. It is one of the most ancient as well as one of the finest relics of its kind now existing in England.

On the evening of the second day my man returned from Xeropotamo with the information that he had found a small Greek brig, and had engaged to give the patron or captain eleven hundred piastres for our passage thence to the Dardanelles the next day, if I could manage to be ready in so short a time. As fortunately I had purchased all the manuscripts which I wished to possess, there was nothing to detain me on Mount Athos; for I had now visited every monastery except that of St. Anne, which indeed is not a monastery like the rest, but a mere collection of hermitages or cells at the extreme point of the peninsula, immediately under the great peak of the mountain. I was told that there was nothing there worth seeing: but still I am sorry that I did not make a pilgrimage to so original a community, who it appears live on roots and herbs, and are the most strict of all the ascetics in this strange monastic region.

All of a sudden, as we were walking quietly together,
the agoumenos asked me if : inew what was the price of nuts at Constantinople.
'Nuts ? ' said I.
'Yes, nuts,' said he ; 'hazel-nuts: nuts are excellent things. Have they a good supply of nuts at Constantinople ?
-Well,' said I, 'I don't know; but I dare say they have. But why, my lord, do you ask? Why do you wish to know the price of hazel-nuts at Constantinople?'
'Oli!' said the agoumenos, 'they do not eat half nuts enough at Stamboul. Nuts are excellent things. They should be eaten more than they are. People say that nuts are unwholesome; but it is a great mistake.' And so saying, he introduced me into a set of upper rooms that I had not previcusly entered, the entire floors of which were covered two feet deep with nuts. I never saw one-hundredtly part so many before. The good agoumenos, it seems, had been speculating in hazel-nuts ; and a vessel was to come to the little tower of the scaricatojo down below to be freighted with them : they were to produce a prodigious profit, and defray the expense of finishing the new buildings of Caracalla.
'Take some,' said he; 'don't be afraid ; there are plenty. Take some, and taste them, and then you can tell your friends at Constantinople what a peculiar flavour you found in the famous nuts of Athos; and in all $\Lambda$ thos every one knows that there are no nuts like those of Caracalla.'

They were capital nuts; but as it was before dinner, and I was ravenously hungry, and my lord the agoumenos had not brought a bottle of sherry in his pocket, I did not particularly relish them. But there had been great talking during the morning between the agoumenos and Pater Joastip about a famous largo fish which was to be eooked for dinner; and, as the important hour was approaching, we adjourned to my
sitting-room. Father Joasaph was already there, having washed his hands, and seated himself on the divan, in order to regulate the proceedings of the lay brother who acted as butler. The preparations for the banquet were made. The lay brother first brought in the table-cloth, which he spread upon the ground in one corner of the room ; then he turned the talble upside down upon the table-cloth, with its legs in the air: next he brought two immense flagons, one of wine, the other of water ; these were made of copper timed, and were each a foot and a half high; he set them down on the carpet a little way from the tablecloth; and round the table he placed three cushions for the agoumenos, Pater Joasaph, and me: and then he went away to bring the dinner. He soon re-appeared, bringing in, with the assistance of another stout catechumen, the whole of the dinner on a large circular tray of well-polished brass called a sinni. This was so formed as to fix on the sticking-up legs of the subverted talble, and, with the aid of Pater Joasaph, it was soon all tight and straight. In a great centre-dish there appeared the big fish in a sea of sallce surrounded by a mountainous shore of rice. Round this luxurious centre stood a circle of smaller dishes-olives, caviare, salad (no eggs, because there were no hens), papas yaknesi, and several sweet things. Two cats followed the dinner into the room, and sat down demurely side by side. The fish looked excellent, and had a most savoury smell. I had washed my hands, and was preparing to sit down, when the Father Abbot, who was not thinking of the dinner, took this inopportune moment to begin one of his interminable stories.
'We have before spoken,' he said, 'of the many kings, princes, and patriarchs who have given up the world and ended their days here in peace. One of the most important epoche in the history of Mount Athos occurred about the year 1336, when a Calabrian monk, a man of great learning though of mean appearance,
whose name wats Barlamm, arrived on a pilgrimage to venerate the sacred relics of our famons sanctnaries. He found here many holy men, who, having retired entirely from the world, by commming with themselves in the privacy of their own cells had arived at that state of calm beatitude and heaveuly contemplation, that the eternal light of Mount Tabor was revealed to them.'

