VOYAGE INTO THE LEVANT:
Perform'd by Command of the Late French King.
CONTAINING
The Antient and Modern State of the Islands of the Archipelago; as also of Constantinople, the Coasts of the Black Sea, Armenia, Georgia, the Frontiers of Persia, and Asia Minor.

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

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

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

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

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

In TWO VOLUMES.
THE

TALE

OF

TWO

CITY

J.R.

THE

AUTHOR

OF


deliver'd

in

the

year

1726.

This

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TO

Sir S A M U E L S T A N I E R.

S I R,

HE more than equal Share I have had in rendering into English this Work of the Celebrated M. Tournefort, giving me a sort of Right to make a particular Dedication; I take this publick Opportunity, instead of begging your Patronage, to return You the Tribute of my Thanks for having early and constantly honour'd me with it. Such Acknowledgments were indeed the Original of Addresses of this kind.

A V O Y A G E throughout the Levant cannot fail of Acceptance with a Gentleman, who has himself not only travel'd great part of it, but bears as great a Sway, and has as extended an Interest in the Commerce of the whole, as any other Member whatever, of the antient and opulent Company trading thither. A Circumstance hereditary to the S T A N I E R S, one of whom I find, in a Dedication of a certain Italian Book, highly prais'd for doing good Offices to such as traffick'd into the Levant, resided, or had any Correspondence there. This was
The Dedication.

was Mr. James Stanier: and that the same good Offices are continu'd abroad by Sir Samuel Stanier, his Beneficence at home leaves no room to doubt.

SIR,

YOUR known Skill in Languages, together with your Love and Taste of Polite Literature, may have already engaged you to read this Piece in the Original: if so, without forestalling your Judgment, I cannot but believe You found this Relation of M. Tournesort's Voyage into the Levant to be equally entertaining and improving, and, as it were, an Encyclopædia, a Circle or Course of all the Arts and Sciences. 'Tis certain he himself look'd upon it as his Masterpiece, and was much fonder of this than of any other of his Performances. It may, however, be justly said to be so full of unusual Terms and peculiar Modes of Expression, that it required some Study and Pains to unfold the Mysteries of this Oracle of an Author.

THE Version, such as it is, I submit to your Candor; and am,

SIR,

Your most Obedient Humble Servant,

John Ozell.
THE

LIFE

OF

M. TOURNEFORT:

IN

A LETTER to M. Begen, Intendant of the Marine at Rochefort, &c.

SIR,

THE Letter you were pleas'd to write to my Father, sufficiently shews your Concern for the Death of M. Tournefart. You at the same time intimate how glad you should be, to know the various Circumstances of his Life. I therefore do my self the honour to communicate to you all the Particulars I am acquainted with relating to that Subject, and which I learnt from the Deceas'd himself.

VOUCHSAFE me, Sir, some little Thanks for the Agonies I suffer, to obey you; since I'm forced to a fresh Remembrance of those happy Hours spent on me by M. Tournefart, to inform me of his Travels, and
and instruct me in his Systems and Discoveries: Things which I cannot deposite in better hands than yours. No body is ignorant of the Esteem you had for him; nor indeed could he miss it, deserving as he was from all Persons of Merit. Your Esteem is a sort of Tribute you think owing to the Reputation and Memory of Great Men; witness their Portraits, with which you adorn your rare well-chosen Library; witness too that noble History of the Great Men of the last Age, for which the World is indebted purely to your Love of them.

No doubt there will be found excellent Pens, that shall make Elogiums truly worthy of M. Tournefort: But, Sir, in executing this melancholy Duty which you have engaged me to perform to him, well satisfy’d that I only speak the Language of the Heart, I shall be far from envying Them, on this occasion, their Productions of the Head. As I cannot vie with them in Sublimity of Thought, nor Politeness of Expression, my Endeavours shall only be to represent with exactness such Facts as I can call to mind.

JOSEPH PITTON DE TOURNEFORT was born at Aix in Provence. He had not only the Birth, but Sentiments and Virtues of a Gentleman: Advantages which he was contented to posses, without being ostentatious of ’em.

From his earliest Infancy, he felt that Passion for Plants, which afterwards caus’d him to carry the Knowledge of ’em to so high a pitch. His innate Genius was his first Master; impatient to break out, it soon knew how to discover itself. He was confess’d a Botanist, even before he himself could know what the Word meant.

OFTEN TIMES would he steal away from his Play-fellows, to pursue his Inquiries after Vegetables. His frequent Sallies from his Father’s House were only to go a simpling; for which he was sometimes a little too severely punish’d, through their Ignorance who knew no better: such however was the Prelude of his Botanick Excursions. He was not near so much concern’d at these Chastishments, as he was pleas’d when he met with a Vegetable that was new to him. From hence ’tis plain, the Education that was given him contributed nothing towards his Knowledge in Botany. The Lights he acquir’d therein, were solely owing to his happy Disposition, or rather to a sort of Scientific Instinct.

THIS
THE LIFE of M. Tournefort.

This however may be said, that Art envying Nature the Glory of forming, alone, this growing Botanist, threw in his way the Works of Dioscorides and Matthiolus. These he saw, and perus'd again and again; with Transports of Joy, that foretoken'd how great a Figure he would one day make in their Art. But, not content with seeing the bare Representation of Plants, because he was not as yet of an Age ripe enough to understand without help the Explications those Masters have given of 'em; he was resolv'd to learn their Names, and even their Properties: and accordingly, by one means or other, attain'd his Desires.

What did he do, or rather what did he not do, to improve himself in this Science? No place was inaccessible to him, where he had any suspicion of Plants. Once, in a more than ordinary Botanical Fit, having scaled a high Wall in quest of something in that way, he had like to have paid for his Curiosity with the loss of his Reputation, and almost that of his Life too; being taken for a Thief by the Owners of the Ground, and warmly pursu'd with Volleys of Stones and Brickbats. This Accident made him indeed more wary, but not less ardent in his Researches.

Botany however was not the only Object of his Investigations: he had the same Fondness for Chymistry and Anatomy. They strove which should have the preference in his Breast, or rather it was a Contention among these Sciences, which of 'em should engross him to itself. He reconciled their emulous Claims, and had the Art to share himself among them; a secret Pre-dilection made him, however, lean to Botany, which was always his favourite Study.

With such Dispositions, it was impossible but he should make great advances. Being a younger Brother, he was design'd for the Church, and accordingly had begun his Theological Courses. But Heaven having bestow'd on him an elder Brother's Portion in Gifts of the Mind, and being as it were pre-ordain'd to study the Author of Nature, in her respective Operations, rather than in scholaftick Books, he shew'd no great liking to the Ecclesiastical State. He could not take up with Sciences that were indolent and purely speculative; the active and practical sort were those which alone engaged his Attention. His Parents could not in conscience withstand such laudable Inclinations, and thought themselves obliged
The Life of M. Tournefort.

obliged to let him improve his Talent his own way. Then it was he undertook his first Travels: The most unknown Plants of Provence, Savoy, and Dauphiny, he soon became thoroughly acquainted with. For some time he strolld from one Country to another, indifferent which way he directed his steps. He was for examining all things, and knowing everything at once. Yet being guided by a Discretion that outstriped his Years, he well saw that his Body could not keep pace with his Mind, and therefore was of opinion 'twould be better to conduct himself as it were by Rule.

He presently went to Montpellier, where he bent himself to the Study of Medicine, and by the Principles of Art riveted and enlarged those Endowments Nature had already bestowed on him. His Taste soon declared itself: he contracted a fast Friendship with M. Magnol, a famous Botanist, who would have been the first of the Age, had he not had M. Tournefort for his Contemporary. This Gentleman accompany'd him in his Herborizations. Such a Disciple, you may be sure, soon equal'd his Master; nay, he in a manner became his Colleague, and discover'd divers Plants that till then were unknown.

HERE he form'd the Design of travelling into Spain. He set forwards for Barcelona, furnish'd with not a few Recommendations, particularly to M. Salvador, no less skilful in Pharmacy, than famed for Botany: and care was had to let him know M. de Tournefort's Relish for that Science, as well as the Progress he had already made therein.

LONGING to acquire further Knowledge, our young Traveller began his Journey by himself about the Close of Winter, undaunted at the Severity of the Season, or the Dangers he expos'd himself to, and which were foretold him by some of his Friends. Which Prediction was, to his sorrow, fulfill'd in the Pyrenean Mountains, where the Miquelets stript him to his Skin. 'This Misfortune mov'd him: being young, and more a Botanist than a Philosopher, he could not refrain from weeping. The Cold being likewise very violent, he conjur'd the Robbers to return him at least his Clothes. May there not be some particular Efficacy in the Tears of a Youth born to Great Things? His, 'tis certain, were so persuasive, that one of the Rogues threw him his upper Coat again; in which, by an unexpected Good-fortune, he recover'd some

Mony
Mony he had ty'd up in his Handkerchief, which slipping down into the Lining, had escaped the Search of these Thieves.

This Resource, tho no extraordinary one, help'd to restore his Spirits. Philosophy, which began to dawn in his Soul, was his Support, and strengthen'd him against the Inclemency of the Weather, as well as against the Badness of his Fortune. Yet, as Philosophers have a Body as well as a Soul, so M. Tournefourt being bare-legg'd, had much ado to reach the next Town, tho not far off the place where he was robb'd. Here he put himself into an Equipage suitable indeed to the Lowness of his Circumstances, but far inferior to his real Merit. In a word, Sir, I have heard him more than once relate with pleasure this Circumstance of his Life, wherein all he could afford himself was a Thrum-Cap, Linen Trowzers, and a Pair of Wooden Shoes. And yet as melancholy as his Case was, tho the Loss that most affected him was that of the Recommendatory Letters he was carrying with him to Barcelona. One thing did indeed comfort him, and that was the Fertility of the Plains, where he breath'd a sweeter Air than in the Mountains he was newly got out of: to charm away his Sorrow, he gather'd Physical Herbs all the way he went. Divers strange Plants, which ceas'd to be strange to him, made him amends for his late Sufferings. He flatter'd himself that these would be his best Credentials with the Person he was directed to. He was not disappointed of his Expectation; for no sooner had he made himself known, but he was receiv'd with all the Civility he deserv'd. The Condition he appear'd in, wroug't as much Compassion as his Presence created Pleasure. M. Salvador left nothing undone, to make him forget his Disaster; nor was it long before his Endeavours had the success he desir'd.

During the time that M. Tournefourt tarry'd in Catalonia, he travers'd the whole Country, accompany'd by several Persons who were Lovers of Botany; and his coming into that Country seem'd to be on purpose to discover to them Variety of rare Plants, which they were in possession of, without knowing it.

Yet did he not in this first Journey meet with every thing that he had promis'd to himself. His Return into France had like to have been more fatal to him, than his Departure out of it.
IN a certain Village hard by Perpignan, the House where he took up his Quarters fell down in the night-time; he continu’d a good while bury’d under its Ruins, and ’twas almost miraculous he was not smother’d or crush’d to death.

HE return’d to Montpellier, to continue his Course in Medicine, as also his Operations in Chymistry and Anatomy: in saying this, I say enough to persuade that he perfected himself in every one of those Sciences. He afterwards went to Orange, where he was admitted Doctor of Physick.

FROM thence he repair’d to Aix: But his Passion for whatever had the appearance of Natural Philosophy, not permitting him to make any long stay here; he resolv’d to try whether the Alps would not be more propitious to him than the Pyrenees. While he travell’d the Countries that parted ’em, his Thoughts were perpetually employ’d in the Study of Vegetables and Nature. High Mountains and steep Precipices were to him the most instructive Books in the World, tho’ no less difficult than dangerous to run over. Many a time, when he had clamber’d to the top of a mountainous rugged Rock, ’twas as much as he could do to get down again.

MAUGRE so many Fatigues and Dangers, he thought he could never purchase too dear the Pleasure of improving himself; he knew of no greater.

NEITHER Plants nor Stones, in short, nothing that relates to Natural History escaped his Attention wherever he went: he examin’d every thing with an Eagerness that never flagg’d.

THE Lights he acquir’d were too great to be any longer conceal’d or fruitless. Altho’ Merit be proper and personal to a Man, yet the Effects it produces seem to be in a manner foreign to him. This kind of Paradox was verify’d in M. Tournefort. Whilst he was at Aix (whether he would now and then take a turn, as he thought fit) entirely busy’d with his Physical Observations, his Merit was operating (without his privity) at Paris. Not even his Presence (when he came thither himself) contributed any thing to the Reputation he there acquir’d; for his Fame had got thither before him.
AMONG numbers that spoke in praise of M. Tournefort, none did it so efficaciously as Madam de Venelle, Sub-Governess of the Children of France. Having always been in strict Friendship with M. Tournefort's Family, she was minded to give him more substantial Proofs of it than mere Commendations. She engaged him to come to Paris, and presented him to M. Fagon, who at that time was chief Physician to the Queen.

M. Fagon's Depth of Knowledge soon made him sensible of that of M. Tournefort, who in his first Conversation justify'd all the advantageous things that had been spoken of him. Overjoy'd with having lit on so rare a Man, he bent all his thoughts how to procure him every thing his marvellous Talents deserv'd. He made it his Duty to the Publick, and a particular Pleasure to himself, to be his Protector; and accordingly he got him nominated Professor of Botany in the Royal Garden.

M. Tournefort's Abilities soon drew to him a numerous Affluence of Men of Learning, or of such as endeavour'd to be so. His Renown was not confin'd to France; foreign Countries furnish'd him a world of Admirers, who turn'd their Admiration into Friendship, the moment they became acquainted with him, and ever after counted it a Glory to carry on with him a Correspondence of Love and Literature.

In his Botanick Lectures he join'd a useful Practick to a learned Theory; and in his divers Herborizations (Simplings) about Paris, he taught to know on the spot the several Plants he had before given a description of.

For the useful Embelishment of the Royal Garden, he travel'd to Spain and Portugal, by the King's Order; as likewise into England and Holland. At Oxford he had several Conferences with Dr. Goddard, who conceiv'd so great an Esteem for him, that he imparted to him the admirable Secret of his Drops. So true is it, that Men of real Learning respect and cherish Merit in the Person even of their Rivals in Learning, tho they be of another Nation: their Intellectual Parts seem to make'em all of one Country.

M. Tournefort brought home from his Travels very large quantities of uncommon Plants; and many more were sent to him by Persons whose Acquaintance he had cultivated in divers Countries: so that by
his means the King's Garden is become the richest Magazine of Plants of any in Europe, perhaps of the whole World; it is, as one may say, the very Seat and Mansion of Botany.

His Skill and Capacity were too generally acknowledg'd, not to obtain the Justice they deserv'd. The King, whose liberal Hands were continually open to pour Favours on Men of Worth, found M. Tournefort a Subject truly worthy of the Academy of Sciences. He was instantly admitted therein among the number of Pensionaries in 1691.

Monsieur the Chancellor de Pontchartrain, who was at that time Comptroller-General of the Finances and Secretary of State; had the Academies under his Care. Being no less just and certain in the Choices he made, than profound in the Sciences to which he condescended to apply himself; he intrusted the Care of the Academy of Sciences to his Nephew the Abbot Bignon, to whose good Taste and penetrating Judgment we owe the Nomination of M. Tournefort. Thus, Sir, the First-fruit of his Administration were consecrated to the Glory of the Commonwealth of Learning, by the Choice he made of two Men of such distinguisht Merit as the late M. Tournefort and M. Homberg, who since has also been one of the principal Ornaments of that Academy.

The more M. Tournefort came in view, the more his different Qualifications were taken notice of. The Philosophers, the Chymists, the Anatomists, and the Geometricians, admired in him those rare Talents for which themselves are admired. Tho he was strictly only of the Class of Botanists, yet his Genius was capable of every thing.

In order to justify his Majesty's Choice to the Learned World, he publish'd in 1694, his Elements of Botany, or Method how to know Plants, in three Volumes in Octavo. The first contains the Explications of several Plants; and the two last consist of Plates giving an analytical Description of the Leaves, Flowers, Fruits, and Seeds of all the Plants in the first Volume: and for the sake of Strangers, M. Tournefort afterwards publish'd them in Latin, with the Title of Institutiones Rei Herbariae.

In this Work he found a way to clear the main Difficulties of Botany, by reducing the Eight Thousand Eight Hundred Forty Six Species of Plants at that time known, to Six Hundred Threescore and Thirteen Genera; and those Genera into Two and Twenty Classes. He
exactly specifies the essential Figures and Qualities that distinguish them, as well in their Flower as in their Fruit and Seed. And as Dioscorides treated only of Six Hundred sorts of Plants, M. de Fontenelle, in his History of the Academy of Sciences for the Year 1700, says with his usual Delicacy, That by the Labours of M. Tournefort, we are now acquainted with more Genera of Plants, than Dioscorides knew Species.

AFTER the Reputation M. Tournefort had acquired, did he not deserve to be of a Faculty of Physick so famous as that of Paris? 'Twas even necessary in common Decency, that he should be received into it. M. Fagon, to whom he dedicated his Thesis, was reciprocal Surety between both; and therein shewed that he was no less studious of the Glory of a Body under his Protection, than desirous of the Advance-ment of a Man that was likely to be one of its most eminent Members.

AFTERWARDS M. Tournefort wrote his History of the Plants that grow about Paris, with their Medicinal Uses. It came not out till 1698. He therein shews, that France possesses within her own Bosom whole Treasures of Remedies, and Springs of Health which she was ignorant of, and which perhaps might have still continu'd unknown to her, but for M. Tournefort's Application and Inquiries. His Elements of Botany had taught how to distinguish one Plant from another; this Book taught a way to learn their Virtues by means of a chymical Analysis. The Author there shews in a convincing manner, that any Artist observing thereby whether Alkali, Acid, Sulphur, some of the Salts, Earth or Water prevail in them, may clearly distinguish their Qualities, and judge in what Distemper each Plant is prevalent.

NOT satisfy'd with having made an Analysis of Plants, he also study'd their Anatomy; and distinguish'd in them Parts like to those of Animals, before him unknown. His Eye, assisted with the Microscope, discover'd Pipes through which the nutritious Juice of the Earth filtrated, and others whereby they flow'd back again; he compares them to the Veins and Arteries. He likewise found out, by his Penetration, other Conduits like wreathed Pillars, by means whereof the Air contributes to the Nourishment and Support of Plants, and is carry'd into the Trachian Arteries, or what we may call the Lungs, which till then were unknown to us.

'TWAS
TWAS too inconsiderable a thing in his Thoughts to have found out in Plants a Life almost sen[t]ive; he renew'd, and, which is more, demonstrated a System of the vegetative Life of Stones. Several curious Dissertations, which he read to the Academy of Sciences upon this Subject, acquired him abundance of Followers.

We also owe to him a thousand surprising Particulars relating to the Formation of Corals, Spungs, Sea-Mushrooms, Lithophites and stony Plants, or others that grow at the bottom of the Sea: he calls them by the name of marine Plants, to distinguish them from the maritime ones that grow on the Sea-shore.

M. TOURNEFORT extended his System of Vegetation to Minerals, and even to Metals, Rock-Chryftals, and precious Stones. Some may perhaps imagine, that he flung out these Notions at a venture: but, Sir, this was very far from being his Character. His Reservedness was so great in this respect, that he was rather scrupulous than fanciful: bare Conjecture, unsupported by Proofs, had no weight with him. He built wholly upon certain Experiments or solid Demonstrations: so that every thing he advanc'd, tho out of modesty he might do it only as an Observation, might go for experimented, with a Probatum est.

HE knew how to draw Profit from mere Curiosity. There was not a thing in his Collections, but what supported some Point of his System. For instance, he had maintain'd that in a certain Season of the Year the Coral emits, at the extremity of its Branches, an acrid Liquor heavier than the Sea-water, which consequently sinks to the bottom, and being extremely clammy, fastens to the first solid Body that it meets: divers Corals, which he had gather'd together, were the proof of this curious Propagation. He shew'd some of all Ages and of all Sorts, from their first Stage (which is as it were the Bud) to their compleat Formation. Among the Corals he posses'd, there were some of different sorts of red, of rose-colour, flesh-colour, white, black, and lillemot: some growing upon Flints, others on pieces of Wood, on Shells, on bits of broken Earthen-Ware, and even on a piece of a human Skull; and they all as it were incorporated with those various Substances which lay at the bottom of the Sea, and on which they commenc'd their Growth.
AS to the Vegetation of Stones, we are obliged to M. Tournefort for the reviving of this Hypothesis, which had been long forgotten. Inform'd by his Reading, but much more by his Travels, he examin'd with a knowing Attention every thing in general that could have the least relation to it. When he had made some Discoveries, it was not enough to satisfy him; he not only search'd the Causes of them, but he must also have the Proofs. We owe those Proofs, and, if we may be allow'd to go so far, the Evidence of this System, to the Reflections he made, and at the same time to the Care he took in collecting every thing that could support and strengthen his Opinion.

Observing that the Sea-Mushrooms, Corals, and the other stony Plants, were Bodies ever organized, and constantly of the same Construction, each according to its Species, tho' found in different Countries; he concluded, that each Species had its peculiar Germina.