- Monnt Tabor?'s sid I.
'Yes.' said the agoumenos; 'the light which had been seen during the time of the Transtiguration by the apostles, and which had always existed there, was seen by those who, after years of solitude and penance and maceration of the fle-h, had arrived at that state of abstraction from all earthly things that in their bodies they saw the divine light. They in those good times would sit alone in their chambers with their eyes cast down upon the region of their navel; this was painful at first, both from the fixedness of the attitude recuired, with the head bent down upon the lreast, and from the workings of the mind, which seemed to wander in the regions of darkness and space. At last, when they lad persevered in fasting day and night with no change of thought or attitude for many hours, they began to feel a wonderful satisfaction ; a ray of joy ineffable would seem to illuminate the brain ; and no sooner had the soul discovered the place of the heart than it was involved in a mystic and ethereal light!' ${ }^{\prime}$
'Ah,' said I, 'really! but about the fish?'
- Now this Barlaam, being a carnal and worldly. minded man, took upon himself to doubt the efficacy of this bodily and mental discipline ; it is said that he even ventured to ridicule the venerable fathers who gave themselves up so entirely to the contemplation of the light of Mount Tabor. Not only did he question

[^23]the merits of these ascetic acts, but, being learned in books, and being endowed with great powers of eloquence and persuasion, he infused doubts into the minds of others of the monks and anchorites of Mount Athos. Arguments were used on both sides ; conversations arose upon these suljects ; arguments grew into disputations. conversations into controversies; till at last, from the most peaceful and regular of communities. the peninsula of the Holy Mountain became from one end to the other a theatre of discord, doubt, and difference; the flames of contention were lit up; everything was unsettled: men knew not what to think ; till at last. with general consent, the unlappy intruder was dismissed from all the monasteries; and, flying fiom the storm of angry words which he had raised on all sides around him. he departed from Mount Athos and retired to the city of Constantinople. There his specious manners, his knowledge of the language of the Latins, and the dissensions he had created in the church. brouglat him into notice at court ; and now not only were the monks of Mount Athos and Olympus divided against each other, but the city was split into parties of theological disputants : clamour and acrimony raged on every side. The emperor Andronicus, willing to remove the cause of so much contention, and being at the same time surrounded with difficulties on all sides (for the unbelieving 'Turks, commanded by the fierce Orchan, had with their unnumbered tribes overrun Bithynia and many of the provinces of the Christian emperor), he graciously condescended to give his imperial mandate, that the monk Barlaam should There the two cats became vociferous in their impatience for the fish $]$ be sent on an embassy to the Pope of Rome; he was empowered to enter into negotiations for the settlement of all! religious differences between the Eastern and Western churches. on condition that the Latin princes should assist the emperor to drive the 'lurks back into the confines of Asia. The emperor

Andronicus died from a fever brought on by excitement in defending the cause of the ascetic quietists before a comncil in his palace. John Palaeologns was set aside; and John Cantacu\%ene, in a de.jperate ondeavour to please all parties, gave his danghter Theodora to Orchan the emperor of the Osmanlis; and at his coronation the purple buskin of his right leg was fastened on loy the Greeks, and that of his left leg by the Latins. Notwithstanding these concessions, the (-mbassy of Barlaam, the most important with which any diplomatic agent was over trusted, failed altogether from the troulles of the times. The emperor Jobn Cantacuzene, who celelrated his own acts in an edict heginning with the words "By my sullime and almost incredible virtue," gave up the reins of power, and taking the name of Joasaph, hecame a monk of one of the monasteries of the Holy Mountain, which was then known by the name of the monastery of Mangane. while the monk Barlaam was created Bishop of Gerace, in Italy.

By the time the good abbot had come to the conclusion of his history, the fish was cold and the dimner spoilt; but I thought his account of the extraordinary notions which the monks of those dark ages had formed of the duties of Christianity so curious, that it ahmost compensated for the calamity of losing the only good dimer which I had seen on Mount Athos.

What a difference it would have made in the affidirs of Europe if the embassy of Barlam had succeeded! The Thaks would not have been now in possession of Constantinople ; and many points of difference having been mutually conceded by the two great divisions of the church, jerhaps the Reformation never would have taken place. The marrative of these events was the more interesting to me, as I had it from the lips of a monk who to all intents and purneng was living in the darkness of remote antiquity. His ample robes, his long beard, and the Byzantine architecture of the
ancient room in which we sat, impressed his words upon my remembrance; and as I looked upon the eager countenance of the abbot, whose thoughts still were fixed upon the world from which he had retired, while he discoursed of the troubles and discords which had invaded the peacefink glades and quiet solitules of the Holy Mountain, I felt that there was no place left on this side of the grave where the wicked cease from troubling or where the weary are at rest. No places, however, that I have seen equal the beauty of the scenery and the calm retired look of the small farmhouses, if they may so be called, which I met with in my rides on tho declivities of Mount Athos. 'I'hese buildings are usually situated on the sides of hills operiing on the land which the monastic labonrers cultivate ; they consist of a small square tower, usually appended to which are one or two little stone cottages, and an ancient chapel, from which the tinkling of the bar which calls the monks to prayer may be heard many times a day echoing softly through the lovely glades of the primaeval forest. The ground is covered in some places with anemones and cyclamen; waterfalls are met with at the head of half the valleys, pouring their refreshing waters over marble rocks. If the great mountain itself, which towers up so grandly above the enchanting sconery helow, had heon carved into the form of a star: of Alexamler the Great, according to the project of Dinoerates of Alexandria, thongh a wonderful effort of hum:n labour, it could hardly have added to the beanty of the scene, which is so much increased by the appearance .- the monasteries, whose lofty towers and rounded dones appear ahnost like the palaces we read of in a fairy tale.

The next morning at an barly lour mules were waiting in the con't to earry me aeross the hills to the harbour holow the monatery of Xeronotano, whore the (ireek brig was lying which was to ronvey me and my treasures from these peaceful shores. Limptying

## 116 DEPARTURE :PROM MOUNT ATHOS

out my girdle. I calculated how much, wo tother h little money would suffice to pay th. "spent af a voyage to the Asiatic castle of the I wrdanelles, reel. assured that from thence I conley -1 credit for a passable in the magnificent steamme'I van howl. which ran

 remaining go. and in return hr pro dol late w at a Chi wooden alost. in w! h 1 stow the :t hl $v$ bo fo il
 to their aliment limits. di not - firn to cal all the
 now added to my store. Tang out the corn from the nusurags of the mule., \& put one or two mab books path and alter II, an extra mule wat for to crumby 11 rill, tomes over the rout nut craggy ridge whet we ere to pass in our jour to the other sea. Althenhathe stun ins of the rom: were tor windy an ono lone, 1 is sorry th. at fire him, and I took 1 a a thionate leave also of Pr Joasaph ali the two cats. Unfortunate, it ". \& of departan: I le on the divan 11 IF
 when I came away. It wa- i anal ir at a io. on chart ombyeinat and wa- of hl ti le into the nearest co mir as soon as I

Our ride 11 is a very to ascend the hill in some the ant in others $t$ trough most ir tree mostly' ines, with a aromatic flow ring wo ge while w hel "lathe the hills of areecr When wo hat roused the "ll ridge of ck. avian the peak of hos cowering to ky is our left, we had to desc the "glued ow rent full of great
 anything beret to th in -11.1/ road. I got off my " 11 an one rock to

An Hhe: on the enfere of the precipace ; but the sun was -1) (w) reafn, that in short time I was completely himsted : and on low king at the mules I s. if that af er annthe they jo mped down so meringly over - :asins and broken rocks, alighting so precisely in the ex ut place where there was standing-roon for their if that, if a a little co sideration, I remonnted my keeping my eat, without holding the
aped and skipped from rock to rook down $r$ linary track, matil in due lime $\cdot$ : arrived a seashore, close he mouth if we little ropotamo. My uuseripts and myself nl, ked, and win a fatooring lone wh ant $h_{1 e}$ (inlf of Monte Santu. and ad
 we glided romm the lofty marble rock imd me le a ests which formed the ackgromed to fin strange and picturesque Byaantine monasteries, with every one of which we had hecome act inted.