Furthermore, having in some Shells found very hard Chalk, and in others Flint-stones of much larger size than the Hole of the Shell could admit; he thence infer'd, that those Substances could not be receiv'd therein any how, but when they were liquid or only in their first Speck of Entity, and that afterwards they must have enlarg'd and hardened, in proportion as they came to maturity.

This great Philosopher went further, and proved that Shells vegetate; that by a kind of Fraternity between them and Stones, they mutually incorporated the one with the other; and that sometimes Stones involv'd the Germina of Shells, which had their Growth, so inclos'd; and at other times the Shells cover'd over the Germina of Stones, which throne in their bosom. He had Collections of both sorts.

As to the Vegetation of Metals, Minerals, Rock-Chrystal and precious Stones, M. Tournefort proved it evidently by divers Marcassites, wherein Nature had taken pleasure to make a mixture no less curious than humorous, of Sulphur, Vitriol, Iron, Copper, Marble and Chrystal. Some more rich were streak'd with Threads of the purest Gold and Silver, running through a fine Marble. Other Marcassites, still nobler than the last, had a mixture of several Metals with precious Stones. In some you might see Emeralds, Silver, or Copper enchas'd, and as it were incorporated.
porated together: in others, Rubies, Amethysts, Topazes, or various Stones of Value, which Nature had employ'd and mingled in the same manner. This excellent Naturalist had collected Pieces of each of the Minerals, Metals, Marbles, Chrystals, and precious Stones of all Qualities, and even of all the different Bakings that the Earth gives them. Herein he had so many convincing, tho' silent Proofs of the System he propos'd, of the Formation and Growth of all these Bodies by way of Vegetation. Thus, Sir, one might say of all these Discoveries made by M. Tournefort, that he was so watchful a Spy upon Nature, that at length he found out her very Recipe in a vast many of her Operations.

'Twas not out of a vain Curiosity that he composed his Cabinet, which contain'd within itself several others of different sorts; the whole being of inestimable value. Always taken up with his Designs in Natural History, he was much less studious about making it curious, than about rendering it useful. Upon a due Examination of what seem'd in him to be only bare Amusement, there appear'd to be Labour and Views; so that the Agreeable was mix'd with the Useful, and the Useful was found even in what least seem'd to be so.

What I have been saying, is manifest from every thing in his Cabinet. The prodigious quantities of Plants that he had collected; rare Woods and Fruits; the Druggery, consisting of above eight hundred simple and natural Remedies; the perfect Collection of Shells, the most singular in every kind; the Minerals; the Marcassites; the Metals; the precious Stones, the extraordinary and even the common ones; the Petrifications; the Congelations; the different Corals; the Sea-Mushrooms; the Lithophites; the several marine, maritime, and stony Plants; the strange figured Horns of Animals; the scarce Insects, Reptiles, Fishes, Birds, Animals; in a word, a great number of other things, which in the eye of some People might seem to be merely curious, all had their Offices in Natural History. His Cabinet (if I may venture at such a Metaphor) was a second Ark, to which the Creatures, animate and inanimate, were come to own themselves as it were the Tributaries of him who had brought them together; for each Piece, according to M. Tournefort, had its Quota of Proofs to pay in.
HE had form'd a Design of writing an exact and methodical History of all these Curiosities: but he was prevented by the Voyage into the Levant, which he undertook in the Year 1700, at the King's Command, and under the Auspices of M. the Count de Pontchartrain. His Majesty gave orders, that M. Tournefort should carry with him a Painter, to take the Views of the Places through which they should pass, and to draw such curious Plants, Animals, and other things, as he should find in the Course of his Journey. For this purpose they pitch'd upon M. Aubriet, an excellent Painter in Miniature; and the Academy of Sciences named for his Companion M. de Gundelscheimer, a German Physician, excellently skill'd in Botany.

M. TOURNEFORT laid down a Plan for his Voyage truly worthy the Prince that commanded it, and the Subject that perform'd it. His Views in it were indeed almost universal. As he knew himself to be a Man as well as a Scholar, his Design was to make his Travels as useful to Mankind in general, as to the Sciences in particular.

ONE of his chief Objects was Geography; he propos'd to explain the antient, and especially to rectify the modern. Not only Cities, but whole Provinces, had changed their Names as often as their Masters. The Sea had swallow'd up many Islands, taken notice of in antient Authors. Others had appear'd since, and consequently were unknown to them. Whole Towns had been sunk into the Earth, and Lakes form'd in their places. All these Alterations were so many Defects in Geography, which M. Tournefort resolv'd to rectify.

THE Advantages likely to accrue to Botanicks were not less considerable. He allotted it for one of his useful Diversions, to examine upon the spot whether what Theophrastus, Dioscorides, Matthiolus, and several other Authors, have written concerning Plants, were conformable to Truth. His Exactness strongly inclined him to inquire whether they had not impos'd upon Nature, or whether Nature herself had not degenerated since their Observations.

IT had been accounted Temerity in any but M. Tournefort, so much as to doubt of what the Antients have once said: But the Sequel has fully justify'd his Doubts, which were as laudable as useful. Antiquity, in this Article, has gather'd no advantage from its Priority of Birth.
M. Tournefort has set it right upon many occasions. Those antient Authors had falsify'd Nature, with a view perhaps of embelishing her: M. Tournefort's Observations have in a manner restored her to her self; she has in his hands recover'd that true simple Beauty, which ought to shine in her.

In short, his Intention in his Voyage was to collect every thing in general that was worthy his Attention in all kinds of Sciences, or which might any ways serve to enrich the Study of Physick and the Common-wealth of Learning.

Almost three Years were spent in these learned Travels. As Botanicks were his chief Delight, he simplic'd in all the Islands of the Archipelago, upon the Coasts of the Black Sea, in Bithynia, Pontus, Capпадocia, Armenia, Georgia, quite to the Confines of Persia. In his Return he took a different Road, in hopes of finding new Subjects of Observation, and came home by Galatia, Myfia, Lydia, and Ionia.

His Reading had already furnish'd him with such a full Knowledge of all those Countries, that when he came there he found himself as it were naturalized in each by his Learning. So that he was the properest Man in the world to examine the Truth of whatever had been related of them extraordinary, and to discover what before had escaped the Inquiries of Travellers.

Physick, which he practis'dd with the most perfect Disinterest among the Rich, and with extreme Charity towards the Poor, gave him entrance every where. By this means he found great helps towards the Accomplishment of his Designs, to which the Customs of those Countries were very contrary. But his personal Merit, and the Obligations he laid on the People he had to do with, easily made them forget he was a Stranger. We may safely affirm, he omitted nothing that might support with dignity the Glory of the Prince, at whose command he undertook his Travels. He was obliged to put an end to them, and to embark at Smyrna for France, with the regret of not being able to go into Egypt and Syria, upon account of the contagious Distempers which then infected those Countries.

If it had been in M. Tournefort's power to have compleated his mighty Designs, and seen all the Places he intended, how vasty had Physick been
been enrich’d by it! Tho’ he saw but part, yet we owe to him the Knowledge of Thirteen Hundred Fifty Six Plants which he brought home with him, and which before were never heard of. Some of them fell naturally into the Genera he had before given an account of. All the trouble he was at to entertain these new Botanical Guests, was to form Five and Twenty new Genera, under which he mustered such Plants as did not agree with any of those he had before established. Of these he compos’d a Book, intituled, Corollarium Institutionum Rei Herbariae. And in order to immortalize his Gratitude to his Protectors, and his Affection to his particular Friends, he gave their Names to many of those Plants that wanted them.

WHAT he further discover’d relating to Stones, could not but improve his System of their Vegetation. The Description he read to the Academy of Sciences of a Labyrinth which is in the Island of Candia, and the Reflections he join’d to it, have carry’d that System up to a Certainty. He had observ’d, that in many parts of that Labyrinth there were written upon the Walls, which are a quick Rock and of a greyish colour, the Names of People who had been there, and that the Letters were of a much whiter colour than the Stone whereon they were cut. These Names could have been carved in the Rock no way but with the Chizzel, and yet they jutted out about two lines in some places, and three in others: so that the Letters, which at first were hollow, are now become embossed. Hence he infer’d, that the nutritious Juice of the Stone being extravasated, and finding those Fractures where there was an Interruption of the Fibres, had made a kind of Callosity; in the same manner as it happens to Trees, whereon any Letters have been cut or graved. He was satisfy’d, that it was the same natural Mechanism which produced the like Effects in both, and that this Mechanism could be nothing but Vegetation.

TO add some further Proofs to those already related, M. Tournefort shew’d, that the Stones which we call Ammon’s-Horns, Eagle-Stones, Toad-Stones, Pyrites whether oval or cylindrical, Judaick-Stones, Serpents-Eyes, Astrotite, Boulogne, Florence-Stones, which always represent the same Landschapes, and the same ruinated Towns; the Dendroides, or a fort of Agate which represents Sea-Coasts, Fortifications, Shrubs, or Landschapes; all Rock-Chrystals cut in Panes, or with several Faces;
in a word, many other Stones could come only of Germina particular to each of them. The reason he gives for this Opinion, is, that they all retain the same Figures, and are always organized exactly in the same manner, each after its Species. From this Principle he concludes, that it was a proof that these Stones always produced their like, in the same manner as each Plant and Tree follow the Species of the Germin in which they are inclosed; Nature never making any mistake, and always distributing to them like a common Mother the Juices necessary for their Increase and Vegetation.

THIS System was strengthen'd by several Stones which M. Tournefort produced; they had been broken, in all probability, at the time of the rising of their Sap: and Nature herself had pieced them together again by a Solder, which was nothing but a Callofity form'd by the nutritious Juice of those Stones, which after having rejoin'd and glu'd the pieces, had cover'd 'em over again for about the thickness of half a line: nay, some were found, which in their rejoining had inclosed some Rock-Chrystals and small Diamonds.

THE Hardness of Stone might serve as a pretence for Incredulity touching the Filtration of the nutritious Juice through their Pores. To remove this, M. Tournefort observ'd, that the Heart of Brazil-Wood, Iron-wood, Guaiacum, Ebony, and some other Woods, the Bones of some Animals and Fishes, equal'd, if not exceeded, the Hardness of Stones. That nevertheless 'twas uncontestably true, that those Trees and those Bones received Nourishment, the one from the Juices of the Earth, and the others from the Substance of the Animal of which they made part.

HE further supported this Opinion, by taking notice that the hardest Stones, Marble, Porphyry, Jewels, and even Diamonds, have a Thred and Veins, which make 'em easier to cut one way than another; which shews that they really have Pores, tho those Pores are very compact and imperceptible. If, says he, we have not hitherto been able to find the Germina of Stones, flony Plants, Shells, Minerals or Metals; that is no manner of reason for denying their Existence: since it is certain, we have not yet discover'd any Seeds of Mushrooms, Nightfshades, Truffles, Mosses, nor of a great many other Plants; tho in good Phy-sicks nothing comes but by Generation in matter of Plants, as in matter of Animals and Insects.

THUS,
Thus, Sir, M. Tournefort may be call'd the Restorer of the System of the Vegetation of Stones, and the Founder of that of Universal Vegetation.

After having learnedly explain'd the Formation of these various Works of Nature, he gave a description of several deep Grottos which he had seen in the Course of his Travels. Among the different Ornaments with which Nature had embellish'd those Subterranean Palaces, M. Tournefort found a cylindrical Block of Marble, which had been broken through the middle. He observ'd, that in this Marble you might distinguish the Heart, the Bark, a kind of Sap, and even several different Saps, which might plainly be known by several Circles, each some lines thick, that surrounded it. By this one might come to know the Age of this Marble, as we know the Age of Trees by the like Circles, when they have been cut diametrically.

These Grottos were besides enrich'd with Congelations and Chry- stallizations most perfectly beautiful, and irregularly adorn'd with an agreeable, tho confused Mixture, of all kinds of Metals, Marbles, and Rock-Chryftals incorporated together. Several different pieces, which he brought home with him, were the proof he alleg'd to demonstrate the Fluidity, or at least the Suppleness, of all these Bodies at their Formation, which continues in part as long as they are standing upon their Stocks in the Bowels of the Earth. And as in all these things M. Tournefort seem'd to have become Nature's Confident without asking her Consent, so he thought he had a right to betray her for our benefit, by making her Miracles familiar.

Lastly, Having proved every thing that he had advanced, he was willing to give it Authority from the Testimonies of Authors sacred and profane. He did so by a Passage in Pliny the Naturalist, who informs us, that Theophrastus and Mutianus fancy'd that Stones produce other Stones: and by a Passage of St. Gregory Nazianzen, where this Father maintains, that many Authors had written that Stones made love to each other. This Love, tho very cold, is nevertheless fruitful; since from the Creation of the first Stones, the Race has been perpetuated to this day; and every one of 'em has preserv'd its Species, in the same manner as the Trees and Plants have done.
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As the Birth and Generation of Stones had taken up M. Tournefort's Meditations, so the Causes of their Destruction seem'd to him to deserve to do the fame. He made exact Observations upon the Lithophagi, a Name given to certain little Worms, which subsist by gnawing of Stones. One would think it no easy matter to persuade one's self that Stones can have Inhabitants, and even serve them for Food as well as Habitation. And yet both these Wonders are certain; and Stones have in them a sort of little Republicks of these Worms, which feed upon them. They are cover'd with a very minute Shell, greenish and ash-colour'd; and the Cavities these make by gnawing the Stones, are what the Vulgar ascribe to the Impression of the Moon.

The different Countries M. Tournefort had journey'd through, furnish'd him with Subjects for several particular Dissertations. Among others, he has treated of the Island of Milo, where, as in most of the Islands of the Archipelago, they cannot ripen the Garden-Figs but by the Punctures of certain Insects, which are form'd in the Wild-Figs, and which they carry on purpose to the Trees that produce the former, that those Insects may prick the Fruit in order to ripen it.

Afterwards he explain'd the Cause of the subterranean Fires which are in that Island; and he ascribes them to the Filtration of the Sea-Water, which insinuating through the Pores of the Earth, wets the Iron-Mines that abound in it, and there causes violent Bubblings, by the Sea-Salt that mixes with them, and makes them take fire. This Thought has been found true, by various Experiments made by the most able Chymists.

While he was making all these curious Observations, his beloved Study was not forgot. The Diseasemrs of Plants and Trees had a due share of his Inquiries. He ascribes the Cause of them either to the too great Abundance, or to the Want, or to the unequal Distribution of the nutritious Juices; or else to the bad Qualities those Juices may contract; or lastly, to divers exterior Accidents.

Who would imagine, Sir, that a Tree could be suffocated? This at first seems incredible; and yet M. Tournefort has shewn, that the Over-abundance of Nutriment produces this Effect in certain Trees, because it clods in the Vessels, and there stops; so that the new Juices which rise from
from the Root, finding those Passages obstructed, get by little and little to the Channels form'd like a wreathed Pillar, and which are as it were the Lungs of Plants: there they hinder the Passage of the Air; and the Circulation being thus intercepted, the Tree is suffocated and dies, in the same manner as an Animal that is stifled.

As to the several exterior Accidents that cause the Distempers of Plants, M. Tournefort specifies some few of them.

The first is Hail; it bruises the Fibres, and then causes a sort of Obstructions; which are much less considerable when the Hail is mix'd with Rain, because the Water makes those Fibres more supple, which in some measure deadens the Blow, and gives room to the Juices to flow with greater ease.

The second is Frost; which kills them, because the watry Particles of the Juices being condens'd in their Pores, splits and tears them, as Water frozen breaks the Vessels which contains it.

The third is Mouldiness; it has been discover'd by the assistance of the Microscope, that this is nothing but the birth of a multitude of little Plants, which are ne'er the less real, tho they escape our sight. They have their Leaves, their Flowers, and their Fruits. I have seen of them, Sir, which have round Flowers, consisting of six Leaves; some with Buds half open; and others, which after having been some time blown, were faded away. They are little Parasites, that suck away part of the Substance allotted by the Earth for the Nutriment of the Plant to which they adhere. Yet the greatest mischief they do to a Plant, is not their subsisting at its cost: But as their Roots are very slender, they insinuate into the Partitions of the Pores, and enlarge them; which produces a Rottenness or Gangrene, that kills the Plant if not timely remedy'd.

The other Accidents are the Punctures of various Insects. As they deposite their Eggs in the holes which they pierce in the Plants, those Eggs cause Tumours there; these little Fractions occasioning the shedding of the nutritious Juices, which run into the neighbouring Pores, and make them swell in proportion as they dilate their Fibres. What also hinders the Juices from resuming their ordinary Course, is the little Obstructions that the Deposite of the Eggs of those Insects causes in the Pores of the Plant. This is the Original of Gall-Nuts, Sage-Apples, Picea-Hives, and:
and several other Tubercula, that grow upon the Thistle, Eglantine, and almost all Turpentine-Trees; whose Juices being very viscous, resume their Course with greater difficulty than those of other Trees, when once they are diverted.

M. TOURNEFORT did not think it sufficient to have found out the Distempers of Plants, and penetrated their Causes, unless he also discover'd the Symptoms by which they may be known, the Method of preventing them, and the Remedies proper to cure them: all this he has very exactly explain'd, being no less their Physician than their Anatomist. These Inquiries are not barely curious, they may be reckon'd some part of his Profession; since by preventing and curing the Distempers of Plants, he puts them in a better condition of preventing and curing the Distempers of Man. I believe, Sir, 'twill not be thought extravagant to say upon this, that M. Tournefort seem'd to be the Genius of Botany and of Medicine; I dare not go so far, as to call him that of Physicks and of Nature.

NO less fond of the Discoveries of others, than capable of making them himself; he took particular pleasure in reading to the Academy of Sciences an Anatomical Dissertation upon the Caftors of Canada. There was also in it an account of all the Actions of those amphibious Creatures; their way of living, building, and defending themselves against Inundations; their Cunning and their Stratagems; and, if we may use such Expressions, their Manners and Polity. He had this curious Piece of M. Sarrazin, Royal Physician in Canada, and one of his Correspondents for Science in America.

THIS, Sir, is but part of what I gather'd from M. Tournefort's Conversation at various times. 'Twould be a Work of too great length to relate all the other things which he discover'd and discours'd of.

HIS Voyage into the Levant, which will make two Volumes in Quarto, now printing at the Louvre, gives a thorow Knowledge of the Man; the two Volumes contain twenty two Letters, wherein he sends M. de Pontchartrain an exact Account of all the Countries through which he travel'd.

IF this were a Poetical Epistle, I should tell you, that every Letter is as it were enamel'd with an agreable Variety of Subjects. It contains Remarks
Remarks upon the Situation and Geographical Position of the Towns, upon their Origin, the Nature of their Climate, and their different Names; Observations upon the Manners, Customs, Religion, and Dis-tempers of the People; and a Description of the rare Plants, Animals, Fishes, and Birds which he found, as well as of the Antiquities he saw.

SO many painful Travels, no less glorious to M. Tournefort than advantageous to the Commonwealth of Learning, gain'd him at his Return particular Marks of Distinction from the King. That Prince enter'd with so much Goodness into the Fatigues and Dangers M. Tournefort had undergone, that he bemoan'd him, and even condescended to let him know it by word of mouth.

SOME little time afterwards, his Majesty gave him the Chair of Professor in Physick at the College-Royal. I should not affect, Sir, to speak of the advantageous Posts herewith M. Tournefort was intrusted, if his sole Merit had not rais'd him to them. Nay, I should bury in silence the Offer that was made to him of the Place of First Physician to the King of Spain, if his Refusal of it did not shew what a Love he had for his Country, and how little he was ambitious. Wholly possess'd with a Desire of improving the different Sciences he cultivated, he thought of nothing but how he might make himself yet more worthy of the Favours which the King had been pleas'd to heap upon him. He believed it would be to throw up his Duty with relation to his Prince, to be wanting to his own Family, and to abandon his Friends, if he should accept of this Place, tho' ever so honourable. And indeed 'twould have been robbing his Country of an Honour that was her Right, had he enrich'd any other Climate with his Researches and Discoveries.

AS he had always labour'd to increase them, they could not but produce him the Advantages which they richly deserv'd. M. the Abbot Bignon took him for his Physician, and shew'd by this Choice the value he fet upon his Merit and Capacity: A Preference like this, exceeds an Elogium. It is certain, he could not trust his Health to the hands of any Man that better knew the Consequence of it, or was more capable of preserving it. M. Tournefort gave very essentia! Proofs of what I say; and they still increase our Grief for losing him, since to him we owe the Preservation of that illustrious Magistrate, who may be look'd upon as
the protecting Genius of two famous Academies, which he every day renders more and more flourishing.

A VAST many Persons of Distinction, both of the Court and City, had the like Confidence in M. Tournefort. His constant Visititation of the Sick, his Attention to the Accounts of their Illness, and his Skill in judging by Symptoms, gave him a wonderful Justness and Exactness in what he prescribed to them. He charm'd away the Melancholy and Pain of his Patients, by a Conversation extremely agreeable, and always adapted to the Condition wherein he found them. By this means he restored their Minds to a State of Tranquillity, and seem'd to Impend their Ailment. So that his Conversation may be said to be his first Medicine; it might almost vie with those which Reading and Experience had taught him: and producing upon the Mind what his Prescriptions did upon the Body, he may be accounted the Physician of both.