Being a little nervous connt of the , imates, of whom I had hemal math? Tount Athos, I questione this subject. -Oh," said lh there have been no pirates fortnight.' 'This assur:mbe during my -ojourn on aster of the ressel on eal is now wey quiet : he coast for the last s:lisfied me. How trurible it wonld be to ser these precions volumes thrown into the sea, like my unlappy precursor's MS. of Homer! It wats frightful to think of! We were three days at sea, there being at this tine season very little wind. Once we thought we were chased by a wicked-h. $\therefore$ ince cutter with a large white mainsail, which kept to windward of ns: but in the end, after some hours of deadly tribulation, during which I hid the manuscripts as well as I could under all kinds of rubbish in the hold, we descried the stars and stripes of America upon her ensign; so hen I pulled all the ofd books out again. Tinis cutter was, i suppose, a tender to some American man-of-wan: On the evening

## 418 RETURN TO CONSTANTINOPLE

of the third day we found ourselves safe under the guns of Roumeli Calessi. the European castle of the Dardanelles; and after a good deal of tedious tacking, we got across to the Asiatic castle of Coom Calessi, where I landed with all my treasures. Before long the Simyrna stemmer, The Stamboul, hove in sight, and I took my passage in her to Constantinople.

## APPENDIX

Syriac Manuscrint of the date A. D. 411, in the British Mus'um.

(Palie 143.)
The history of this invaluable manuseript is so curious, that with the permission of my friend Mr. Cureton, I have male a short abstract of its history from his own accomet of it and from other sonrces, for the information of such as may take an interest in this precious addition to the treasures of the British Musenm.

To the Duke of Northumberland and Mr. Linant is due the honom of being the first diseoverers of the vanlt beyond the oil-cellar in the convent of Souriani, where the collection of frarments of the ancient syriau library had been thrown away. I is is the first who made any researches among the groat mass of homse leaves which I found there for the purpose of ascertaining whether thore were any perfect MSS. to be discovered among them. I have narrated in the present volnme how I dug out this ancient brok, and left it behind in the convent, because it was so much less perfect than the others which I brought away. Another account of this occurrence will be found in the 'Quarterly Review,'No. CLIII, Dec. 184i. Tho whole of the library was purchased for the country by Dr. Tattam in 1842; but the monks cheated him and kept back about half of the books and leaves, which wre fortunately recovered, and purchased by Mr. Pacho, from whom they were bought by the Lords of the Treasury, and presented to the Museum, on the 11 th of November 1847 . The monks again cheated Mr. Pacho, and still kept back a quantity of MSS., though they said, as before, that they had parted with the whole. These remaining MSS. have, however, been added to the rest of the collection in the British Miseum. Mr. Cureton, with wonderful labonr and perseverance, had sorted the multitude of loose leaves, and put together a great many volumes; of which about 60 exhibited dates the most ancient in existence, from the year 464 down to 1292; of these, 12 were transcribed in the Gth century, the first in 509 , the last in the year 600 . The whole number of MSS.. prifect and inperfect, anount to abont 1000 volumes; a collection which adds conside rably to the importance of the national library.

The manuscript in question is a large thick quarto volume, written in the Syriae claracter, in three columns. It contains the 'Theoplamia' (or Divine Manifestation of Onr Saviour), by Euscbius, Bishop of Cresarea; the'Recognitions ' of St. Clement; the treatise of Titus. Bishop of Bosra, in Arabia, against the Manicheans; the hook of Eusebius on the Martyrs of Palestine, and his Oration in Praise of the Martyrs. The value of the book is considerably enhanced from the fact that the original Greek text of the 'Tleophania' is lost. The Syriac text of this work has beea published by Dr. Lec, with an Englisli translation, 8vo, Cambridge, 1843.

The work of Tiths, of which a considerable portion las been lost in the original Greek, is here fonnd entire ; and the work of Eusebius on the Martyrs is exhibited in a more extended state than that usually inserted in the Greck edition of his Ecelesiastical History.

The Greek text of thr 'Recognitions; of Clement is also lost ; antl in the Latin translation of Rufinus, Presbyter of Aquileia, several pas-ages are omitted, which the translator says he did not perfectly comprehend. The prescut Syriac version seems to contain a different recension from that which Rufinus followed.
'The manuseript I have said was imperfect, wanting many leaves; but on its cxamination in England by Mr. Cureton. lie found on leaf 238, in the treatise of the Martyrs of Palestine, a marginal note, in Syriac, of which the following is the translation :-
' Behold, my bretluren, if it should happen that the and of this ancient book slould he torn off and lost, together with the writer's subscription and termination, it was written at the end of it this-viz., "This book was written at Orrhoa, a city of Mesopotamia, by the hands of a man named Jacob, in the year seven hundred and twenty-threc. In the month Tishrin the latter it vas compieted." And agreeably to what was written there, I lave written also here, without addition; and what is here I wrote in the ycar one thousand and thre hundred and ninety-eight of the era of the Greeks.'

These dates, reduced to our era, give A. D. 411 for the time of the original transcription of the book, and A.D. 1086 for that of the note. It is mueh to be regretted that the ancient antiquarian who wrote this interesting note, and who seems to $i$... had so great a respect for the even then venerable age of this gra old hook, did not append his signature to his marginal annot.. tion, that his careful reverence for the objects of his study might be handed down for the regard of future bibliographers. This, low ower, is quite in character with the lhmble, selflenying labits of the old aseetic monks, who were not desirons
of earthly glory, but, absorbed in the study of the works of tho Fathers and the text of Holy Scripture, passed their lives in retirement and contemplation, in caves and dens, or in solitary eonvents in the arid wilderness, trusting, or at least hoping, that they wonld in the next world be rewarded openly for that which they had done in seeret here below. Little did the old hermit think, as, seated in his quiet cell in the convent of tho desert of Nitria, he penned the lines which have become so interesting after a lapse of 800 years, that his bork would have become imperfect as he prophesiol, that the lost parts of it would be recovered, that it would be dug out by travellers from the shores of a far distant island, from the subterranean vanlts where it had lain for centuries, and be carried away across seas and continents, to the most noisy, and crowded, and bustling of the cities of the eartli; whero the crash of carriages and the trainpling of horses, the roar of stean, and the din and tumult of two millions of men, crowded into a narrow space, almost drown the voice and stun the earthat there his words would be read by the inhabitants of a land which was in his days almost unknown, tlint it would b. commented on in a language which had not then its origin, and that books would be written on the subject, upon paper not then invented, and printed by a process not even dreamt of for 500 years after his death.

Orrhoa, where tho manuscript was originally written, wats the Ur of tho Chaldees, the Edessa of the Greeks and Romans, and is now called Orfa.

In 1843 Mr . Cureton found, among the loose leaves and fragments of the Nitrian manuscripts in the British Muscum, parts of two additional leaves of 'the end of that ancient book which had been torn off and lost.'

I will now quote his own words for the account of his liseovery of other parts of this MS. from page xxi. of "The Festal Letters of Athanasius," London, 1848 :-
' When I first had the gratification of examining that portion of the library of the Nitrian monastery which arrived in England in 1817, I immediately recognised numerous fragments of volumes which were familiar to me; and not more than a few minutes passed before I had the pleasure of finding one entire leaf, and soon afterwards another, belonging to that precious book, the pecmliarity of whoso features was so deeply impressed upon my mind. The second leaf was net only complete in itself, bint had also altached to it a small fragment of the corresponding leaf in the same quire, both of which had been formed of one piece of vellum, of folio sizo folded into quartu. The back of this fragment $I$ observed had been left blank; I thus ascertained that it must have belonged to the

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last page of the vohme, and consequently to that which had eontained the original suliscription of Jacob, the scribe of Orrhoa. I now felt that I might even venture to indulge the hope of finding the very subseription itself, and I anxiously looked forward to the time when I should have an opportunity of opening and examining at leisure about twenty small bund es, which were pointed out to me as containing fragments only of leares, which had bern swept from the floor of the room in which the manmocripts had reposed for ages. Not many days later, when these with the rest of the collection were transferred to the British Museum, this opportunity was afforded me. One by one I untied the bundles. and diligently and eagerly eximined their contents. A* I npened the fourth, I was delighted at recognizmer two pieces belonging to one of the leaves of this precious book : in the next I fomm a third : and row, realer, if thou hast any love for the records of antiquity, if thou feelest any kindred enthmsiasm in snch pursuits as these, if thom hast cier known the satisfaction of having a dim expectation gradually brightened into reality, and an anxious researeh rewarded with suecess-things that hint rarely hapren to us in this world of disappointment-I leave it to thine own imagination io paint the sensations whieh I experienced at that moment, when the loosing of the cond of the sevonth bumble diselosed to my sight a small fragment of beautiful vellum in a well-known hand, upon which I read the following words :-
""There are enmpleted in this volume three books-Titus, and Clement, and He of Caesarea.