AN unexpected Accident was the cause of his Death. As he was going to the Academy of Sciences, he had his Breast violently squee'd by the Axle-tree of a Cart which he could not avoid; and if one of his Friends had not immediately run to his assistance, that fatal Moment had been the last of his Life. This gave him a spitting of Blood, which he flighted. His too great Exactness in acquitting himself of all his Duties, made him continue, notwithstanding this ill State of his Health, to read his Botanick Lessons at the Garden of Simples, his Lessons of Physick at the College-Royal, and to labour at the Account of his Voyage.

SO that his own Skill and Experience became equally useles to him. He hearken'd more to his own Zeal than to the Advice of his Friends; and in order to perform what he reckon'd the Duties of the Posts he held, neglected what he ow'd to himself: so that he may be truly call'd the Decius of the Republick of Letters, since he devoted himself to death for her Service.

His Health was too far gone to be recover'd. After having languish'd some months, he died of a Droply in his Breast, the 28th of December 1708, aged Fifty Three Years, with sincere Piety, and profound Sentiments of Humility. He was too great a Philosopher, and too well acquainted with the Secrets of Nature, not to acknowledge the Author thereof;
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thereof; and too deeply penetrated with the Greatness of Religion, not to adore both its Object and Principle.

By his last Will and Testament he besought the King to do him the honour to accept of his Cabinet. It was worthy of being presented to him; since by containing the Proofs of so many Systems, it had fully satisfy’d the Curiosity of the Learned in divers Nations, and of several foreign Princes, and drawn the principal Persons of the Court to come and admire it. His Majesty was pleas’d to receive this Present, and gratify’d M. Tournefort’s Nephew with a Pension of a thousand Livres, to shew him (these are the very Words of the Warrant) his Majesty’s Satisfaction in the Services of his Uncle, and even to make him some sort of Recompence for the Legacy he had bequeathed him.

M. TOURNEFORT believing he could give the compleat Collection he had made of Botanical Books to no Man that was better acquainted with their Value, than M. the Abbot Bignon; he left them to him, that they might have a place in that choice and numerous Library, which his Knowledge in all the Sciences is every day increasing with new Riches.

AS M. Tournefort had always been persuaded that Celibacy was the Condition most suitable to a Man of Learning, he kept it all his life, for fear the Cares of a Family should rob him of some of those Moments which he devoted wholly to Study; well knowing that the Sciences are jealous, and do not love to have Partners in their Votaries Hearts.

THE Fruit of his Travels and Observations were found in the Manuscripts he left behind him: one is intitled, Botanical Topography, or a Catalogue of the Plants he had observ’d in divers places, from the Year 1676, to 1690, in Provence, Languedoc, the Alps, the Pyrenees, in Spain, and in Portugal. He sets down precisely in what Kingdom, what Province, and near what Town each Plant grows. So that to see how he cantons them out in each Country, one would be apt to say, that they are so many Botanical Conquests, the Glory of which is wholly owing to his Inquiries.

HE had also composed another Work, which he intended to publish with the Title of Plantarum Adversaria: it is a universal and critical
History of Plants, wherein he ranges them alphabetically, collects all that the most skilful Botanists have said of each, relates the difference of their Opinions, and adds his own, which may serve as a Decision to theirs.

His Botanical Lectures at the Royal Garden will make a Volume no less curious. A Learned Englishman, who calls himself Simon Wharton, has publish'd part of them with the Title of Schola Botanica, five Catalogus Plantarum, &c. I have seen one of those Books, wherein M. Tournefort has made several Corrections and Additions in his own Handwriting, and in one place writes that this Englishman's true Name was William Sherard. My Father has put it into his Library, with the rest of M. Tournefort's Works, of which he made him a Present.

In turning over his Manuscripts, I found, besides those already spoken of, a Volume of Observations upon the Analysis of several Plants, specifying their Natures and Qualities, which he learnt by his Chymical Experiments.

I forgot to mention, that he had made it his method to divide his Botanical Course into one and thirty Demonstrations. He described about a hundred Plants in the Course of each. About seven and twenty of them were for Plants, and four for Trees, and for marine and maritime Plants. In the same Idea he divided his History of the Plants that grow about Paris into six Herborizations. And as he therein writes of Plants, which in company with his Disciples he had found and observ'd in six different Day's, might not that Book be call'd the Botanical Hexameron?

These Pieces, which are Works of immense Labour, give the Commonwealth of Learning an exact account of every Moment of M. Tournefort's Life; and I believe I may add, that the Sciences he cultivated cannot upbraid him with the least Fault of Omission in any thing that concern'd them.

Does not what I have said of his Works, require, Sir, that I should add something touching his Person? The Quality of Scholar, which he carry'd so far, was certainly the least he posses's'd. It was impossible to know him without esteeming him. Jealousy itself, in those that were susceptible of it, did him honour; since it supposes an Esteem which
which a Man feels in spite of himself. So that his Envyers (without design) have only help'd to consecrate his Merit, by declaring that he was worthy to be envy'd.

TO the Knowledge of the Latin and Greek, he join'd that of the Spanish and Italian. He was as laborious, as his Genius was vast. Lavish of the Treasures of his Capacity, he bestow'd them liberally, and (which is most rarely to be met with) free from all Oftentation. Loving to adorn himself inwardly, better than to shine externally; he study'd rather to deserve Applause, than to obtain it. The things he said, great in themselves, and naturally beautiful, had no occasion for foreign Ornaments. His Conversation had those genuine Charms, which please before one takes notice of their doing so: one perceiv'd their Effect only upon Reflection; and the delight one took in hearing him, was justify'd by the Instruction arising from it.

A S he had cultivated his excellent Talents by prodigious Study, there was in him an agreeable Mixture of Nature and of Art, which could not be distinguish'd, but which never fail'd to please.

WAS he to discourse of Plants? As dry as that Subject appears in itself, he lent it a thousand Ornaments, which one would not imagine it to be capable of; he in a manner had the art of metamorphosing it: And we may justly say of him, in the words of our modern Horace, as well in a proper as figurative Sense, that from Bryars and Thistles he gather'd Roses and Pinks.

BUT whatever Subject he handled, Nature seem'd to have given him a particular Title to a good Reception of whatever he said. She interspers'd it with a certain Agreeableness, which she alone can bestow, and which she never grants but to her Favourites. In a word, she had bless'd him with it in such abundance, that it quite effaced the seeming Negligence with which he deliver'd himself; for he was as simple in his way of Speaking, as he was sublime in Thinking and Writing.

NO less profound than just in his Reasonings, a true Philosopher, a good Geometrician, an attentive Anatomist, an exact Chymist, a penetrating Naturalist; in every thing he undertook, the Excellence of his Taste would never allow him to rest beneath Perfection. As great as is
his Reputation, it is still very much below the Truth. He was a Man in his kind more than Rare; he was a None-such.

After having said so much of his Mind, I should never forgive my self, Sir, if I were silent concerning his Heart. The Qualities of the one exceeded in him the Talents of the other. He was a good Kinman, a faithful Friend, a zealous Citizen; incapable of the least Jealousy of Great Men; fill'd with a prudent Emulation, that stirr'd him up to imitate them; a fond Lover of them; always just and equitable; a Follower of Truth, as much through Inclination as Duty, as well in his Words as in his Writings, wherein his Exactness exceeded even to Scrupulosity; circumspect, more than can be express'd, in the Prescription and Composition of his Medicines, which he made up himself, for the greater safety; disinterested, generous, born less for himself than for his Friends, whom he oblied without shew of so doing, endeavouring to hide it, if possible, even from himself. Accordingly, he died beloved and respected of the Learned of all Nations; esteem'd by the Great and Rich, bewail'd by the Poor, having always been obliging to the one, charitable with profusion to the others; useful to all.

The Praises he has received from a vast many People whose Merit is equal to their Quality, and the Grief he has cost them, are the most eloquent Panegyricks: After which, it is impossible to add any thing to that Happines which may be enjoy'd in this World by a Man that no longer exists in it.

He deserv'd them so much the more, because he never courted them. A true Modesty crown'd all his other Virtues. To conclude, he was Master of so many excellent Qualities, there was no knowing him thorowly. So that, if we may venture to praise him at the expence of the Sciences which were so dear to him, we may say, He was a Man that was to be study'd with as much care; as he himself study'd Nature.

I wish, Sir, this Account may answer your Expectation, and the Reverence I pay to the Memory of M. Tournefort. I shall think myself but too happy, if in some of those precious Moments which you set
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set apart for Reading, I can in some small measure alleviate those Pains and Labours, which the Good of the State and his Majesty’s Service require from you. I have the Honour to be with Respect,

SIR,

Your most Humble and

Most Obedient Servant,

LAUTHIER.
THE ELOGIUM OF M. TOURNEFORT:

By M. Fontenelle, Perpetual Secretary of the Royal Academy of Sciences, and one of the Forty of the French Academy.

Joseph Pitton de Tournefort was born at Aix in Provence, the fifth of June 1656. His Father, Peter Pitton Esq, was Lord of Tournefort; his Mother, Aimare de Fagoue, was a Gentleman’s Daughter of Paris.

He went to School to the Jesuits of Aix; but tho’ they put him solely upon the Study of Latin, as they did all the other Scholars, yet the moment he cast his eye on the Vegetable Part of the Creation, he felt himself a Botanist: He was for knowing the names of the several Plants, and criticizing on their Differences; and sometimes would miss his School, to go a simppling in the Fields, and to study Nature instead of the Language of the antient Romans. Most of those who have excelled in any one thing, have done it without a Master; this was his Case: in a very short
short space of time he acquird of himselfe the Knowledge of all the Plants about the City of Aix.

WHEN they enter'd him in Philosophy, he took but little liking to that which they taught him: instead of Nature, which he so much delighted to observe, he saw nothing but loose abstracked Ideas, that lie by the side of things, as twere, but never touch 'em. In his Father's Clofet he lit of the Philosophy of Descartes, and presently found it to be what he wanted, tho' but in small esteem at that time in Provence. He never could get to read it but by stealth; his Father debarring him from so useful a Study, made him the more eager on't, and thus unwittingly gave him an excellent Education. Designing him for the Church, he made him study Theology, nay, put him into a Seminary. But natural Destination prevail'd. Nothing could hinder him from prosecuting his favourite Study, either in the Gardens of Aix, or in the adjacent Fields, or among the Rocks and Cliffs.

He had very near as great a Passion for Anatomy and Chymistry, as for Botany. In short, Natural Philosophy pursu'd her Claim to him so vigorously, that she soon ejected Theology, which had unjustly gain'd possession of him. He was encouraged by the example of an Uncle of his, a very able Physician, and in great vogue: his Father's death too, which happen'd in 1677, left him entirely free to follow his own Inclination. And accordingly the very next Year he perambulated the Mountains of Dauphiny and Savoy, from whence he brought a great many choice Plants, which began his Herbal.

Botany is not a feedentary idle Science, that can be attain'd at one's ease by the Fire-side, like Geometry, History, &c. A Botanist must scour the Mountains and Forests, climb steep Rocks and Precipices, venture down Abylles. The only Books that can thorowly instruct in this matter, are scatter'd up and down the whole Face of the Earth, and not to be gather'd up without fatigue and peril. Hence comes it that so few excel in this Science: a degree of Passion sufficient to make a Virtuoso of another kind, is not sufficient for making a great Botanist; besides, there is required a Stock of Health that can follow it, a Strength of Body to answer it. M. Tournefort's Constitution was lively, laborious, athletick; an exhaustless Fund of unaffected Gayety supported him in
his Travels, and both in Body and Mind he was cut out for a Botanist.

In 1679, he began his Journey to Montpellier, where he greatly improv'd himself in Anatomy and Medicine. Tho the Physick-Garden which Henry IV. founded in this City, abounds with great Variety of Plants, it fell short of M. Tournefort's Expectation: he went about gathering Physical Herbs for above ten Leagues round Montpellier, and brought with him a noble Crop of Vegetables unknown to the very Natives of the Place. But even these Walks being too confined to satisfy his Curiosity, he set out for Barcelona in April 1681; and arriving in the Mountains of Catalonia, he was resorted to and follow'd by the Physicians of the Country and young Students in Medicine, just like the antient Gymnosophists, who led their Disciples into the Desarts, where they kept their Schools.

The high Mountains of the Pyrenees were too near, not to tempt him to pay them a Visit. Yet he well knew, that all the Subsistence he should meet with in those vast Solitudes would be mere Hermit's Fare; and the wretched Inhabitants, from whom he was to have even that, were fewer in number than the Robbers that haunt those places. Many a time was he stript by the Spanish Miquelets; which at last put him upon a Contrivance how to conceal a little Mony on such occasions: he inclos'd some Ryals in a Loaf of Bread so black and hard, that as sharp-sighted and ravenous as the Rogues were, they never took it from him, nor suspected the Deceit. His predominant Inclination made him surmount every thing; those frightful and almost inaccessible Rocks which surrounded him on every side, were in his eye a magnificent Library, wherein he had the pleasure to find whatever his Curiosity required, and where he pass'd his time most deliciously.

Toward the Close of the Year 1681, he return'd to Montpellier, and from thence went home to Aix; where he distributed into his Herbal all the Plants he had pick'd up in Provence, Languedoc, Dauphiné, Catalonia, the Alps and the Pyrenees. Every body can't conceive that the pleasure of seeing such numbers of 'em, all intire, in perfect good condition, orderly dispos'd in large Books of white Paper, was to him a sufficient Recompence for whatever they had cost him.
An Elogium on M. Tournefort.

M. FAGON, the Queen’s chief Physician, was always very studious of Plants, as one of the most curious Parts of Natural Philosophy, and the most essential of Medicine. M. Tournefort’s Name reach’d him from so many different places, and still with so much uniformity, that he was desirous to get him to Paris, the general Rendezvous of almost all the bright Spirits of the Kingdom. To this end, he spoke to Madam Venelle, Sub-Governess to the Dauphin’s Children, who was well acquainted with M. Tournefort’s Family. She wrote to him to come to Paris, and in 1683 presented him to M. Eagon, who that very Year procured him the Place of Botanick Professor in the Royal Garden of Plants, establish’d by Lewis XIII. for the Instruction of young Students in Medicine.

THIS Employ did not prevent his going several Voyages. In Andalusia, a Country abounding with Palm-Trees, he endeavour’d to find out the truth of what has been so long talk’d of, concerning the Amours of the Male and Female Palm, but could discover nothing certain; so that those antient Amours, if any such there be, continue still a Mystery. In Holland and England he gain’d the Esteem of many famous Botanists: insomuch that M. Herman, the celebrated Professor of Botany at Leyden, would fain have resign’d his Place to him. He wrote to M. Tournefort, in the beginning of the last War, very pressingly to accept of it: his Love to the Science he profess’d, made him chuse for a Successor, one that was not only a Foreigner, but of a Nation then in enmity with his own. He promis’d M. Tournefort a Pension of 4000 Livres from the States-General, with hopes of an Augmentation when he was better known. Tho the Stipend belonging to the Place he was then in, was but a very slender one, yet out of love to his Country, he refused so advantageous a Proffer. He added to this another Reason, among Friends, namely, That he thought the Sciences were at least in as high a degree of Perfection in France, as in any other Country. That’s not a Virtuoso’s true Country, where the Sciences don’t flourish: His was not ungrateful. The Academy of Sciences being in 1691 intrusted to the Care of the Abbot Bignon; one of the first Instances he gave of his Authority, was to associate into this Company Messieurs Tournefort and Homberg, tho he knew neither of them but by Fame.
An Elogium on M. Tournefort.

IN 1694, appear'd M. Tournefort's first Work, intitled, *The Elements of Botany*, printed at the Louvre in three Volumes. The Design of it is to bring into order that prodigious number of Plants so confusedly scatter'd all over the Earth, and even beneath the Waters of the Sea; and to distribute them into Genera and Species, so as to make the Knowledge of them easy, and spare the Memory from being overloaded with infinite numbers of Names. This Order, so necessary, is no way establish'd by Nature's self, who has prefer'd a noble Confusion to the Conveniency of the Philofophers. And 'tis their business, almost in her despi't, to dispose the Vegetable World into Method, and form a System of Plants. As this must needs be a Work of the Brain, 'tis easily foreseen there will be Contrariety of Opinions, nay, that some will be for no System at all. That which has been pitch'd upon by M. Tournefort, after a long and learned Discussion, consists in regulating the Genus of Plants by their Flower and Fruit put together; that is, all Plants which are resembling in those two particulars, shall be of the same Genus: after which, the Differences, whether of the Root, the Stalk, or Leaves, shall constitute their different Species. Nay, M. Tournefort went further; over and above the Genera, he has placed Classes to be regulated by the Flowers only; and he was the first that had this Thought, which is of far greater use in Botany than can presently be imagin'd: for as yet there are found but fourteen different Figures of Flowers, which must be imprinted in the Memory. Thus, for example, supposing you have before ye a Plant in Flower, whose Name you are ignorant of, you presently see to what Class it belongs in the foregoing Book of the Elements of Botany: some days after the Flower, appears the Fruit, which determines the Genus in the same Book, as the other parts give the Species; so that in a moment is found both what Name M. Tournefort gives it with respect to his own System, and what Names have been given it by other eminent Botanists, either with respect to their particular Systems, or without any System at all. This puts a Man in a way to study such or such a Plant in the Authors that have treated of it, without danger of ascribing to one Plant what they may have said of another, or of ascribing to another what they may have said of It. A prodigious Ease this Method must be to the Memory; for by thus retaining only 14 Figures of Flowers, you de-
An Elogium on M. Tournefort.

...send to 673 Genera, which comprehend 8846 Species of Plants, either of Land or Sea; which were all that were known at the time this Book was publish'd. What would a Man do, were he obliged to know in the first instance all these 8846 Species, and that too by the different Names the Botanists have been pleas'd to impose on 'em? What I have been here saying, would require some Restrictions or Explications; but this has been already done in the History of 1700, where M. Tournefort's System has been more copiously treated of.

IT seem'd to be very much approv'd of by the Majority of the Physicians. He was indeed attack'd in some things by M. Ray, a celebrated English Botanist and Natural Philosopher; M. Tournefort publish'd an Answer in 1697, being a Latin Dissertation address'd to M. Sherard, another ingenious Englishman. The Dispute was carry'd on without the least Gall, nay, with extreme Politeness and Good-breeding on both sides, which is a thing to be observ'd. Perhaps you'll say, the Subject was scarce worth while to be warm for; the question being only, whether the Flowers and Fruits were sufficient to designate the Genera, whether such a certain Plant was of this or that Genus. 'Tis no such uncommon thing, however, for Men, especially the Learned, to fly into a Passion upon light occasions. M. Tournefort, in a subsequent Work, bestows great Praifes on M. Ray, and even on his System of Plants.

He took his Degree of Doctor of Physick of the Faculty of Paris, and in 1698 publish'd a Book, under the Title of, A History of such Plants as grow about Paris, with their Use in Medicine.

YOU may well think, he that had been in search of Plants as far as the Alps and Pyrenees, bestow'd no small pains on those in the Neighbourhood of Paris, after he was settl'd there. Botany would be but a mere Curiosity, did it not refer to Medicine: the Botany too of a Man's own Country should be chiefly study'd; not only because Nature has taken care to furnish each Country with such Plants as are proper in the Maladies of the respective Inhabitants, but because they are more readily come at, and are full as prevalent as those that come from abroad, which are ne'er the better for being far fetch'd. In this History of Plants growing about Paris, M. Tournefort musters up all their different Names, and then gives their Descriptions, their chymical Analyfes made...
An Elogium on M. Tournefort.

by the Academy, and their best approv'd Virtues. This Book alone is sufficient to wipe away the Aspersion cast sometimes on Physicians, as if they did not care for Medicaments drawn from Simples, because they are too easy, and have too quick an effect. 'Tis certain M. Tournefort in this Work produces great numbers, yet are they for the most part disregarded, and by a sort of Fatality they are ordain'd to be much coveted, and but little used.

AMONG M. Tournefort's Works, may be reckon'd a Book, or at least a part of a Book, intitled, Schola Botanica, five Catalogus Plantarum, quas ab aliquot annis in Horto Regio Parisensi studiois indigitavit Vir clarissimus Josephus Pitton de Tournefort, Doctor Medicus, ut & Pauli Hermanni Paradisi Batavi Prodromus, &c. Amstelodami 1699. An Englishman, whose Name was Simon Wharton, compos'd this Catalogue of Plants, taught him by M. Tournefort, under whom he had study'd Botany three Years.

HIS Elements of Botany having had all the success the Author himself could wish for, he publish'd it in Latin, for the benefit of Foreigners, in the Year 1700, with Additions, under the Title of Institutiones Rei Herbaria, in 3 Vol. in 4°. Whereof the first contains the Names of Plants dispos'd according to the Author's System, and the other two their Figures in curious Copper-Plates. Prefix'd to this Translation is a large Preface or Introduction to Botany, wherein, besides an ingenious and solid Establishment of the Principles of M. Tournefort's System, there is a very accurate and agreeable History of Botany and Botanists. You may well suppose he took delight in a Task that illustrated the Object of his Love. And yet was he not so attach'd to Plants, but that he had almost an equal Fondness for all the other Curiosities of Physicks, figured Stones, curious Marcasites, extraordinary Petrifications and Chrysfallizations, Shells of all sorts. His Love of Stones was the more consistent with his Love of Plants, in that he took Stones to be Plants that vegetate and have Seeds; nay, he had a good mind to extend this System to the very Metals: and thus, as much as in him lay, he transform'd every thing into what he himself loved best, Vegetables. He also made Collections of Habits, Arms, Tools and Instruments of remote Nations, which tho not the immediate Work of Na-
ture, become philosophical in a Philosopher's hands. Of all together he
form'd a Muſæum worth 5000 Livres. So great an Expence would
have caſt a blemish on the Life of a Philosopher, had it not been purely
directed to a philosophical End. It evinces that M. Tournefort, in so
narrow a Fortune as his was, could not beſtow much on Pleasures that
are more frivolous, and yet a great deal more sought after.

M. TOURNEFORT's Qualities make it easy to be imagin'd he
was the fitteſt Man in the world to be an excellent Traveller: by
this Term I mean not thoſe who barely travel, but thoſe who not only
have a moſt extenſive Curiosity, which is a pretty rare thing to be met
with, but also, what is rarer, a certain Gift of Clearſightedneſs. Philo-
sophers ſeldom ſcour about the World, and ſuch as do, are generally no
great Philoſophers; which makes a Philoſopher's Travels to be extremely
valuable. We therefore count it an honour to the Sciences, the King's
ordering M. TOURNEFORT in 1700, to travel into Greece, Asia, and Africa.
He was likewise order'd to write as often as he could to the Count de
Pontchartrain, who procured him all poſſible Accommodations in his
Voyage.

M. TOURNEFORT, accompany'd by M. Gündelfchéimer a con-
siderable Phyſician, and by M. Aubriés an eminent Painter, pas'd as far
as the Frontiers of Persia, gathering Simpleſs, and making Observations
all the way. Other Travellers go by Sea as much as they can, because
the Sea has more Conveniences; and when they go by Land, they chufe
the moſt beaten Roads: Contrariwise, M. TOURNEFORT and his Compa-
nions went by Sea as little as poſsible, and on Land they always choſe
untrodden Paths, and ſtruck into Places till then deem'd impracticable.
You will by and by read, with a Pleasure mix'd with Horror, an Accoun-
t of their Defcent into the Grotto of Antiparos; that is to ſay, into three or four frightful Abyſſes one under another. M. TOURNEFORT
was highly delighted to see therein a new kind of Garden, whose Plants
were all different Pieces of growing Marble, and which, according to
all the Circumſtances their Formation was attended with, must needs
have vegetated.

IN vain had Nature withdrawn herſelf into ſuch deep and inacces-
sible Places to work on the Vegetation of Stones: these bold Curi-
oso's
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AfricA was compri'd in the Design of M. Tournefort's Voyage; but the Plague then raging in Egypt, obliged him to return from Smyrna into France in 1702. This was the first Obstacle that put a stop to his Progress. He came home, as was said by a great Wit on a brighter, tho' less useful occasion, laden with the Spoils of the East. He brought away, besides an Infinity of different Observations, 1356 new Species of Plants, great part whereof came naturally under some one of the 673 Genera he had establish'd: for all the rest he was obliged to create but 25 new Genera, without any Increase of Classes; and this shews the Conveniency of a System, wherein so many exotick unexpected Plants, so easily enter'd. Of these he made his Corollarium Institutionum Rei Herbariae, printed in 1703.

When he was return'd to Paris, he had thoughts of resuming the Practice of Physick, which he had sacrificed to his Voyage into the Levant, at a time when he began to be at the top of the Profession. Experience shews, that in all things which depend on the publick Taste, especially in this kind, Interruptions are dangerous: the Approbation of Men must be forced, and requires nothing less than persevering to the end. M. Tournefort therefore found it no easy matter to renew the Thread he had dropt; besides, he was obliged to perform his former Exercises belonging to the Royal Garden: to these he join'd also those of the Royal College, where he had the Place of Professor in Medicine; the Functions of the Academy too required some time: lastly, he was desirous to perfect the Relation of his Voyage into the Levant, of which he had only made a rough Draught, intelligible to none but himself. The Hurry and Labours of the Day, which made the Repose of the Night more necessary to him, did on the contrary oblige him to pass the Night in other Labours: and if one may so say, it was his misfortune to be of a strong Constitution, which allow'd him to take a great deal on himself for a long time together, without feeling any sensible Inconvenience. But at length his Health began to fail, and yet he did not favour himself e'er the more. When he was in this bad State, he happen'd to receive a very violent Contusion on his Breast, which he presently
sently conceiv'd would shorten his days. He languish'd a few months, and then died, the 28th of December 1708.

BY his last Will and Testament he bequeath'd to the King his Cabinet of Curiosities, for the Use of the Learned: his Books of Botany he left to the Abbot Bignon. This second Article, no less than the first, demonstrates his Love of the Sciences: 'tis making a Present to the Sciences, to make one to him that watches over 'em so carefully, and favours them so tenderly.

IN the Relation of his Voyage into the Levant, you will find, besides all the Learning we have hitherto represented M. Tournefort to be Master of, a vast Knowledge of Ancient and Modern History, and an unbounded Erudition, which we have said nothing of, so far are our Elogiums from Flattery. One prevailing Quality oftentimes makes us overlook others, which yet deserve their share of Praise, and to be set in a proper Light.
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A VOYAGE INTO THE LEVANT:
By the KING's Express Command.

The Occasion and Design of this Voyage.

THE Count de Pontchartrain, Secretary of State, to whose Care the Academies are committed, and who is ever intent upon promoting the Sciences, mov'd his Majesty, towards the End of the Year 1699, to send abroad into foreign Countries some Persons that were capable of making pertinent Observations, not only upon the natural History, and the old and new Geography of those Parts, but likewise in relation to the Commerce, Religion, and Manners of the different People inhabiting there.

THE King, by whose Command I had formerly perform'd some Voyages in Europe, was pleas'd to pitch upon me for this of the Levant likewise.
That great Prince, who by his Protection and Beneficence is ever contributing to the Advancement of all the noble Sciences, being already exceedingly pleased with the curious Discoveries, which, under his Auspices, the Gentlemen of the Royal Academy of Sciences have from time to time made in the most distant Climates: the King, I say, caus'd it to be signify'd to me, that I must set out for the Levant, there to make Remarks on every thing worthy notice.

I WAS overjoy'd at this further opportunity of gratifying the strong Passion I always had to travel into remote Places, where by personally studying Nature and Men, a much surer Foundation is laid, than by reading in one's Closet. I begg'd M. de Portcharrain to let me have the chusing of the Persons who were to accompany me in the Execution of this Design.

I WANTED a couple of stanch Men, that could be depended upon, and who were of a humour to share with me the Inconveniences inseparable from long Journeys. Nothing is so dismal, as to fall sick in a Country where one knows no body, and where Physick is unknown. It frets a Man too, to see fine Objects, and not be able to take Draughts of them; for without this help of Drawing, 'tis impossible any Account thereof should be perfectly intelligible. By a singular good fortune, and which answer'd all my Wishes, I found in the Persons of Messieurs Gundelscheiner and Aubriet two real Friends; the one an excellent Physician, the other as good a Painter. M. Gundelscheiner, a Native of Anspach in Franconia, is at this time Counsellor and Physician to the Electoral Prince of Brandenburg. To an extreme Passion for Natural History, he has joind a compleat Knowledge of Vegetables and Physicks in general. I am beholden to his Care, for great part of the scarce Plants, which I shall mention in the course of this Work.

M. Aubriet of Chalons in Champagne, is no less industrious than skilful in painting in miniature the Plants of the Royal Garden. Nothing has hitherto been seen so beautiful in that way; and accordingly his Ability has merited him the Place of Painter of the King's Closet.

SECURE that these Gentlemen were my Well-wishers, I presented them to M. L'Abbé-Bignon; whose marvellous Taste, for all the Sciences, made him long ago sensible how necessary it was to go and ascertain one's self upon
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upon the spot; concerning what the Antients knew of Natural History, and principally of Vegetables. And indeed, after having rang'd under their respective Genus's all such as are already known, what could a Man do more advantageous for Botany, than to enrich it with new Species, particularly such as were made use of by the ancient Physicians in the Cure of Maladies?

SOME time afterwards, M. de Pontchartrain fix'd our Departure for the ninth of March, 1700. He wrote a Letter to M. L'Abbé Bignon, President of the Royal Academy of Sciences, to let him know that the King had order'd me to go into Greece, to the Islands of the Archipelago, and into Asia; to make diligent Search after things relating to Natural History; to inform my self touching the several Distempers and Medicaments in those Countries; to compare the Antient Geography with the Modern; and that his Majesty had granted me an Assistant, as likewise a Painter, and would defray all the Charges of our Voyage.

This Letter was read in the Assembly the 16th of February. The Society express'd a great deal of Joy at an Undertaking which promis'd so well for Physicks, and which shew'd how much his Majesty had at heart the perfecting the different parts thereof. At the same time M. L'Abbé Bignon propos'd to them M. Gundelscheimer, who was unanimously accepted, and his Letters were expedited in quality of the Academy's Agent, to aid me in my Labours. He thank'd the Society at the first Meeting, and was present at all the rest till the day of our departure, which was the sixth of March, when we took our leave of them, and afterwards went to Versailles, to receive the last Orders of M. de Pontchartrain, and of the King's chief Physician. M. Fagon, who so distinguischingly possessesthat Post, not content with having oftentimes spoken to the King concerning the Advantages that might accrue from such a Voyage towards the illuminating of Natural History, was further pleas'd to introduce me to his Majesty; who with his wonted Goodness accepted a Book which he had given me leave to dedicate to him.

The 9th of March we set out in the Flying-Coach, and reach'd Lyons in seven days and a half. Here we saw the Collection of rare Plants, which M. Goiffon observ'd in the Alps. That learned Physician promises the Publick not only a History of the Vegetables growing in the Neigh-
bourhood of Lyons, but also several uncommon Observations in Anatomy; and above all, such as concern the Structure of the Ear. M. Goff fon brought us acquainted with Father de Colonius, Library-Keeper of the Jesuits, a learned Antiquary. He has collected, in a very short time, an amazing number of Greek and Latin Medals, Idols, Utensils serving for the Heathen Sacrifices, Weights and Measures of the Antients, Talismans; and in fine, every thing that regards Polite Antiquity.

THE 16th of March we fell down the Rhone to Condrieu, a Village in Dauphiny, seven Leagues from Lyons, and two from Vienne. The next day we lay at Pouzin, a little Town four Leagues below Valence.

THE 18th we went ashore at Avignon, from whence we set forward for Aix, a Day's Journey from Avignon. Without being partial to the Place of my Nativity I speak it, Aix for its bigness is one of the best-built agreeable Cities in all France. After I had embraced my Relations, we went and paid our Respects to M. de Boyer d'Aigoules, Counsellor in Parliament; and however curious his Pictures are, we were less affected by them than by his own personal Merit. That learned Magistrate not only excels in the Knowledge of Antiquity, but is endow'd with that exquisite Taste for Drawing, which gives such an additional Lustre to the Great Men in that kind. M. d'Aiguilles has cause'd to be grav'd part of his Collection, upon a hundred large Plates, after the Originals of Raphael, Titian, Michael Angelo, Paul Veronese, Corregio, Carrachio, Tintoret, Guido, Poussin, Bourdon, Le Sueur, Puget, Valentine, Rubens, Vandyke, and other Masters. That worthy Gentleman must permit me to tell the World, that some of those Plates he grav'd with his own Hand; that the Frontispieces of the two Volumes, which compose the said Collection, are of his own Invention; that the Ingravers, for the Truth of the Contours, and the Force of the Expressions, were directed entirely by himself. There cannot be a nobler Diversion for a Man of Quality, who, over and above, so worthily discharges the Duties of his high Station.

M. DE THOMASSIN MAZARUGUES is another Counsellor of the Parliament of Provence: a Gentleman of distinguished Merit, who puts us in hopes of a Collection of Letters by M. de Peyrefête, which in Manuscript have been handed about through the whole Kingdom. That indefatigable
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tigable Man left above 100 Letters all of his own Hand-writing, as M. Spou observes. It is confidently reported, that M. de Peyref's Heirs, for one whole Winter, made use of the Papers they found in his Closet for Firing to warm themselves. Better had it been to have burnt Cedar, or the Wood of Aloes: Enough of both these, Nature every day produces; but such a Man as M. de Peyref, the World perhaps may never see.

AMONG the other Literati of our Town, is reckon'd M. Gautier, Prior de la Valette; that great Astronomer, so prais'd by Gassendus. Scaliger and Casaubon, who were not over-lavish of their Encomiums, agree that M. de Rascas de Bagarris, Closet-Keeper to Henry IV. was one that understood all the antique Monuments wonderfully well. We must not forget Hannibal Fabrot, an eminent Lawyer, and who was a perfect Master of the Greek Tongue, and thoroughly knew the Oriental History, as is apparent from the Versions he made of some Volumes of the Byzantine History, and his learned Notes upon the most obscure Passages. Father Thomasin and Father Cabassut, Priests of the Oratory, will for ever be a Honour to the City of Aix. Their Erudition was unbounded, as likewise was that of Father Pagi a Cordelier, one of the profoundest Chronologers of the last Age.

THERE are few Cities in the Kingdom, or perhaps in Europe, where there have been more Cabinets of Curiosities: nay, at this very time there are very fine things to be seen, especially at the Intendant M. le Bret's. Hardly any Ship comes from the Levant to Provence, but either the Merchants or some of the Sailors bring with them Medals, grav'd Stones, or other Rarities of Antiquity; which they easily find vent for, because the Parliament and the other superiour Courts being held at Aix, the Country is oblig'd to repair thither as the Centre of Business.

THE 27th of March we arriv'd at Marseilles. The first thing I did, was to wait upon the Commissioners of Trade, to whom I imparted the Orders M. de Pontchartrain had charg'd me with. There being no Ship ready to set out for the Levant, we had time enough to view the Beauties of that City, and to admire the Alterations which have been made there in this Reign. If they go on building in the same magnificent manner, Marseilles will soon recover the Lustre it had in the time of the Greeks and Romans: for all that we see there of the old Town is the Work.
A Voyage into the Levant.

Work of later Times, which even then had a tang of the Gothick Ignorance and Barbarism.

STRABO, the exactest of the antient Geographers, as great an Admiring as he was of the Asiatick Buildings, wherein nothing was used but Marble and the glittering Granate, describes Marfeilles as a City very handsomely built, and of a considerable Largeness, dispos'd in manner of a Theatre round a Haven naturally form'd by Rocks. Peradventure it was yet more superb before the Reign of Augustus, under whom Strabo liv'd: for that Author, speaking of Cyzicus as one of the bravest Cities of Asia, has this Observation, That it was beautify'd with the same Ornaments of Architecture, as had been formerly seen at Rhodes, Carthage, and Marfeilles.

There are not to be found any Remains of that antient Splendour: it were but labour-lost, to look for the Foundations of Apollo's and Diana's Temples, which its Founders, the Phoceans, had erected there. All that we know of the matter, is, that those Edifices were in the highest part of the Town. Neither can we find the place where Pytheas fix'd his famous Needle, for determining the Elevation of the Pole of Marfeilles. Pytheas, who was of this Town, and who flourish'd in Alexander's time, was, according to Cassendus, the antientest of all the Men of Letters that the East produc'd. Glorious it is for France, as M. Cassini, the best Astronomer of our Age, observes, to have given Birth to a Person capable of carrying his Speculations to a point of Subtily, which the Greeks had not then been able to attain, though they assum'd to themselves the Invention of all Sciences.

Marfeilles may not only boast of having given the Sciences Induction into Gaul, but likewise of having form'd one of the three most famous Academies in the World, and of having shared her Scholars with Athens and Rhodes. Marfeilles was resorted to from all parts, for the Study of the Belles Lettres and Philosophy. The Romans, on account of its Polite-ness, sent their Children to be educated there: and the Gauls, who were not over-proud of that Virtue, were so delighted with the Greek Tongue, which was spoken in its Purity at Marfeilles, that they made use of it even in their publick Acts.
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THO the People of Marseilles at present make Trade and Commerce their principal Occupation, yet it is a Place that often produces very ingenious Men in every respect. 'Tis with just reason that France has admired the Eloquence of M. Mascaron Bishop of Agen. The Chevalier d'Hervieu was well skill'd in the Oriental Tongues. M. Rigord is eminent among the Antiquaries, as is Father Feuillée, a Minime, among the Astronomers. Father Plumier of the same Order, and of the same Town, has immortaliz'd himself by the Discovery of above nine hundred Plants, which had escap'd the diligence of other Travellers into America. He died toward the Close of the Year 1704, at Port St. Mary over against Cadiz, where he was waiting for Passage to Peru, by the King's Order.

We were not long at Marseilles e'er we went to see the last Performances of M. Puget, an admirable Sculptor, great Painter, and excellent Architect. He was born at Marseilles in 1623, of Parents who had not Estate enough to keep up their Name. The happy Dispositions he had for Drawing, discover'd themselves as soon as he could well hold a Pencil. At fourteen Years of Age he was put out to the Sieur Roman, the ablest Sculptor and best Shipwright; who, after two Years, was so satisf'y'd with his Disciple, that he left it to him intirely to build a Gally of considerable magnitude, and likewise to do the carving part. After this Specimen, young Puget set out for Italy, and tarry'd about a Year at Florence, where he wrought half a dozen graven Stands for Candlesticks by the Great Duke's Order. This would have procur'd him more considerable Work, if the strong Desire he had to see Rome had not induc'd him to quit that Court. At Rome he apply'd himself intirely to Painting, and gave so well into Peter de Cortona's Manner, that that eminent Artist happening one day to pass by a House where M. Puget had set out one of his Pictures for show, he had the Curiosity to go in, and engag'd the Author to accompany him to Florence, whither he was sent for, to paint a Gallery for the Great Duke; but M. Puget soon went back to Rome, being promis'd by a certain Person, Agent to the Queen Mother, that he should be employ'd by her Majesty in drawing the finest Pieces of Antiquity. He acquitt'd himself perfectly well of this Commission, and took such a Relish for Painting, that he staid there near fifteen Years; and
and had not come away then, but to look after what little Matters his Father had left him. The Duke de Brezé, Grand Admiral of France, order'd him to make a Model of as noble a Ship as he could invent: which Model was follow'd, and the Ship was named the Queen. He then invented those beautiful Galleries, which Foreigners have so much admir'd, and but faintly imitated. He drew some Pieces at Thoulon, a St. Felix in the Church of the Capuchins, an Annunciation for the Dominicans, and another Picture which is in the Cathedral. At La Valette near Thoulon are seen three Pieces of his; one at the high Altar, representing St. John writing the Apocalypse; St. Joseph in the Agony of Death; and St. Hermentarius.

At Marseilles he painted, for the Church de la Major, the baptizing of Clovis, and that of Constantin: but that Piece of his call'd the Saviour of the World, is, if possible, more beautiful. The Jesuits have in their House at Aix two Paintings by this excellent Man, the Annunciation, and the Visitation of the Virgin. The Education of Achilles is the last thing he did: it remains in his Son's Gallery.

M. Puget had, in 1657, so dangerous a Fit of Sickness, that after his Recovery he was advis'd by his Friends and Physician never any more to meddle with Painting. But how was it possible to check so lively a Fancy, seconded by such capable Hands? However, whether it was because Sculpture was easier to him, or that he had a mind to go on with the Models he was then upon purely for his diversion, he never apply'd himself any more to Painting. Some time afterwards he began that fine Gate of the Town-House of Thoulon, whose two * Termini under the Balcony, the Marquis de Seignelay was so pleas'd with, as to propose to the King to have them brought to Versailles. The Arms of France in Basso-Relievo of Marble, was another piece of Work done about the same time by M. Puget; and is one of the chief Ornaments of the Town-House of Marseilles.