6"Glory to the Father and to the Son and to the Holy Ghest; now and at all times and for ever. Amen and Amen.
"'This volume was eompleted in the month 'Tishrin the latter, in the year seven hundred and twenty-three, at Orrhoa, a city of Mosopotamia."

- No more, indeed, of this inscription remains, but this was rnough to repay me for the lahour of my research, and to confim and verify the facts connected wit?: it.
"The first of these sentences is written in red, the second in yellow, and the third in black.
- Among ali the curiosities of literature, I know of none more remarkable than the fate of this matchiess volume. Written in the country which was the hirth-place of Abraham, the father of the faithful, and the city whose king was the first sovereign that embraced Christianity (Abgarus), in the year of our Lord 411, it was at a subsequent period transported to the Valley of the Ascetics in Eqypt, probably in A.D. 931, whon 250 vohmes were colleneted by Moses of Nisibis during a visit (1) Bagdal, and presented by hom, upon his return, to the monastery of sit. Mary Deipana, over which he presided. In
A. D. 1086, some person with careful foresight, fearing lest the memorial of the transcription of so valnable, beantiful, and "ven at that remote period "so ancient a book," should be list, in order to secure its preservation, took the precantion to copy it into the body of the volume. At how much earlier a period the fears which he had anticipatod beeance realised I have no means of ascertaining ; but in 1835 "the end of the volnme liad been torn off," and in that state, in A. D. 1839, it was transfermed from the solitude of the Afric:in desert to the most frequented city in the world. Threo years later two of its fragments followed the volmme to England; and. in 1847, I lad the gratification of recovering ahmost all that had been lost, and of restoring to its place in this alliment hook the transeribers own record of the termination of his habours, which after various fortunes in Asia, Africa, and Europe, has ahearly survived a period of one thousand four homblred and thirty-six years.'

The discovery of two other manuscripts in this curious library, of the Syrian Epistles of Ignatius, in addition to the one above mentioned, all of them being more ancient by many centuries than any Greek or Latin versions now in existence, has enabled Mr. Currton to detect many spurious passages which had been interpolated in the works of that Father, and to restore to their gennine state the writings of one of the most fanous of the disciples and companions of St. John. Mr. Cureton's researehes lave been the subject of much diseussion and eontroversy in the theological world, from the importance attached to the doctrines of one who Hourished in the lifetime of the Apostles, and who was one of the earliest of the Christian nartyrs. The results of his diseoveries have been given in the - Corpus Ignatianum,' which has been recently published.

The collection in the British Museun, which once formed the library of the convent on the Natron Lakes, contains two othor volumes which deserve very honomrable mention : one is a Syriac treatise of Severus of Antioch against Grammaticus, MS. of the eighth or ninth century, but under this writing are the words of a much mere ancient MS., eomprising 4000 verses of Homer, and nearly the whole Gospel of St. Luke, in uncial Greek, of the highest antiquity, ahd a fragment of Euclid in ireek, not quite so ancient; the other volume is a copy of the four Gospels, imperfect, written about the beginning of the fifth century in Syriac, the Gospel of St. Matthew being an unk nown recension, in the language in which it is supposed to have been originally written, and is certainly one of the most ancient MSS. of any part of thi New Testament extant.

I'RINTEIV IN ENGIIAND AT THE UNFURD UNIVERSITY 1UESS



[^0]:    1 See Clarke's statement about the Patmos library in inis Traveis, fourth edition, viii, p. 19.

[^1]:    ${ }^{1}$ Three Years in the Libyan Desert (1913), p. 86.

[^2]:    ' The monistery of Mount si' ،i.