He came to Paris in 1659, being invited thither by M. Girardin; who for some time employ'd him at his Seat of Vaudreuil in Normandy, to make two large Figures; which M. le Pautre was so taken with, that he

* Figures, the upper part like a human Shape, and ending in a Pedestal; call'd Termini by the Antients, who used them for Boundaries, and number'd them among their Gods. The French call them Termes.
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advis'd M. Fouquet to make use of so great Master in the Works of Vaux-le-Vicomte. 'Marble' being a scarce Commodity at Paris, that Miniffer, who had an exquisite Taste for every thing that was excellent, order'd M. Puget to go to Italy, and buy up as many Blocks of Marble as he pleas'd: by this means he was the first Man that made that beautiful Stone so familiar to us. While he was at Genoa freighting three Shipload of it, he carv'd that noble Hercules, which is now at Seaux, leaning on a Shield charg'd with Flower-de-luces. The News of that Minifter's Disgrace, kept him at Genoa longer than he propos'd. He left there two admirable Figures, St. Sebastian and St. Ambrofe, placed among the Pillars of the Cupola of St. Peter de Carignan. Under that of St. Ambrofe, he has represented the blessed Alexander Sauli, a Prelate of an exemplary Life, whose Ancestors founded that Church. M. Puget did likewise acquire great Fame by his Piece of the Virgin, which is in the Palace of Babbi.

The Duke of Mantua about the same time caus'd him to make a Baslo-Relievo of the Assumption, which drew thither the Cavalier Bernini; and that great Man allow'd it to be a compleat Piece. The Duke left nothing unattempted to engage M. Puget in his Service, and propos'd him some considerable Posts in the Government; but died soon after.

Maria Sauli, a Nobleman of Genoa, who after the example of his Ancestors has expended great Sums for adorning the Church of St. Peter de Carignan, pray'd M. Puget to make a Model of a Canopy for the great Altar. This Work shews to what a degree of Perfection that incomparable Man had carry'd Architecture. Whilst he was preparing to execute it, M. Colbert, upon M. Bernini's Character of him, oblig'd him to come to France by the King's Command; where, his Majesty honour'd him with a Pension of 1200 Crowns, in quality of Sculptor, and Director of the Works which regarded the Shipping and Gallies; M. Puget, desirous to go upon things of a longer duration, after having done his Duty in that respect, undertook a Baslo-Relievo of Alexander and Diogenes: it is the grandest Piece of Sculpture he ever perform'd; but he did not finish it till a little before he died. Milo Crotiensis was the first and finest Performance of M. Puget, that ever came to Versailles: Anguish and Rage are imprinted upon the Visage of Milo; every Muscle...
of the Body is expressive of the Strugglings of that sturdy Prize-fighter, to disengage one of his Hands caught fast within the Trunk of a rifted Tree, which he was trying to pull in pieces; whilst with the other he is tearing up by the roots the Tongue of a Lion that was going to devour him behind.

THE Marquis de Louvois, Super-Intendant of the Buildings after M. Colbert's Death, wrote to M. Puget, that his Majesty was desirous he would undertake a Groupe, to accompany that of Milo. M. Puget made the Model of his Andromeda, but finding himself indispos'd, he caus'd one of his Disciples to rough-hew it; and after he himself had finish'd the same, it was presented to his Majesty by his Son. The King not only honour'd him with the Character of a most excellent Sculptor, but likewise stiled him Inimitable.

SOME Years afterwards, passing through Marseilles, I told M. Puget that the Figure of Andromeda was thought to be too small, and that Perseus look'd a little oldish for so young a Hero. He answer'd me very calmly, that one of his Men named Verrier, who was since grown very eminent in Statuary, had in the rough-hewing made the Figure of Andromeda a little too short; but yet that there would be found in it the same Proportions as in the Venus of Medicis. As for that of Perseus, added he smiling, the Down on his Cheeks denotes him to be of no such advanc'd Age.

M. Puget has preserv'd his Father's final Work, namely, the Bas-Relief of St. Charles, wherein the Plague of Milan is represented in so moving a manner. This beautiful Piece was long ago bespoken by the Abbot de la Chambre, Curate of St. Bartholomew: but it was very late e'er M. Puget finish'd it. His Son has, in Wax, the Equestrial Figure of the King, which was to have been erected in the Royal Square at Marseilles, of which likewise his Father had drawn the Plan. M. Lauthier a celebrated Lawyer, and M. Girardon his Majesty's Sculptor in chief, have some Sca-Pieces done with a Pen by M. Puget: they are perfectly charming.

Equally happy in Invention, Fecundity of Fancy, Nobleness of Taste, and Correctness of Design, he animated the very Marble, and made it as it were breathe: The hardest Stones soften'd and grew tender under
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under his Chizzel, and acquir'd from his Hands that Flexibility which is the essential Character of Flesh, and which makes ye see it even through the very Drapery. This Briskness of Fancy, join'd to such lively and natural Expressions, is a Gift from Heaven not to be attain'd by any Study. How many Figures do we meet with, to the last degree correct, and yet as cold and stiff as the Marble or Brass they are made of! M. Puger died at Marseilles in 1695, aged Seventy Two Years.

THE Arsenal and the Gally-Dock are well worth the seeing. The Grandeur of the King, and the Vigilance of M. de Pontchartrain, are conspicuous in every corner thereof. The Armory is one of the noblest and best-order'd of the whole Kingdom. The Rope-Yard, in its kind, yields not to the finest Work-houses of the Dock. The very Spinning-places for Sails, the Smithy, the Sheds for Oars, all confess the exact Regularity and consummate Neatness of M. de Montmor, Intendant of the Gallies.

This Intendant does not take cognizance of the Affairs of Commerce: they are within the Jurisdiction of the Intendant of Justice, who sits as Chief of the Chamber of Commerce; a particular Court, consisting of the Echevins, and a certain number of the greatest Traders of Marseilles. This Chamber gives a Pension of 18,000 Livres to our Embassador at the Porte, to maintain the Rights stipulated to France for the Levant-Trade. They pay 6000 Livres yearly to the Intendant, as Judge Commercial; and besides all this, they allow considerable Salaries to the French Consuls and their Chancellors in the Sea-ports of the Levant. Those Consuls are properly Long-robed Swordmen, if one may use that Expression; and the Chancellors are National Notaries. The Chamber is often oblig'd to extraordinary Expences, especially in Presents to the Bashiaws on their Arrival in the Sea-ports, and in making good the Damages frequently suffer'd by the French from the Oppression and Extortion of the Turks.

This Chamber not only fetches up its Charges, but makes vast Advantages of the Consulary Duties paid in the Levant, by such Commodities as are laden where there are French Consuls: These Duties are paid to the Deputies of each Port, and they account for the same to the Chamber of Commerce at Marseilles. These Gentlemen had for some
time the Nomination of the Consuls: the Court has now taken it out of their hands, and the Commissioners in all their Transactions are subordinate to the Minister who has the Super-Intendance of Commerce.

THE French never had so considerable a Trade to the Levant as now. It rivals, nay exceeds that of all other Nations, through the good Management and Economy settled therein by M. de Pontchartrain: our Merchandizes yield quick Returns in those parts, when they are of the quality requir'd. There needs no prodigious Genius to carry on this Trade, but a great deal of Probity and Honesty: all Business there goes through the hands of the Jews. The Custom of the Country must be comply'd with; that is to say, we must trust them with our Effects, sell them according as they advise, buy up Goods of the Levant, and barter ours just as they think convenient. The Jews make all the Bargains; for which they have Brokerage, and there's an end of the matter: So that if a Man is prudent, he need not doubt growing rich; especially if he avoids Commerce with the Greek Women, who are the most dangerous Traders in the World.

THE Shops of the Coral-Merchants, the Druggists Ware-houses, the Sugar-bakers, the Manufacturers in Gold; Silk, and those of Soap, are worthy of a Traveller's Observation.

THERE are no Coral-Merchants but at Marseilles and Genoa: those of Marseilles have much the greater Dealings; the whole East is fill'd with their Necklaces and Bracelets. This has been a standing Commerce for many Ages: we are assured by Pliny, that the Gauls wanted Coral at home to adorn their Arms, having sent it all away to the Indies, where it was recommended by the Priests as a Preservative against all Dangers. The Coral that was got on the Coast of Provence about the Isles of Hyeres, and on the Coasts of Sicily, was most in esteem. There are still some Fisheries of Coral in those parts; but the greatest of all is towards Africa, about the Bastion de France, from whence 'tis sent to Marseilles.

M. SALADE, one of the principal Coral-Merchants there, shew'd us some very fine Pieces of that Commodity, both rough and wrought. Wrought Coral falls for about five Livres an Ounce: I have of several colours in my Scrutore, common red, as well as pale and deep red; rose-colour, flesh-colour, white, red and white, fillemot, gridelin; this last
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is brought from America. But what is very remarkable, is a pretty large piece of Coral I have seen growing upon a broken piece of Earthen Ware: which demonstrates, that Sea-Plants are not nourish'd like those which grow on the Land. What Nutrition can the Coral derive from a Brickbat, a piece of human Skull, a broken Glass-Bottle, a hard Flint-Stone, a dry Shell? Coral has been taken up from the bottom of the Sea, sticking naturally upon all the forenamed Substances. I have given my Thoughts on this Subject in the Second Volume of Memoirs of the Royal Academy of Sciences, Anno 1700. p. 27.

As for Drugs, you find in the Port of Marseilles every valuable one that comes from Smyrna, Aleppo, and Alexandria; that is to say, the best Scammony, Caffia, Rhubarb, Storax in Tears (i.e. in Drops or Grains) Storax liquid, Myrrh, Frankincense, Bdellium, Tamarinds, Galbanum, Opoponax, Sagapenum, white Balsam alias Opobalsamum, Pepper, Cinnamon, Sal Ammoniac, and a multitude of other things. Yet, since the Dutch have made such powerful Settlements in the East-Indies, much of the Trade of Marseilles and Venice is fallen off. The West-India Drugs come to Marseilles directly, or by the way of Cadiz: these are the Ipecacuan, the Quinquina, Ginger, Caffia of the Islands, Indigo, Rocou, Balsam of Peru, Balsam of Capvy, &c.

At Marseilles they refine to perfection the Sugar of our American Plantations: the Soap-Trade is likewise very considerable, as appears from the Consumption not only of the Oils of Provence, but likewise those which are fetch'd from Candia and Greece.

After we had view'd every thing of Note in Marseilles, we took a turn into the Country adjoining, the Wind not as yet permitting us to proceed on our Voyage. The Chartreuse is a stately well-contriv'd Edifice: the Burghers Houses, which are call'd Baffides, are only remarkable for their Number; and stand so thick together among the Vines, the Olive and the Fig-Trees, that they make an agreeable Landskip.

The Soil of Marseilles is a well-cultivated Garden. Being naturally lean and hungry, they take care not to lose the least Dab of Dirt in the whole City; nay, they make advantage of the very Excrements of the Gally-Slaves, by placing at one end of the Gallies proper Vessels for receiving a Manure so necessary to the Country. The Major of the Gallies:
Gallies makes considerable Gain of this sort of Commodity, which by warming the cold and husky Land, produces excellent Grapes, good Olives, and the best Figs in the world.

As for us, whose prevailing Passion was Simpling, we were perpetually upon the hunt all round the City, and more particularly in that sandy Plain which extends it self along the Sea, from the Butt of the little Monredon to that call'd the great Monredon. We went likewise and visited the Isles of the Castle of Tj, Pomegues, Ratonneau, de Maire, Pibouten, Rion, Conclu, Collesareno, Jarret.

In fine, after having waited for a Northwest Wind to carry us to Candia, we left the Port of Marseille the 23d of April; but the Wind being too fresh, we tarry'd among the Isles, and put not to Sea till the next day about eleven in the morning. Our Bark, which went by the name of the Holy Ghost, was commanded by one Carles, an honest Tar; who landed us in the Port of Canea the 3d of May, without touching any where in our Passage. So quick a Voyage happens but rarely. We run 1600 Miles in nine days, leaving the Island of Malta half-way behind us.

The Length of Miles is not precisely determin'd in the Levant, especially at Sea, where they are lengthen'd or shorten'd as every one pleases. I never yet met with two Pilots that were of the same mind; some reckoning no less than 1800 Miles from Marseille to Candia, and others allowing but 1500: We follow'd the most common Opinion, which is 1600. 'Tis much the same thing with respect to the Land: there are places where the Miles are so short, that scarce four of 'em shall make a French League; most commonly three are enough. Hence arises the Difference, or Correspondence, that is found to be between the Measures of the Antients and those of the Moderns. In the East they know nothing of Geometry, or the Art of surveying Land; and indeed Land may be purchas'd there so very cheap, that they don't give themselves the trouble to measure it with any exactness.
LETTER I.

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

My Lord,

Pursuant to your Commands, I give you a particular Description of the Island of Candia, that fam’d Island so well known in former Ages by the name of Crete. The Letters which I had the honour to write to you when I was upon the spot, are since my Return grown, as it were, under my Pen. You gave me leave to insert some Touches of Erudition, to heighten the Subjects therein treated of. I fancy such Additions will make ’em less tiresome. What can a Man say of a Country inhabited by Turks, if he is confin’d to what he sees of it in its present Condition? Almost their whole Life is spent in Idleness: to eat Rice, drink Water, smoke Tobacco, sip Coffee, is the Life of a Mussulman. The Speculative Sort (of which there are not many) employ themselves in reading the Alcoran, consulting the several Interpreters of that Book, thumbing over the Annals of their Empire: what’s all this to us? The things which attract Strangers thither, must be a Search after Antiquities, Study of Natural History, Commerce. Relations of the Levant would be but dry stuff, if a Man were to describe nothing but the present State of the Provinces under the Ottoman Domination.

The Passion my self and Friends had for the Discovery of Plants and antient Monuments, made us think the Voyage very long from Marseilles to Candia, the first Island of Greece which we were to land at, according
according to your Lordship's Orders. And yet it was next to impossible to have a happier or shorter Voyage. The Wind was constantly in our Stern, and in nine days we reach'd Canea.

YOU know, my Lord, that the Venetians purchas'd this City, together with the rest of Candia, in 1204. They were in possession of Canea till 1645. 'Issouf the Captain-Bashaw coming before the Place with eighty Ships, and as many Gallies, took it in ten days time. Sultan Ibrahim caus'd him to be strangled after his Return to Constantinople, that he might have the Confiscation of his Wealth, which however could not be very considerable. He had just succeeded to that famous Mustapha whom Sultan 'Mourat so tenderly lov'd, as to desire to die in his Arms.

AT this time Canea is the second Place of the Island. Besides its being not so big as Candia, the Viceroy of that City commands over the Bashaw of Canea, and him too of Retimo. The whole Island pays obedience to these three Generals, and each has his respective Province. There are not reckon'd to be in Canea above 1500 Turks, 2000 Greeks, 50 Jews, 10 or 12 French Merchants, a Consul of the same Nation, and two Capucins who are their Chaplains. The Body of the Place is good; the Walls well fac'd with Stone, and well terras'd; defended by a deep Ditch, and there is but one Gate land-ward.

The Venetians, who had caus'd this City to be fortify'd with great care, might easily have retaken it in the last War, had they but laid hold of the Disorder the Turks were in, when the Christians came before it. There were hardly 200 Men in the Town fit to bear Arms, and the greatest part were Renegadoes; that is to say, Fellows without either Faith or Fidelity, neither Turk nor Christian; who always side with the strongest, and seek for nothing but Plunder. If General Mocenigo, instead of losing eighteen Days in threatening the Turks, and summoning them to surrender, had fir'd briskly on the Place, he had doubtless carry'd it; whereas the Breach was not made till after the Bashaw of Retimo, who was known to be a good Officer, had thrown Succours into it. Add to this, the French Deferters, who, after their Commander M. de St. Paul was kill'd with a Cannon-shot, being fed with nothing but Biscuit-duft full of Mouse and Rat-dung, went over to the Enemy
in a Fit of Despair, which brave Men are often driven to by want of Letter I. Necessaries. They should likewise have landed at la Culata, the further end of the Gulph of la Suda, which the Venetians are even at this day masters of; and then have entrench’d on the adjoining Eminences, instead of leaving them to be possefs’d by the Bashaw of Retimo, who incessantly harass’d the Besiegers with his Detachments. The Venetians, no doubt, believ’d that Candia would be succou’d by Sea, and did not think it convenient for their Fleet to remove from the Coast of St. Odoro. A Couple of Frigats well arm’d had been sufficient to block up the Port of Canea.

THIS Port, tho expos’d to the North Wind, (or the Tramontane, as they call it in the Mediterranean) would be a pretty good one, were it carefully look’d to. There are still to be seen the Ruins of a noble Arsenal built by the Venetians, towards the left hand at the further end of the BaSon. All that remains, is the Arches of the Work-houses where they fitted up their Gallies. The Turks entirely neglect the repairing of Ports and Walls of Towns. They take a little more care of the Fountains, because they are great Water-Drinkers, and their Religion obliges ’em very frequently to wash every part of their Body. The Entrance of the Port of Canea is defended on the left by a small Fortress, where there is a Light-house. The Castle, which is on the right beyond the first BaStion, is quite ruin’d. After you are past the Light-house, there is a very handsome Mosque, with a low round Dome. The Front consists of several Arches, bearing as many small Domes of the same profil as the great one. The House of the French Capuchins stands by this Mosque: their Chappel is a Room, ill built, worse furnish’d, serv’d by two Friars of the Province of Paris; one of these bears the Name of Superior, and the other represents the rest of the Community. The Chamber of Trade allows them 140 Crowns yearly; and they receive the Charity of our Consul, Merchants, and Sailors.

As for the Houses, they are here, as every where else in the Levant, very ordinary: the best are but two Stories high, of which the first (that is, the Ground-Floor) serves for a Parlour, Ware-house, Cellar, and Stable. The Walls are Brick-Work, with Free-stone Angles. From the first Floor you ascend to the second by an almost perpendicular wooden Ladder:
Ladder: this second Floor is divided into different Apartments, according to the Capacity of the Place, and cover'd Terrace-wise, but without either Brick or Plaster, only some Deal-Boards put together like a Cieling, supported by Joysis of Oak laid two or three foot asunder: outward it is cover'd with a Lay of Earth temper'd like Mortar and well beaten, and then pav'd with small Flint-Stones and Pebbles. The Terrace is made a little sloping, for the Rain to run off. In fine Weather they walk, and in the great Heats will lie, on these Terraces. You see to what a pitch of Perfection the Candiots have carry'd the Art of Building. These Coverings must be repair'd every Year. Besides these Terrace-Roofs, every House has commonly another small Terrace on the same Floor with the second Story: 'tis properly but an open Room, adorn'd with some Pots of Flowers, and is of great benefit to their Health; for most of the Houses of the Town being turn'd to the North, they shut the Windows when the Wind fits in that Corner, and open the Door of the Terrace which faces the South. Contrarywise they shut that Door, and open the Windows to the North, as soon as ever the Southerly Winds, so dangerous throughout the Levant, begin to be felt: these Winds are sometimes so hot, that they suffocate People in the open Fields.

The Country about Canea is charming, between the Town and the first Mountains: so is it likewise all the way between the Town and the Gulph of la Suda; nothing but Forests of Olive-Trees, as high as those of Toulon and Seville: these never die in Candia, because it never freezes there. The Forests are diversify'd with pleasant Fields, Vineyards, Flower-Gardens, purling Streams, shaded with Myrtle and Laurel.

M. TruIlhart, on whom your Lordship confer'd the Place of Consul of Canea, entertain'd us at his House with great Civility. He assur'd us, that in the Year 1699, the Island yielded 300,000 Measures of Oil; of which the French bought 200,000 at Canea, Retimo, Candia, and Girapetra, the only places where they take in Freight. The Crop of Oils fail'd that Year in Provence, and the Ports of Candia were crouded with Ships from Marselles, to fetch Supplies for the Soapmakers there.

The ordinary Measure of Oil weighs at Canea eight Oques and a half; at Retimo it weighs ten: the Oque is three Pound two Ounces, which
Description of the Island of Candia.

which makes 400 Drams, according to the Eastern way of Reckoning. The Pound is 128 Drams, and the Dram is 60 Grains. The best Oils of the Island are those of Retimo and Canea: the Girapetra Oils are black and muddy, because before they empty their Vessels, they take a stick and stir up the Sediment, and so sell the Oil and the Lees all together. In 1700, the Oils were worth but 36 to 40 Parats a Measure, or at most but an 'Abouquel, which is worth 44 Parats at Canea, and but 42 at Retimo. The Eagerness of our Merchants, notwithstanding your Lordship's Orders that no Ship should go out of its turn, rais'd the Market to 60 or 66 Parats the Measure: these Parats are a Silver Coin of a base Alloy, worth about six French Farthings; or eighteen Deniers of Provence.

Besides the Forests of Olive-Trees, there are abundance of Gardens about Canea, planted just like all the rest in Turky, without Order, Symmetry, or Neatness. In these neglected Orchards, the Trees produce but sorry Fruit; and indeed they plant no other, nor do they know what Grafting means. Their Figs are insipid, and the Melons almost as bad. We went to see the 'Governour's House at Varrouil, the Garden there being cry'd up for a Terrestrial Paradise. Before I describe it, I must observe to your Lordship, that Varrouil was once the handsomest Village in all the Island. It was burnt by the Turks during the last Siege of Canea, to prevent the Venetians settling there. The Greeks of Canea were all oblig'd to go and lie every night at this Village, or rather Suburb, and return'd again the next morning at a certain hour; and but for the Lowness of their Circumstances, the Government would have made them rebuild it. Nothing is now to be seen there but Ruins and Demolitions made by the Fire. The Destruction of Varrouil was of no use to any but the French, who ruin'd themselves there in Luxury and Riot.

The Governour's Garden is a little Wood of Orange-Trees, Lemons, and Cedars, intermix'd with Plumb, Pear, and Cherry-Trees. The Orange-Trees here are as strong and vigorous as any in the best Gardens of Portugal, tho' not near so carefully look'd to: for tho' they're burden'd with either dead or superfluous Branches, they put forth with profusion Bunches of Flowers, clustering upon one another in large heaps. They cultivate in Portugal none but that excellent sort of Orange, call'd throughout Europe the Portugal Orange, and which the Portuguese them-
felves call 'China Orange: it is not known in Candia, or any where else in Turky. In this Country every Man is content with what he finds in his Garden, just as it comes up spontaneous and without Culture. The common Orange of the Levant is a large sweet or rather insipid 'Orange, with a thick Rind, bitter, and as it were spungy. They raise here some Citrons, which are a fine Fruit when they are candy'd, but the Natives know not how to go about it. The Governour's Garden was kept, or rather neglected, by a Greek Monk; a Wretch without a Shirt to his back, who could neither read nor write, any more than three or four of the same Fraternity, who were almost eaten up with the Itch. The poor Creatures presented us with some Orange-Branches full of Flowers and Fruit: and we put them in a way to cure themselves, by using Brimstone.

IN our Return to Canea, we were almost poison'd with the abominable Stench from the Burying-places. The World knows, that the Turks interr their Dead upon the Highways: this Practice were extraordinary well, did they dig the Graves deep enough. Candia being a very hot Country, these Smells are very offensive under the Wind. The Turks place a Stone at each end of the Grave, sometimes a Pillar of Marble crown'd with a Turbant instead of a Capital: this is never done but to Persons of some Rank.

I CAN'T forbear mentioning here, how astonish'd M. Gundelscheimer and my self were in our first Walk. Being landed at Canea, we had scarce paid our Respects to the Consul, but we hasted to the Gate of the Town, with the Chancellor of the Nation, to see what rare Plants this fine Country of Candia produc'd, which we so much long'd for all the way from Marseilles. There grows in the Streets of Canea a sort of Juliane, with a large Flower and shining Leaves, not to be despis'd: We flatter'd our selves we should meet with some greater Rarity out of Town, but to our no small grief we did not hit the right place. Along by the Walls on the right hand we pass'd through a fat Soil, over-run with Clover-Grafs, and other very common Herbs. I fancy'd my self at Barcelona ; where, as at Canea, all the Ramparts are cover'd with those yellow Flowers, which the Greeks knew not how to designate more properly than by the name of Golden Flowers. Our Astonishment increas'd as we approach'd nearer the Sea, where we hoped to find something that might recompen
pens'd us for our Disappointment in other places. And indeed we began to cheer up at sight of a prickly Acanthus, which we had never seen any of, but in the Gardens of Europe; and very often a Man is as much pleas'd with finding a rare Plant in its natural place of Growth, as to light of an unknown one.

THIS Place is a Tract of Ground cover'd with the downy Polium of the famous Alpinus, Professors of Padua; who gave a Cut of it fifty Years ago, as a Plant different from that which Bauhinus, the celebrated Professors of Basil, had call'd by the name of Gnaphalium maritimum. I can safely affirm, there's no difference at all between these two Plants. Alpinus, 'tis likely, had never seen the Plant of Bauhinus, tho' it is very common in Italy on the Sea-side. But to return to the Climate of Crete, we found nothing in that place we are speaking of, except the prickly Chicory and Thyme of Crete; which two Plants delight in Heath and Rocks. I was rejoic'd to meet here with the Thyme of Crete, which some Years before I had observ'd growing about Seville and Carmona in Andalusia. However, as we expected to find something more curious than all this, our Discontent return'd at every step we took: for in fine, my Lord, we went to Candia purely for the sake of simpling, upon the Veracity of Pliny and Galen, who gave the Plants of this Island precedence of all others throughout the World. We ever and anon look'd at one another without opening our mouths, shrugging up our shoulders; and sighing as if our very Hearts would break, especially as we follow'd those pretty Rivulets which water the beauteous Plain of Canea, beset with Rushes and Plants so very common, that we would not have vouch-safed them a Look at Paris; we whose Imagination was then full of Plants with silver Leaves, or cover'd with some rich Down as soft as Velvet; and who fancy'd that Candia could produce nothing that was not extraordinary!

WE afterwards met with what made us amends. The Neighbourhood of Canea, and chiefly those high Mountains where they fetch their Snow in Summer, are the most fertile of the whole Island, and incomparably more to be valued than Mount Ida, or the Mountains of Girapetra: these of Canea not only afford whatever the others do, but likewise a multitude of Rarities not to be found elsewhere.
A Voyage into the Levant.

Theophrastus, Strabo, Pliny, and Ptolemy called 'em the white Mountains, on account of their being perpetually cover'd with Snow. From a Passage in Solinus it should seem that the Mounts 'Cadifos and Dictymna made part of those Hills. Whatever Belonius says to the contrary, Theophrastus and Pliny with just reason affirm'd Cypress-Trees to grow there naturally amidst the Snow, as well as in the Valleys. Belonius did not give himself the trouble of going thither. They are now call'd the Mountains of la Sphachia, a Village of the same name, which is discern'd from the top of 'em, as you descend to the Sea Southward, and which has perhaps retain'd that of one of the antientest Towns in Crete, the Birth-place of the famous Epimenides. The People thereabouts are named Sphachians, and are held to be the best Soldiers of that Island, and the most dextrous at their Bow. The Pyrrhick Dance is still in use among them, as will appear by and by.

A Search after Plants being one of our principal Busineses, it would not seem improper to particularize here all those which we observ'd about Canea. However, such matters being what does not relish with every body, and because they would not only swell this Relation, but utterly break the Thread of it, I fancy 'twere better to reserve this long Detail of Plants for a Work by itself; and only here to give a Description, with a Sculpture, of some such as are singular and not known. 'Tis true, diversifying the Subject is pleasing in Relations of this kind; but a Man must keep within certain bounds, which can't be done when once he undertakes an Enumeration of the Plants of any Country: Notice must be taken of every Individual, tho' ever so common, that so the most skilful Botanists may the better form a Judgment of the Quality of each Country. For example, Candia has hardly a dozen Plants peculiar to it self. The other Plants that grow there, in whatever numbers, are also to be found in the Islands of the Archipelago; nor are the greatest part of 'em any Rarity in Europe. 'Twould be wrong to fancy that the Levant yields nothing but extraordinary Vegetables, since in America there grow Mallows, Fern, Nettles, Pellitory of the Wall, as they likewise do on the Coasts of the Black Sea, among the scarest Plants.
Description of the Island of Candia.

HERE follows a Description of one of the most remarkable Plants about Canea.

ITS Root is ligneous, crooked, a foot in length, reddish, inclining to brown, furnish'd with Fibres not so deep, half a line in thicknefs, seven or eight inches long. The Stalks are near two foot high, square, two or three lines thick, cover'd with a white velvety Down; at each Knot two Leaves, three inches long, an inch and a half broad, roundish at their Basis like a human Ear, leffening insensibly to a sort of bluntish Point. These Leaves feel rough, they are wrinkled, full of Veins, greenish-white, waved, curl'd, moderately notch'd: they diminish considerably from the middle of the Stalk towards the top, and are not above an inch and a half long, and eight or nine lines broad; towards the Extremity of the Plant they are scarce half an inch in length. After these Leaves, along the Stalk and Branches grow Flowers dispos'd in Rings, pretty close to each other. Every Flower is a Tube, half an inch long, one line thick, with a hole towards the bottom, whitish, opening into two Lips of a Rose-colour; the upper more than half an inch long, guttering, hairy on the back, obtuse, and as it were cut floping at the point: the nether Lip of the same length, flash'd into three parts, the two of each side very small, and the middlemost four lines long, and half an inch broad. The Cup is another Tube, half an inch long, white, cotton-like, widening into five points, purpurne, hard, and sharp-pointed: they inclose a Piftile with four Embryos, furmounted by a Filament gridelin, forky, attended with some Chieves fasten'd in their first Formation to the innermost Edge of the Tube, or Pipe of the Flower. The Embryos afterwards come to be so many Seeds one line in length, roundish-back'd, pointed on the other side, blackish. The Flower has no Smell, and the Leaves without any notable Savour.

THE properest places for herborizing about Canea, are Calepo, St. George, St. Eleutherius, a Monastery a mile and a half off, where some place the Episcopal See of Cydonia, tho there are no Ruins of any great antiquity there. According to Strabo, Cydonia was a maritime Town ten miles from Apterion: now Canea is exactly that distance from Paleocastro, which is certainly the Town of Apterion, as we shall hereafter make appear. So potent a City as Cydonia, which us'd to turn the Ballance to which ever side.
A VOYAGE into the Levant.


Voyage a Dionysius, their epous'd, very, of Forlodge Strabo proper. Pliny, Hist. Nat. lib. 4. cap. 12.

Bibliot. Hist. lib. 5.

Strab. ibid.


Polyb. Legat. 79.

Flor. Rerum Roman. lib. 3. cap. 7.

Dion Cassius, lib. 51.

Cydonia, I say, which singly withstood the Force of those two Cities link'd together to destroy it, must have had a good Haven, and consequently Inhabitants ready at all times to lay Chains across it, and hinder their Enemies from seizing it. Now in all that part there is no other Haven but that of Canea, or that of la Suda. Tho la Suda seems still to conserve some Fragments of the Name of Cydonia, yet it is built in an Island, and not opposite to the Lacedemonian Territories in the Peloponnesus, by which Diodorus Siculus and Strabo fix'd the Situation of Cydonia. For the same reason, the Ruins of that Town must not be look'd for above Calata at the bottom of la Suda, as some pretend; much less at Paleocastro, which is on one side of la Suda, where it seems Ptolemy has plac'd Cydonia. In short, Pliny positively decides the Position of that Town, since he marks it as over against three small Islands, which doubtless are the Isle of St. Odero, and the Rocks or Shelves of Turluru.

THE City of Cydonia was besieged to no purpose by Phæleus, Prince of the Phœcians, who perish'd there with his Troops: being hard press'd by Nothocrates, she sent a Deputation to Eumenes King of Pergamus, who caus'd the Siege to be rais'd by one of his Generals. The Conquest of it was reserv'd for Metellus, to whom it yielded after the Defeat of Lasithenes and Panares. In the Wars of Augustus and Antony, the Cydonians declar'd for the former, and after the Battle of Actium they receiv'd Marks of his Gratitude. Nothing does more honour to Cydonia, than the striking of Medals, with a proper Legend relating to the State of that Place, and with the Heads of Augustus, Tiberius, Claudius, Nero, Vitellius, Vespasian, Domitian, Adrian, and Antoninus Pius.

THE 12th of May we went and lay at the Convent of the Trinity, half a day's Journey from Canea, just by Cape Melier. Formerly this Convent had a hundred Monks: at present there are not fifty, tho' tis the best Monastery of the Island, except that of Arcadi. Each Monk pays seven Crowns to the Capitation-Tax. The Superior made us very welcome, according to the Custom of the Oriental Christians, to lodge the Franks in Monasteries. It costs a Man more when he goes away, than was expended on him while he staid: but then he has the consolation of being among Christians. The Revenues of this Convent consist
consist in Oil, Wine, Wheat, Oats, Honey, Wax, Cattel, Cheese, Milk. Letter I. Sometimes the Crop of Olives is so great, that the Monks not being sufficient to get it in, are forc'd to give half the Fruits on the ground for gathering the other half: they give Mony for beating down such as are on the Trees; but with their Poles they destroy half the young Shoots laden with Buds and Blossoms. They never prune or lop those Trees, nor do they ever cultivate the Earth about 'em, but only to sow some Seeds in it.

HERE I might properly enough mention the Rule which these Monks follow; but your Lordship will give me leave to go on with the Relation of our Walk, and to keep against another time what Knowledge I have gain'd of the present State of the Greek Church. We took notice of many rare Plants growing about this Monastery, among which is a sort of Orchis with a Flower of a surprizing Beauty.

THE Root consists of two Knobs, white, fleshy, almost oval, about fifteen lines long, full of Juice, more hairy than are the Knobs of those of this kind, whose Fibres only issue from the lower part of the Trunk. The Trunk or Stalk we are speaking of, is about a foot high, four lines thick, adorn'd from the beginning like the Sheath of a Knife, with two or three Leaves of about three inches long, and near an inch and a half broad, veined, light green, much smaller along the Stalk, especially in those places where they are succeeded by Flowers. The Coiff, or upper part of these Flowers, consists of five Leaves, three great and two small; the great are six or seven lines in length, three or four in breadth, warping, sharp-pointed, rose-colour'd, streak'd with green on the back; the two small Leaves are plac'd alternately among the great; they are hardly three lines long, and a line in breadth. The Under-leaf of this Flower, which is larger and fairer than any of the rest, is about fifteen lines long, and begins in form of a Pidgeon's Breast, yellowish green, the Head inclining to green; the rest of the Leaf is a sort of a Bishop's Cope, cut into three parts, of which the middlemost is the leaft, moderately indented and somewhat floping; the other two parts more picked. The Cope is of a dun colour, shagg'd like Velvet, embellish'd with a sort of a purple and brilliant, like the back of a Bee; two sharp Eminences, greenish-yellow and nappy, rising a little beneath, and
on one side of the Pidgeon’s Breast, which makes part of an oblong Cartouche, the lower part whereof is a tawny yellow, set off with yellowish Fleurons, terminating like an Anchor. The Tail of this Flower is about an inch long, two lines thick, and somewhat crooked; this in time becomes Fruit: we saw it not in its maturity.

FROM the Convent of the Trinity we went and lay at that of St. John, at the entrance of Cape Melier, in a little Plain which has an easy Descent all the way to the point of the Cape. On the way there’s another Monastery of the same name, which has so often been rifled by the Corsairs, that they let it run to ruin; tho it was a handsome Structure, and situated in an agreeable Solitude: We enter into it down a Descent of 135 Steps cut in the Rock, among terrible Precipices, bedeck’d with that fine ’Dittany, of which the Antients report so many Miracles: here it flourishes almost all the Year, as it does at Paris in the King’s Garden. Candida was the only place we saw it in; and had Dio- scorides been there himself, he would not have said, it neither bears Flowers nor Seeds. Cape Melier is one of the best places of the whole Island for simple living; there it was we first saw that noble Plant, which Prosperus Alpinus calls the ’Ebony of Crete, tho it has not any resemblance to the true Ebony.

CAPE Melier, (to the East whereof, and under covert, lies the Isle and Town of la Suda, and which the Venetians are in possession of;) is call’d Cabo Maleca: but what Name the Antients call’d it by, is not certainly known. If we follow Ptolemy’s Account of the remarkable Places of Crete, perambulating the Northern Coast from the East to the West, the Gulph of la Suda, the best and only Bay of the Island, should seem to be that of Amphimalla; since he names it immediately after Retimo. What occasion had that Author to speak of a crooked winding Road between Retimo and la Punta de Drepano, where there is no shelter for Shipping? Therefore the Cape Melier must be the Cape Drepanum of Ptolemy, since it is beyond and westward of the Gulph of Amphimalla; which with good reason is supposed to be that of la Suda. But then again here’s another difficulty; they now call la Punta de Drepano another Cape situated eastward of the Gulph of la Suda, in the way to Retimo: And it is from the Resemblance of the Names Drepanum and la Punta de Dre-
Description of the Island of Candia.

pato, that all this Perplexity arises. Either Ptolemy was mis-inform'd, or that Passage in him is corrupted, or the People of the Country have since confounded the old Names. If we chuse Ptolemy's Description before that of Strabo, the Road of Retimo will be that of Amphimalla; the Punta de Drepano, Cape Drepanum; Paleocastro, which is over against la Suda, will be the Town of Cydonia: Cape Melier must be taken for Cape Cyanum; Cape Spada for Piacum, and that of Grabuses for Corycus. But would it not be better to suppose that Ptolemy means the Gulph of la Suda by the Name of Amphimalla, than to arraign him of forgetting the finest Bay of the Island, to take notice of an unsecure open Road? Pliny's Account of the Towns of that Coast, affords us no light: he names them without exactness, tho' he seems to aim at Method, by running a Course from West to East. To return to Cape Melier, or Maleca, as the Greeks and Italians pronounce it; if we take Amphimalla for la Suda, the word Maleca may be an Abridgment of Amphimalla, as the Name of the City of Aix is certainly the Skeleton of Aquaeextia. First they cast away Amphi, as superfluous; then of Malla they made Maleca or Meleca; and of Meleca, Melier.

WE return'd to Canea to house our Harvest, and on the 24th of May we set out for Retimo. We lay at Stilo, a Village ten miles from Canea: The 25th we dined at Almyron, ten miles from Stilo. Almyron is a small Fort, with four forry Battions: just by it, is a House of Entertainment, such as it is, with only two large Cuffhions, Water, and Coffee; so that if we had not brought our Provision along with us, we might have starv'd. Some paces from this House rise two curious Springs of Water, one sweet, the other salt, from whence comes the Name of Almyron. We walk'd some space on the edge of the Coast, till we came to a small River: after which, for four miles or more, the Way is perfectly frightful, cut through a Rock till we come within sight of Retimo. This Road is paved, as one may say, with the Plant call'd Ixia by Theophrastus, and White Chameleon by his Interpreters, as likewise by Dioscorides. I have marshal'd it under the Tribe of Cnicus, on account of the Structure of its Flower and Fruit. Columnna has given an excellent Sculpture of it: that of Cardus pinea Theophrasti by Prosperus Alpinus represents it when it is run up to Seed, and the Leaves scorch'd by the Sun. Theophrastus says,
says, this Plant yields a Gum in Crete: the Inhabitants chew it, as they do Mastick of Scio, not only to make 'em spit, but to sweeten their Breath. This Plant is very common in the Isles of the Arches, in Greece, Italy, Portugal.

RETIMO is the third Place of the Country: the Turks took it in 1647, and since that time it has been govern'd by a Bashaw, under the Viceroy of Canea. Retimo extends along the Haven, and look'd more gay and serene than Canea, tho' it is less in compass; and has Walls fitter to inclose a Park for Deer, than to keep out an Enemy. The Citadel was built for the Security of the Haven: it stands on a sharp Rock, stretching into the Sea, and would be of great Strength, were it not commanded by a flat Rock which is on the road to Almyron. This Citadel commands a Fort they have built at the other end of the Town, to guard the Haven. This Fort is at present ruinous, and the Haven utterly neglected: Ships of War used formerly to be laid up here below the Citadel: at present there is scarcely Depth enough for small Craft.

WHILE the Turks were besieging Famagousta in the Isle of Cyprus, Ali Bashaw, their Admiral, would needs attempt an Invasion of Candia: but every Place was so well provided, that none but Retimo was sack'd by Ulus-Ali, General of the Barbary Squadron.

THE Champain of Retimo is all Rock on the West side: the Road towards Candia is very delightful. All along the Shore there is nothing to be seen but Gardens: Cherries are earlier here, than in any part of the Island. All their Fruit is better tasted: their Silk, Wool, Honey, Wax, Ladanum, Oils, &c. are prefer'd to all others. The Water that supplies this Town, comes gushing out of a narrow Valley, a quarter of a League from the Town southerly: they have cut a Channel, to bring it to Retimo, but they lose one half of it by the way. On the Road leading to the Valley, there is a handsome Mosque; in the Courtyard of it, a certain Turk has founded 'a House of Reception, where Travellers, that arrive after the Gates of the Town are shut, or who design to set out before they are open'd, may lodge and eat for nothing. This House is well look'd to: they raise here a beautiful sort of

Calves-
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Calves-Foot, which has been taken by most Authors for the Colocasia of Letter I. the Antients: the Natives eat it in their Broth.

The Malmsey Wine of Retimo was in great esteem when the Venetians held the Island. Belonius reports, that they used to boil this Liquor in large Kettles, along the Seaside. Such little quantities are made now, that we could not get a drop for a taste, tho we lodg'd at the French Viceconsul's, Doctor Patelaro; where we lived in Clover, as the Saying is. He is a fine old Gentleman, has Wit at will, and crowns Conversation with the Charms of that Greek Eloquence, which is the Soul of Good-Fellowship. He was very young when the Turks made themselves masters of Canea: his Mother was carry'd away to Constantinople, and there presented, for a beautiful Slave, to Sultan Ibrahim, who bestow'd her on the Prime Vizier. This latter had one Male Child by her, who was kill'd at the last Siege of Vienna, where he was a General Officer.

This Viceconsul is of the Greek Communion. He was brought up according to the Fashion there; but his Parents discovering more of a Genius in him than in Lads of his Age, sent him to Padua to study Law, and take his Degrees there. Being return'd to Candia, he set out for Constantinople to see his Mother, who was grown vastly rich; he made himself known to her by a Wart behind his Ear: This Wart, which he took care to shew us, is crown'd with a blackish Spot, not unlike a Half-Moon in form. She presently remember'd this Mark, and would fain have made use of it as an Argument that he was ordain'd to be a Mussulman; which to bring about, no Solicitations were wanting: he was ply'd night and day with 'em; they went so far, as to get him to accept of lands to a great value in Wallachia. But all this won nothing upon him; he soon resign'd the lands, and declared he would die in the Religion of his Forefathers. He leads an agreeable Life, under the Protection of France.

The Hedges which run along the Shore from Retimo, consist of nothing but that sort of Arroche, which was known to the Antients by the name of Halimus. Solinus fancy'd it to be peculiar to the Isle of Crete; but I met with a great deal of it in Spain, in Andalusia, and in the Kingdom of Granada.

1 *Atriplex latifolia, five Halimus fruticosus, Mor. Hist. Oxon. part 2, 607.
2 *Atriplex, Dioec. lib. 1, cap. 120. Herba *Atriplex dicitur, Ea admorfa diurnam famem prohibet; proinde & hanc Cretica eft, Solin. Po-
A Voyage into the Levant.

The 26th of May we din'd under a fair Plane-Tree, by a running Spring, ten miles from Retimo, on the way to Candia: this Stream, which issues from the Hollow of a Rock, would turn many Mills. Hereabouts we took notice of some very fine Plants; above all, an odd sort of a 'Phlomis, which we saw not in the other Islands of the Archipelago. That night we took up our Quarters at Daphnedes, a large Town, whose Access is a sort of Ladder-like Footing cut in the Rock, very dangerous for Horses to ascend: but our Guides, asham'd for us, put on briskly, and made their Palfry's mount the Stair-case with an astonishing Boldness. We follow'd, and as it happen'd came off with flying Colours, as well as they. We were conducted to a Papas, who was the chief of the Town: here we refresh'd our selves, to our hearts desire. The Town is encompass'd with low easy Hills, of a charming Verdure: the Olive-Trees and Vines afford a delightful Prospect, amongst little Woods of Mulberry and Fig-Trees.

The 27th of May we travel'd but seventeen miles, and stoop at Damastia, another Town, the Champain whereof look'd as if it would afford us matter for Simpling; but we were miserably disappointed. Next day, through a very rugged barren Country, we arriv'd at Candia, eighteen miles from Damastia. I do myself the honour, my Lord, to send you the Profil of this famous Place, as it appears towards the Road of Retimo.

CANDIA is the Carcass of a large City, well-peopled in the time of the Venetians, flourishing in Trade, and very strong: at present it is little better than a Defart, all but the Market-place and thereabouts, where the principal Inhabitants dwell; the rest is hardly any thing but Rubbish, ever since the last Siege, which was one of the most considera-ble that has been undertaken in our memory. We are told by M. Chardin, that in the Representation presented to the Divan by the High Treasurer of the Empire, concerning the extraordinary Expences for the three last Years of the Siege of Candia, there is mention made of 700,000 Crowns, given as Rewards to such Deferters who turn'd Turks, and to the Soldiers who had distinguisht themselves; and to such as had brought in Heads of Christians, for which they were allow'd a 4 Sequin.

A Gold Coin, in Value two Crowns and a per Head. This Representation sets forth, that 100,000 Cannon-Ball had been
C.A.N.D.I.A.
A View of the Country leading to Retimo.
Description of the Island of Candia.

been fir'd against the place; that seven Bashaws had laid their Bones there, as also fourscore principal Officers, 10,440 Janizaries, besides other Militia.

THE Port of Candia is fit for nothing but Boats: Ships of Burden keep under the Isle of Dia, almost directly situated against the Town North-East, and which the Franks nonsensically call 'Standia.' It is plain to be seen, that the Saracens built Candia on the Ruins of the antient City of Heraclea. *Strabo supplies us with a demonstrative Proof of this, in describing the Isle of Thera, which he says answers to the Isle of Dia; and this Island, according to the same Author, is situated over against Heraclea, a Sea-Port belonging to the Gnostians.

THE Town of Candia is indisputably the Candace of the Saracens. It is a Remark of Scylitzes, that in the Language of these People, Chandax signifies an Intrenchment: and sure enough 'twas there where the Saracens were advis'd by a Greek Monk to intrench themselves, in the time of the Emperor Michael the Stammerer. It seems more natural to deduce the Name of Candia from Chandax, than from Candida, as Morosini calls it. Pindoros, in his Translation of Pliny, unwarrantably takes Mirabeau for Heraclea. According to Strabo, Heraclea was opposite to Dia; and according to Ptolemy, hard by Cape Salomon. We must abide by the Decision of Strabo, who was far better inform'd of the Position of Towns than Ptolemy was.

THEY who believe Candia to be the antient Town of Matium re-built by the Saracens, are perhaps somewhat towards the Truth; supposing that in the Specification Pliny gives of the Islands on the Coast of Crete, we ought to read (and it is not at all unlikely) Dia instead of Via or Cia, as they stand in the Editions of Dalechamp and Gronovius. In this case Heraclea and Matium would be perhaps one and the same Town, bearing different names at different times. It is to be observ'd, that Strabo and Ptolemy make no mention of Matium, and Pliny writes these two Names all of a piece: peradventure it must be read Matium Heraclea, without a Comma between; as who should say, Matium late Heraclea. It may be likewise, that Matium and Heraclea were two several Towns adjoining close to each other, and consequently both opposite to the Island of Dia: for this Island, which is North-East of Candia, might make
make a Triangle equilateral with the two Towns in question; so that Strabo and Pliny were in the right, to designate their Position by that of Dia. Considering how positive Strabo is, that Heraclea was the Sea-Port of the Gnossians, the powerfulllest People of Crete, there's no doubt but Candia, the only considerable Sea-Port in all those parts, was built on the Ruins of Heraclea. According to this Conjecture, the Town of Matium should be more to the East.

THO the Town of Candia be at present disregarded, yet its Walls are good Walls, and well terraced; this was done by the Venetians, for the Turks have hardly repair'd the Breaches of the last Siege. There are computed to be in this Town about 800 Greeks paying Capitation: their Archbishop is Metropolitan of the whole Kingdom. The Jews are about 1000 in all. As for Armenians, they have but one Church here, and scarce exceed 200 in number. Of French there are no more than three or four Families, a Viceconsul, and two Capuchins, who have purchas'd a very pretty House near the Sea. The rest of the Inhabitants of this Town are all Turks, distinguish'd according to the following Muster-Roll; which will serve to give an Idea of those Troops that are in Places of War among the Turks.

JANIZARIES of the Port, call'd Capicoulou, 1000; in ten Companies of a hundred Men each.

TAMACH CAPICOULOU, or Soldiers detach'd from several Companies, 1500 Men; exempted from ordinary Duty.

TERLI-COULI, or Janizaries of the Country, 2500; in twenty eight Companies.

SPATHIS, or Horse of the Country, 1400 Men; divided into two Regiments, of nine Companies each.

AZAPS, another sort of Country-Cavalry, in two Regiments of 700 Men each.

DISDARLI, Militia of the Lieutenant of the Castle; a Regiment of 400 Men, in sixteen Companies.

TOPTCHIS and Gebegis, that is, Canoneers and others belonging to the Ordnance; two Regiments of 500 Men each, arm'd with Sabre, Half-pike, and Coat of Mail.
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SOU COULELIS, that is, Troops appointed for the Guard of the Letter I. great and little Fort of the Sea, 400 Men; 350 for the great Fort, and 50 for the little Fort.

For the other Forts of the Town, 1000 Men.

These ought to be the Troops in Candia, according to the Representation communicated by their Paymaster to our Viceconsul. There's good reason to believe that none of these Bodies were compleat at the time the Venetians besieged Canea, since in the whole Island they could not raise above 4000 Men to relieve it; and yet they left none but Invalids in Candia and at Retimo.

The Country about Candia consists of spacious fruitful Plains, enrich'd with all sorts of Grain. It is prohibited to export Wheat out of the Island, without the Viceroy's leave. In 1700, the Viceroy was Beglerbey, Holy Bashaw, that voluptuous Minister, who continu'd Prime Visier but nine months in the last War: his Ingenuity say'd his Life. Mahomet IV. upbraiding him with being too good a Man, the Visier confess'd it, and pray'd his Highness to cafe him of that heavy Burden, which was immediately done. Some Years after this, he was appointed Viceroy of Candia, where he was sore troubled with a Distemper which can't be cured without the help of Mercury. The Greeks being unacquainted with this Remedy, intreated our Ambassador, the Marquis de Ferriol, who on his way to Constantinople put in at Candia, to lend him some skilful Man to doctor him. The Ambassador recommended a certain Irish Surgeon he had on board, and who had serv'd a long time in the Troops of France. This Surgeon, after having examin'd into the Viceroy's Illness, very wisely put him into the Powdering-Tub; but in the heighth of the Salivation, the Great Man thinking himself in danger of Death, call'd together his Council, to advise what to do with this same Surgeon; and was the first that sentence'd him to have a hundred Batti- nadores: the Council, wiser than he, were of opinion the Surgeon, since he had made a beginning, ought to go on to the end. In fine, the Inflammation of his Throat and other parts went off, and the sick Man perfectly recover'd. Upon this, the biggest Lords of the Island would needs try this Operator's Art, one after another; insomuch that Teague was almost tired out of his Life in 'pointing the Mussulmans. When we were
in Candia, the Viceroy was busy'd in erecting a Mosque: for which purpose all the Greeks were fetch'd in from the adjoining Villages, with their Tools and Instruments: like a hackney Horse, they had commonly more Whipcord bestow'd upon 'em than Corn. It must however be confess'd, that sometimes to comfort 'em up when they were hard wrought, they would give 'em a Sup or two of Wine; which the Viceroy's Officers would, without any Ceremony, fetch out of the Vice-consul's and French Merchants Cellars.

THE generality of the Bashaws are rapacious, and in regard they buy their Places at Constantinople, where every thing goes by Auction, they spare nothing to lick themselves whole. He of Canea having, at entring on his Government, receiv'd from our Factory among other Presents a Velt of rich Brocade, he sent to ask such another; and wonder'd that French People, who are noted for Good Breeding and Polite Manners, should occasion a Disorder in his Family: adding, that the Consul should have known he had a couple of Wives, and consequently could not give the Velt to one, without disobligeing the other. This Demand being five or six times repeated, the Consul sent answer there were none of those Stuffs to be had in that Country, but he must wait till they could be fetch'd from France. In fine, he was teaz'd so, that a second Velt was deliver'd to the Bashaw, by order of the Company. The Turks must never be used to Presents, or those Presents must never be disconinu'd: they look on the first as a Contract for the future. The toppingst Lords think it no shame to beg, and laugh at ye if ye talk of Generosity.

We happen'd to be in the City of Candia, the night before the leffer Bairam; that is to say, the Eve of the Day on which the Caravan of Pilgrims arrives at Meeba. The Commander of the Janizaries march'd round the Town in Cavalcade, with the Captains of Companies and the subaltern Officers; the People were busy in cutting the throats of Sheep and Lambs at the doors of the principal Houses: the Peasants crowded the streets with those Creatures alive, on their backs, in the same Attitude as the Good Shepherd is usually painted. The Heads of these Animals they smear with red, yellow, or blue; and then make Presents of 'em up and down: this Rejouicing holds three days. The 30th of May, the Day of Pentecost, and the first Day of the Bairam, we went to the Bashaw's House,
House, where by his order were dish'd out early in the morning, after their religious Worship was over, no less than fifty Muttons or Lambs, some roast'd whole, or cut in quarters; others boil'd, or in Ragout: nor was there any want of Pullets and Rice. We had the pleasure to behold the Turkish Rabble scrabbling for this Meat, and snatch'ing it from one another, either to eat it themselves or carry it off: the Viceroy standing all the while at a grated Window, ready to split with laughing: 20 or 25 Fellows playing on Instruments, Drums, Trumpets, Bagpipes, Tabors, and the like, seem'd to increase the Disorder; these Musicians went in a Body to the prime Men of the Town, for Donatives. M. Valentin, Viceconsul of France, at whose House we were, order'd them twenty Crowns: the Eve of the Feast he had sent the Viceroy a Present of Coffee, Sugar, and Confects. There's not the meanest Water-Porter but will have a hand in this Festival: these go to the principal Mens Houses, where they empty their Water-Budgets on the Threshold, to thaw their Respects, or rather to get a few ' Parats. In every House there's Merry-making; some dancing, others eating and drinking: here they repeat Verces, there they range the Streets with musical Instruments; while others take their pleasure on the Water. In short, this Nation, so grave, and which always seems to be on one pin, is of a sudden quite off the hinges, and run about like so many mad things: happy that these Festivals return no oftener.

YOUR Lordship will believe me, without swearing, that we were perfectly sick of these Gambols; but our Guides durst not proceed a step during the three days of the Bâiram. All this while we had met with nothing very extraordinary in Candia relating to Plants, and we pleas'd our selves with hopes of finding something uncommon towards the South. We began therefore our Journey to Girapetra the last Day of May, and we lay eighteen miles off of Candia, at a Town call'd Trapsano, where they drive a great Trade in Earthen Pots, Pans, and huge ' Crufes for Oil. We had a mind to take in our way the Valley of Mirabeau: for which reason the next day we set our faces towards those great Mountains Northward. We went and lay at Plati, another Village, ten miles from Trapsano, after we had cross'd over many a frightful Hill, from whence we could see the Snow, which all the Year round covers the tops
of those Mountains. 'Tis being so near this Snow, that makes the Wine of Plati so flat: the Grape hardly ever ripens there, and the Wine they brought us seem'd to be Wine de Brie: and yet we found abundance of Plants there. The Plain of Plati used to pay the Venetians 40,000 Measures of Wheat by way of Tythe: for want of hands, the Country now is in a very sorry condition. The Turks never trouble themselves for the matter. Besides the Capitation-Tax, they exact half what Corn each Inhabitant gets off the ground.

THROUGH a Passage full of Precipices, we entred, the 2d of June, into the Valley of Mirabeau; shut in with other Mountains, which look'd very agreeable to the Eye, the Valley being dispos'd in manner of an Amphitheatre, from whence it stretches out as far as to the Sea. All this Tract abounds in Oil and all sorts of Grain, as being populous enough and well labour'd. That night we reach'd Commeriaci, a Town fifteen miles from Plati: here we lay at the Sign of the Moon and seven Stars (anglice in the open Air) among certain Monks, who had remov'd all the Furniture of the House into the Church, to make way for the Silk-Worms in the Cells and Dormitories. The 3d of June we arriv'd at Critza, about three a clock in the afternoon. This Town stands on the highest part of a very fruitful Plain, at the foot of a steep Rock, abounding with noble Plants. From this place we discern'd the Road of Mirabeau, which is very much expos'd, tho' it seems to be cover'd by high Mountains. The Cadi of Critza desir'd we would come to his House, to feel his Pulse: 'tis the way of the Turks, tho' they all nothing. His Abode was in a noble Park: almost every Alley in it was terrac'd and planted with Orange, Pomegranate, Cyprefs, and Myrtle-Trees: the Kitchin-Garden is full of Apple, Pear, and Apricock-Trees, kept à la mode de Turky; that is, left to themselves, as if they were in a Forest. The House is ready to fall about one's ears, for want of repairing the top: it once belong'd to a Family of the Cornaros of Venice, as appears by some Remnants of Inscriptions.

T H E 4th of June we went down to the Road of Mirabeau, in view of the great Mountains of la Sitie, known to the Antients by the name of Dicte, about twelve miles and a half from Cape Salomon. The Island is very much pinch'd in between the Road of Girapetra and Mirabeau.
Description of the Island of Candia.

In less than two hours we got to the Town: the Land being pinch'd, as I said, is what makes the Peninsula, where in time past stood the Town of Prepsos, the Capital of the Eteoretes, whom Homer calls Men of high Spirits: they had erected a Temple to Dictaean Jupiter, but this Town was destroy'd by the Inhabitants of Girapetra, alias Hierapytna.

* Hierapytna was a good Place when Metellus undertook the Conquest of Crete. Aristion, after he had beaten Lucius Basso, retreated thither, and put it into a very defensive Condition. Octavian, after he had been worsted by Metellus, repair'd thither likewise, to confer with Aristion:

Advice being brought them that the forenamed General was coming to besiege 'em in Person, they quitted the Castle, and sail'd away.

At present Girapetra is a small Town, defended by a square Fort, built upon a crooked Coast, on all sides expos'd: from hence are discern'd the Rocks call'd the Isles of Asses. The Ruins of the old Town consist of some very thick Quarters of Walls, and several pieces of Pillas up and down in the fields. Gruetius records some Inscriptions of Hierapytna, and there are extant some Medals of Caligula, on the Reverse whereof is an Eagle perch'd as it were upon a Thunderbolt: the Tree which is by the side of the Eagle, seems to be a Palm-Tree. Now I am speaking of these Medals, I remember there are no Palm-Trees about Girapetra, and but very few in the whole Island; the Dates they eat there, being brought from Africa. M. Spanheim mentions another Medal of the same Town, whose Genius is represented by a Woman's Head charg'd with Turrets: on the Reverse is also a Palm-Tree and an Eagle. As for these pretended Palm-Trees, they are so bunglingly done, that they may pass for Pines. I very well know, Theophrastus affirms there were several sorts of Palm-Trees in Crete; but that Author never travel'd any where himself, and hardly advances any thing but by hearlay. We must likewise observe, that the Medal we are speaking of has a Border of a couple of Olive-Branches; this is a very common Tree about Girapetra: Perhaps the Intent of representing this Tree, as also the Pine, was to indicate that these two Trees were what grew most frequent about the City; the Pine on the Mountains, and the Olive in the Champian, where they are careful in watering it. Our Countrymen come here to freight Oils, Cheese, and Wax.

*IEPATITNA.

Hierapytna, or Girapetra.


Elliott's.

Strab. Lib. 10.


Cap. 12.

Legend.

Theophr. Lib. 36.

Theophr. Lib. 10.

Theophr. Lib. 10.

Theophr. Lib. 10.

Theophr. Lib. 10.

Theophr. Lib. 10.

Theophr. Lib. 10.

Theophr. Lib. 10.
STRABO, for determining the Breadth of the Isthmus of the Peninsula of la Sittie, seems to have oppos'd the Town of Minoa against that of Hierapytna; between which he places Lyctium. If this be so, then Minoa can't be far from the Ruins of the Castle of Mirabeau; and the distance which we have observ'd, corresponds to that of Strabo, who makes this Isthmus to be about seven miles and a half broad.

The 5th of June we went to visit the great Mountains, which are on the Northwest of Girapetra: they are Continuations of Mount Ida.

Strabo informs us, that the City of Hierapytna took its name from a Mountain call'd Pytna, which in all probability is the Mountain of Males: that City went by the name of Cyrb before, as Stephens the Geographer relates; then Pytna, afterwards Camirus, and at last Hierapytna. Ptolemy calls it Hierapetra, which is now turn'd into Girapetra.

We went the same day and lay at Calamae, a Village within seven miles of Girapetra. The 6th of June we pass'd through Anatoli, and got to Males, about eight miles off Calamae: we ascend these Mountains, without once losing sight of the Southern Sea. The 7th of June we made the best of our way, and yet were fain to spend the night in a strange By-place, near a Fountain, where we supped by the Light of a dozen huge Holm-Trees, and as many Kermes or Scarlet-Berry-Trees, which our Greek Conductors set fire to: these lighted us all the night long, and excited in the Air a Warmth that was very comfortable to us: That day we got no further than the first Snows at the foot of other Mountains far higher, on which we walked that day after. Though these Mountains are very cold, yet the Holm-Oaks are very flourishing, and the Kermes grow as tall as our common Oaks: there are also fine Maples, with Leaves flash'd into three points. Nothing is more surprizing than a sort of Plumb-Tree, which all these Rocks are embelliish'd with, and which flourishes in proportion to the melting of the Snow: its Stalks are not more than half a foot in height; the Branches are very bushy, loaded with Flowers of a flesh-colour: its Fruit is hardly bigger than a white Gooseberry.

The wild Goats mention'd by Solinus, and which Belonius has given a Print of, run up and down these Mountains in Herds; the Greeks call them Agrimia, a Name they give to all Deer. We wonder'd to see Olive-Trees
Description of the Island of Candia.

Trees in these Parts, and so near the Snow too, springing up naturally, and most of 'em resembling those which are rais'd by Art: wild Olive-Trees are distinguishable not only by the Fruit, but also by the Leaf, which is rounder and harder. If Hercules the 'Cretan had been inform'd that these Olive-Trees grew in Crete, he would not have given himself the trouble of going among the 'Hyperboreans, to bring 'em into Greece. Diodorus Siculus with good reason observes, that Minerva transplanted from the Woods into Orchards your domestick Olives; there are whole Mountains cover'd with 'em, on the road from Smyrna to Ephesus.

After we had wander'd about in the Snow, and pick'd up such Plants as occur'd, we went down to Males, and so to Girapetra, the 9th of June. The 10th we took the shortest Cut to Candia, where we tarry'd the 13th, and lay at Dinafa the 14th; the 15th we lay at Daphnedes; the 16th on the Coast of Almyron, partly wet and partly dry, among the Rushes: the 17th at Canea, where having discharg'd our felves of our Luggage, we again visited the Neighbourhood of that City and Cape Melier, to look upon some Vegetables that were but just springing up the beginning of the past Month.

The 28th of June we left Canea, to go see Mount Ida, the Labyrinth and the Ruins of Gortyna. Our first Stage was Almyron, our second Retimo. The 30th we went and lay at the Convent of Arcadi, within Arcadi twelve miles of Retimo. This Convent, the handsomest and richest of all the Monasteries in the Island, seems to have retain'd the Name of the antient City of Arcadia, mention'd by Seneca, Pliny, and Stephens the Geographer: but it is strange that Seneca and Pliny should presume to vouch Theophrastus to an incredible thing; namely, that after the Destruction of this Town, all the Springs round about were dry'd up, and never ran more till it was rebuilt. In times past, Arcadia was honour'd with the third Bishoprick of the Island: all that's now left, is a great Convent seated in a Plain, like a Platform, on the top of a Mountain, at the foot of Mount Ida. The Access of this Platform is through an agreeable Valley, divided into Orchards, Vineyards, and arable Lands; overspread, in such places as are unimannur'd, with Holm-Oaks, Kermes, Maples, Phillyrea, Myrtles, Mastick-Trees; Turpentine-Trees, Pistac-choes, Laurels, Cyprefs, Storax. The place is full of Springs and Ri-
A Voyage into the Levant.

vulets, and revives the Idea of antient Crete; which, as Strabo describes it, is still to be perceiv'd here.

The main Pile of Building is grand and regular; the Church has two Naves, adorn'd with Gothick Pictures. Is it not a surprizing thing, that the Greeks, whose Forefathers so juftly follow'd Nature, should degenerate into the Taste of the Goths, who were such ill Imitators of her? This can be no otherwise accounted for, than because fine Performances require too much Time and Study. In this House there are about a hundred Monks, and two hundred Out-liers, employ'd in Husbandry and improving their Farms. The Superior, a genteel-spirited Man, entertain'd us with wonderful Civility: Persons in his Poff being for the most part grave, and of a venerable Mien, 'twould be an Affront to offer them Mony when one goes away: the Custom is, to drop a few Sequins into the Baflon of the holy Bread, which they present to you when Mass is over.

The Cellar is one of the handsomest places of the whole Monastery: there are no less than 200 Butts of Wine in it; the best Piece is mark'd with the Superior's Name, and no body dare touch it without his leave. By way of blessing this Cellar, he once a year, after Vintage is over, repeats the following Prayer, printed in the Greek Ritual: translated, it runs thus; O Lord God, who loveth Mankind, cast thy eyes on this Wine, and on those that shall drink it; bless thou our Butts, as thou didst of old the Well of Jacob, the Pool of Siloam, and the Drink of thy holy Apostles. O Lord, as thou wast pleas'd to be present at the Wedding at Cana, where by changing Water into Wine, thou madest thy Glory manifest; send down now thy Holy Spirit on this Wine, and bless it in thy Name. Amen.

The Lands of this Religious House reach as far as to the Sea towards Retimo, and to the top of Mount Ida, on the South. We were told that the Monks had gather'd this year above four hundred Measures of Oil, tho' one half of their Fruit was lost for want of hands to get it in. Below Arcadi, verging to the Sea, is the Convent of Arseni, which is reported to be a very handsome Building; but we had not time to visit it.

The first of July we steer'd our course to Mount Ida, in company with two Fryars, who were order'd by the Superior of Arcadi to conduct us

40

Calories.

Meshe, Farm.

Hykeios, Chief.

A Gold Coin worth two Crowns and a half.

Ida Mons.

Mount Ida.
us through the Desarts, which our Guides were strangers to. Our Con-
voys brought us to a Fountain eighteen miles from the Convent, and ten
miles from the top of Mount Ida. There's no going on horseback be-
yond this Spring: the whole Country here is quite bare, and very ftony.
We left our Horses to the Care of a Monk, who has a Lodge by this
Fountain, and is a fort of a Stud-maftcr to the Monaftery. Our Guides
took with 'em Provision for three days. The two Monks taking their
leaves of us, we were left to the Stud-maftcr, who conducted us to a
Sheep-fold fix miles from the Fountain: we were obliged to ftop here,
and tho it was a very uncomfortable place to take up one's Quarters in,
yet it was neceffary to us, because it was the only place that had Water
all thereabouts. From this Well to the top of the Mountain, they
reckon four miles: we ascended it with much difficulty, on the third of
July.

THIS mighty Mountain, which covers almost the middle of the
Island, has nothing of note but its Name, fo renown'd in antient History.
This celebrated Mount Ida exhibits nothing but a huge overgrown, ugly,
sharp-raif'd, bald-patcd Eminence; not the leaft shadow of a Landskip,
no delightful Grotto, no bubbling Spring, nor purling Rivulet to be
feen: there is indeed one poor forry Well with a Bucket, to keep the
Sheep and Horses from perifhing with Thrift. All the Cattel bred on
it, are a few scruby Horses, some Sheep and ftarveling Goats, which
are forc'd to brouze on the very Tragacantha; a Shrub fo prickly, that
the Greeks call it Goats-thorn. Begging 'Dionyfius Periegetes's pardon, as
likewise his Commentator's, the Archbishop of Thesalonica; the Praifes
they bestow'd on this Mountain, feem to be strain'd, or at leaft are now
past their feafon. They who have advanc'd, that the upper parts of
Mount Ida were quite bald, and that Plants could not live there for
Snow and Ice, came much nearer the Truth. Theophras'fus talks of a
fort of Vine growing here, and Pliny has done no more than translated
the Description of it. We look'd about to fee if we could find any fuch
Vine, but to no purpose; and yet it can't be doubted but those Authors
meant Mount Ida of Crete: for on that of Phrygia there's neither Snow
nor Ice to be feen. On whatever fide we turn'd our eyes, from one
Heighth to another, we faw nothing but bottomless Quagmires, and deep
Vol. I. 
G
Abysses
A V O Y A G E i n t o t h e L e v a n t.

Abysles fill'd with Snow ever since the Reign of King Jupiter, the first of the Name.

FROM the top of Mount Ida, which is the highest place of the Island, you discern the Sea, South and North; but why all this pother to see it at such a distance? and yet this was the reason of its being call'd Ida, in the earliest Antiquity. According to 'Helladius, it was the common Appellative of all Mountains from whence a great Extent of Country could be discover'd: and if 'Suidas may be credited, all Forests that afford an agreeable Prospect, were call'd Ide. As for us, whose Heads at that time were not bent to such book-learn'd Thoughts, and out of humour that we found nothing but Flint-Stones, and but a few uncommon Plants, being scarce able to draw one Leg after the other; yet that we might have nothing to upbraid our selves withal, we exerted our utmost Strength to reach the furthermost Summit, in spite of the Winds which beat us back again; and getting under the covert of a perpendicular Rock, a fancy took us in the heads to make a little Sherbet. That which the Turks usually drink, is nothing but an Infusion of Raisins, into which they throw ye a handful of Snow: the Ptifane of the Hotel-Dieu of Paris is a much better Draught. We fill'd our Cups with clean chrysfalliz'd Snow-Drops, and here and there a Lay of Sugar between: on this we pour'd a quantity of excellent Wine; and then shaking the Cups, the whole presently dissolv'd. We did our selves the honour to drink the King's Health and wish his Majesty long Life and Happines: after which, we the more manfully clamber'd up to the very point of this Rock, steep as it was. Whither would not one go, with such good Wine, and commanded by so great a Prince? This Wine was of the colour of Alicant, without any Lufcioufness, rich, racy, strong-body'd, deep-colour'd, perfumed with a penetrating Spirituousness. The Superior of Arcadi made us a Present of it, or rather we had it in barter for some Polychrefi Pills, and a few Doses of Emetick Tartar, which some of his Religious had reap'd no small benefit from. Emeticks suit the Greek Constitutions in many cases: most of them, especially the Ecclesiasfickes, who, to give 'em their due, are none of the meagerest of the Country, have a broad Chest and a very capacious Belly, which is easily mov'd by the least Attacks of Antimony.
Gum Mastic, vulgarly call'd gum Dragon, as it naturally issueth out of the Plant call'd Tragacantha.
Description of the Island of Candia.

AS for Plants, there's none on Mount Ida but what may more commodiously be come at on the Mountains of Canea; whose Freshness, Verdure, and limpid Streams are really inviting to a Herborizer. We had, however, the satisfaction of fully observing the 'Gum Adragant on Mount Ida. I can't understand how Belonius comes to assert so positively that there's no such thing in Candia: sure he had not read the first Chapter of the ninth Book of Theophrastes's History of Plants. The little bald Hillocks about the Sheep-fold produce much of the Tragacantha, and that too of a very good sort. Belonius and Prosper Alpinus were doubtless acquainted with it, tho' 'tis hardly possible, from their Descriptions, to distinguish it from the other kinds they make mention of. This Shrub spontaneously yields the Gum Adragant towards the end of June, and in the following Months; at what time the nutritious Juice of this Plant, thicken'd by the Heat, bursts open most of the Vessels wherein it is contain'd. It is not only gather'd in the Heart of the Trunk and Branches, but also in the Inter-spaces of the Fibres, which are spread in a round Figure or Circle like Rays of the Sun, as appears in the Trunk mark'd A. This Juice is coagulated into small Threads, which passing through the Bark, issue out by little and little, according as they are protruded by the fresh Supplies of Juice arising from the Roots: this Substance being expos'd in the Air, grows hard, and is form'd either into Lumps, or slender Pieces curl'd and winding in the nature of Worms, more or less long, according as matter offers: it seems as if the Contraction of the Fibres of this Plant contributes to the expressing the Gum. These delicate Fibres, as fine as Flax, being uncover'd and trodden by the Feet of the Shepherds and Horses, arc by the Heat shrivel'd up, and facilitate the Emanation of the extravasated Juice.

'TWAS not without some surprize, we found that a Plant which Prosper Alpinus made no difficulty to lift under the Species of Tragacantha, ought to have been plac'd among those of Limonium. Who could imagine that there was any such thing in the world, as a Plant of this last kind with Juniper-Leaves? Now I'm mentioning Juniper, that which grows on Mount Ida rises not above two or three foot high: its Twigs spreading out on the sides, form a Shrub like the Juniper of the Alps, and there's no distinguishing 'em but by their Fruit; that of Candia.
Juniperus Cre- 

tica, ligno odo-

ratissimo. Ki-

d'ess Græco-

rum recen-

rarium, Corol. 

Infl. Rei Herb.

44. A Voyage into the Levant.

Candia is as large and as red as that of the red-berry’d Juniper, so fre-
quently in Provence and Languedoc. Besides, the dry Wood of the Candia 
Juniper, is colour’d and scented just like that kind of American Cedar, 
with which at Paris they make Borders for Stamps.

FOR want of better Accommodation, we were forc’d to come back 
to the Sheep-coat. The next day, being the 14th of July, we dined 
at the Spring where we had left our Horses; and striking towards the South-
west, we descended down horrible Precipices, almost winding about like 
a Snail as far as the foot of Mount Ida, the View whereof grew more 
and more frightful: afterwards we were all of a sudden ravish’d with a 
delectable Contrast. We enter’d into a large open Valley between Mount 
Ida and Mount Kentro, all over planted with Olive, Orange, Pomegra-
nate, Mulberry, Cypress, Walnut, Myrtle, Bay, and all sorts of Fruit-
Trees: the Villages are numerous, and the Waters admirable. Mount 
Ida is a huge Lembick, which supplies all around it with Liquor, viz. 
almost one third of the Island. The Valley we speak of, loses it self 
insensibly in the finest and fruitfulest Plain of all Candia; this Plain 

stretches as far as Girapetra.

W.E, according to cufrom, retir’d to a Monaftery; the Name of it is 
Aṣomatós, that is to say, the Monaftery of Angels: the Superior, who 
spoke Italian, accommodated us the best he could; and understanding 
that we were in pursuit of Simples, he shew’d us some Colocasia along the 
Brooks thereabouts. We were exceedingly rejoic’d to meet with a Monk 
that was going to Canea: he was so kind as to take charge of a Packet 
of Letters for our Conful, who was dispatching a Bark to Marsfilles. I 
with pleasure laid hold of the opportunity of affuring your Lordship 
that I am,

My Lord,

Your very Humble and 

Most Obedient Servant,

TOU RNEFORT.
LETTER II.

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

My Lord,

In regard our Enquiries were not limited to Natural History alone, we left Afonatos the fifth of July, to go see the Ruins of Gortyna, 24 miles distant from that Monastery. We pass'd through Apodoulo, a Village within six miles of it; and still coasting along Mount Ida, cross very barren Mountains, where nothing grows but the prickly Pimpernelle, we took up our Lodging very near the Sea, Southerly, at la Trinité, another Town six miles and a half from Apodoulo. The sixth of July we pass'd through Novi-Castelli, a Hamlet ten miles off, where we arriv'd in very good time. The Ruins of Gortyna are but two miles from this place.

THE Origin of Gortyna is as obscure as that of most antient Towns, what signifies it to us, whether its Founder was Gortyn, Rhadamanthus's Son, or Taurus, he that ran away with Europa on the Coast of Phenicia? Certain it is, that after the Decadence of Gnossus, which the Romans made it their business to humble, Gortyna became the most puissant City of Crete; nay, it had shar'd the Sovereignty of the Island, before the Romans Conquest of it. Hannibal thought himself safe there against those very Romans, after the Defeat of Antiochus: the vast Treasure which that fam'd African carry'd thither, rais'd him a great many Enemies; but he skreen'd him self from their Insults, by pretending to deposite his Riches in the Temple of Diana, whither he caus'd to be carry'd
carry'd some Vessels fill'd with Lead. Not long after, he repass'd into Asia, with his Gold, which he had hid within the Images of the Deities he worship'd.

THE Ruins of Gortyna are not above six miles from Mount Ida, at the foot of low Hills, as you enter the Plain of Messaria, which is properly the Granary of the Island. These Ruins shew indeed how magnificent a City it once was, but 'tis impossible to look on 'em without concern: they plough, sow, feed Sheep among the Wrecks of a prodigious quantity of Marble, Jasper, Granite-Stone, wrought with great curiosity: in the room of those great Men who had caus'd such stately Edifices to be erected, you see nothing but poor Shepherds, who are so stupid as to let the Hares run between their legs, without meddling with them; and Partridges bask under their very noses, without offering to catch 'em. The chief thing we discover'd among these Ruins, was a Relick of one of the City-Gates; tho' the best Stones of it are missing, yet it is still evident that the Arch was finely turn'd; the Walls which are contiguous to this Gate, may have been those which Ptolemy Philopator, King of Egypt, had caus'd to be rais'd; the Masonry of 'em is very thick, and rais'd with Brick. This Quarter seems to have been one of the best of the Town; we met with two Pillars of Granite, eighteen foot long: not far off are yet to be seen divers Pedestals, rang'd equally two by two on the same Line, for supporting the Columns of the Frontispiece of some Temple. Here are a world of Capitals and Architraves; peradventure they are the Remains of the Temple of Diana before-mention'd, or of that of Jupiter to whom Menelaus sacrific'd, after he had heard the News of his Wife Helena's Flight, according to Ptolemaeus Hesphon's Report, which Photius has preserv'd some Extracts of. As for Apollo's Temple, mention'd by Stephens the Geographer, it stood in the middle of the Town, and consequently remote from the place we are now describing. Among other Columns still remaining, there are some of an exceeding beauty, cylindrical, and gutter'd spirally; the thickest are not more than two foot four inches diameter. It is notorious, the Turks have carry'd away the finest of 'em, and accordingly there's a Village within two Musket-shot of these ruinous Fragments, where the Garden-
Ruins of Gortyna.

1. The Castle.
2. The Town.
4. The Rivulet.
5. The Spring that did Supply the Town with Water.
6. The Aqueduct that did convey Water to the Town.
Garden-Gates are of two antique Columns, between which they place a Letter II. Hurdle of Wood for a Door.

THIS Place was call'd Alona: it has gone by the name of the Town of the Ten Saints, ever since the ten illustrious Christians, Natives of this Island, suffer'd Martyrdom there, in the Persecution of the Emperor Decius. These Martyrs were Theodalus, Saturninus, Euporus, Gelaius, Euniciam, Leticus, Cleomenes, Agathopus, Basilides, Evaristus. The Chappel of this Village is still crowded with antique Columns, but there's nothing to be seen of the Tomb of the Martyrs, mention'd by the Continuator of Constantine Porphyrogenetis. These Martyrs are represented in the principal Picture in two Rows, in the same Posture and on the same Line, erect and stiff as Stakes. The Greeks celebrate their Festival the 23d of December, and the Latins have follow'd 'em therein.

AMONG the Ruins of Gortyna are Columns of red and white Jasper, resembling that of Cofnie in Languedoc: others we saw just like Campan, which is used at Versailles. As for Figures, there are but few, the best having been carry'd away by the Venetians. The Statue which is on the Fountain of Candia, hard by the Mosque beyond the Market-place, was fetch'd from among these Ruins: the Drapery of it is excellent, but the Figure is without e'er a Head; the Turks having an abhorrence to the Representation of the Heads of things animate, unless upon Coins, which they are fond enough of, no People more. Rumaging in a By-place, we met with half a Figure in Marble well-drapery'd: the Leg was artfully jointed, and the Toes wonderful.

AT the further end of the Town, between the North and the West, hard by a Brook which doubtless is the River Lethe; which, if we may give credit to Strabo and Solinus, ran among the Ruins of Gortyna; are to be seen some curious Remains of an antient Church, in the Quarter call'd Metropolis. Though the Architecture of this Church is good, yet towards the left there's a piece of Painting half effaced; but quite of the Gothick Taste; it was in all probability a Representation of some Story of the Virgin: there are still legible in large Characters We were not able to unfold a large Inscription in Greek, which is in the Chancel: it is plac'd too high, and much worn by Time. We however fancy'd there was somewhat of the Name of Cyrille, which is not un-likely.
likely: for History makes mention of two Cyrilles Bishops of Gortyna; one martyr'd about the beginning of the third Age under the Emperor Decius, and the other by the Saracens in the ninth Age under Michael the Stammerer. We inquir'd concerning these holy Bishops, among the Papas thereabouts; but they knew nothing of the matter. One of them told us, that Titus, to whom St. Paul wrote an Epistle, was Nephew to a Bishop of Gortyna; wherein he was egregiously mistaken. Titus, whom St. Paul calls his dearly-beloved Son, was himself the first Bishop of Crete; and it is highly probable, his See was at Gortyna: which was at that time the principal City, and afterwards it had constantly the honour of being the first Bishoprick; of the Island.

NEAR to the Ruins of the Metropolitan Church, we met with more, which seem'd to be the Remains of some Monastery: the Shepherds there have built them sorry Sheltring-places, with huge pieces of antique Marble, among which there's a Capital adorn'd with two Rosettes, and a Cross of St. John of Jerusalem. The Town, doubtlesfs, was not destroy'd till after the Establishment of the Knights Hospitallers, who now are at Malta. Their Institution began in 1099, by Girard Tenque de Martigues in Provence. Close by these Ruins, on the Brook-side, is the Residue of an Aqueduct, the Arch whereof is fix or even foot high: on the side of it is a noble Cellar, vaulted by Bands, and which seems to have been a Refervatory for supplying another Aqueduct, which is on the way to the Town of the Ten Saints; the Canal of this Aqueduct was barely a foot broad.

1 Theophрастus, 2 Varro, and 3 Pliny, speak of a Plane-Tree which was at Gortyna, and which used to shed its Leaves according as new ones sprouted forth: perhaps there are still some of this kind to be found among those which grow numerous along the River Lethe, which Europa swam up as far as Gortyna, on the back of her 4 Bull. This Plane-Tree, always green, was thought so odd a thing by the Greeks, 5 that they gave out that the first Loves of Jupiter and Europa were transacted under the shade thereof. This Adventure, however fabulous, was what in all appearance gave occasion to the Inhabitants of Gortyna to strike a 6 Medal, which is in the King's Cabinet, with Europa on one side, sitting melancholy on a Tree, partly the Plane and partly the Palm-Tree, at
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at the foot whereof is an Eagle, to which she turns her back: the same Letter II. Princess is represented on the other side, sitting on a Bull encomass’d with a Border of Bay-leaves. Antonius Augustinus, Archbishop of Tar. Dialog. r. ragona, takes notice of the like Type. Pliny says, Endeavours were used to multiply in the Island the Species of this Plane-Tree; but it degenerated: that is to say, those of the new Plantation shed their Leaves in Winter, as well as the ordinary Planes.

There are yet extant Medals of Gortyna, struck with the Heads of Germanicus, Caligula, Trajan, Adrian, the fairest of which is to be seen in the King’s Cabinet: it tells, that they used to assemble at Gortyna, to celebrate the publick Games in honour of Adrian.

Besides the Inscriptions of