[^3]:    ${ }^{1}$ Tt would he corions to ．scertain why we call our cathedrals， Gothic．The only buhling with which I am aceuainted that was perhap；built by the（ioths is the tomb of Theodurie， at Ran．man；it is bad homan，almost lyzantine，in its style， ：And bevered with a dome hessh out of a sthele stone thity－ ais leet in diameter ；it has mo imilaity whaterer with what We anderntand by Gothic architecture．

[^4]:    ${ }^{1}$ 'The women of Nubia wear the precise dress which is seen in atatues of Dianat, and the fignres of the Etrascan vases. It is whmend of a piem of linen or woollen cloth, about four feet wide, and five long. Two hrooches fasten a part of it, which is duhbed lown over the shoulders, and a girdle enntines it round Hhe waist.

[^5]:    ${ }^{1}$ Muyah-'water'.

[^6]:    ${ }^{1}$ In the description of Egypt by Aboulfedt, Cairo is called Masr al Kahira sisull the victorious. The story told above is probably founded on the similarity of the sound of the word aff. Sl Kirilat, the unlucky; the friends or enemies of the city aplying either epithet to its name.

    2 Yousef Sala Ed-din.

[^7]:    1 This, the first mosque built at Cairo, is said to have heen paid for hy Sultan Tayloon with a part of an immense treasure in gold, which he fund under a monument valled the Sltar of Pharaoh, on the momatain of Mokattam. This huildin! was destrused by Tay hoon, who fommded a monge upon the sifot in the year 8is, in homour of Jutah, the hrother uf doseph, who resorted there to pray when he came to Enght. This mosque becoming ruined, another was huilt upon the spot ly the Emin El Ginyoosh, minister of the Calipl Mostansar, A. I. 1091, which still remains perched on the corner of a rock, which is excuvated in various places with ancient tombs.

[^8]:    ${ }^{1}$ A fragment of the Guspel of St. Mark was found in the tomb which was reputed to he his. limp and ade have decared this profons re lie, of which only smme s.mall fagments remain ; hut an exact farsimile of it was nade before it was destroyed. This facsimile is now in my possession : it is in Latin, and is written in double columns, on sixteen leaves of vellim, of a large quarto size, and proves that whoever transeribed the arighal must have been a proficient in the art of writing, for the hetters are of grat. size and excellent furmation, and in the style of the bery earliest minuseripts.

[^9]:    1 -re Quarterly heview, vol. Axxis. p. Is.

[^10]:    ${ }^{1}$ It is perhaps more likely that these heautiful specimens uf ancient glass were made in the island of Murano, in the lagunes of Venice, as the mamufactories of the Venetians supplied the Mohammedans with many luxuries in the middle agfs.

[^11]:    ${ }^{1}$ conveyance in first ultion.

[^12]:    1 Henry IV.. Pa:t I.

[^13]:    ' Now preserved in the church of Santa Croce di Gerusalemme at Rome.

[^14]:    424.39

[^15]:    ${ }^{1}$ On another oceasion, some years afterwards, I was waifing in the same place when 1 wandered into the new Patriarchal chureh which opens on this court : while I stood there, a corpse was brought in on a bier, followed by many persons, who I suppose were the relations and friends of the deceased. After the funeral service had heen read by a priest, every person in the church went up to the bier and kissed the dead man's hand and forehead : this is the usual custom, and an affecting one to see, when friends bid friends a last farewell. But this man hail died of some fearful and horribie disease, perhaps the piague, which through this horrid means may have been distributed to half tise congregation.

[^16]:    1 All Eastern cities are infested with troops of half-wild dogs, who act the part of seavengers, and live upon the reiuse food which is thrown into the streets.

[^17]:    ${ }^{1}$ In the early ages of the fireek ('lurch the Epiphany was

[^18]:     uncial letters, withont any livision- or stoms between the words.

[^19]:    : The Emperor Len the First was crowned by the Patriarch of A natolia in the vear 459. Hr is the first prince on record who received his erown from the hands of a hishop.

[^20]:    $8: 43$
    $131)$

[^21]:     Sicera Inedita. Liprialc, In lif, pige 11 , that the purple MSS. of the Vatican, Vinama, and the Britioh Musema, are parts of the
     deceriptim of honk; they are written in dher letters on puphrellum : the uames of the Deity :umb that of Chriat are writion in woh letters.

[^22]:    824.39

[^23]:    1 Musheim's Eclesiasticul History; Gibbon.

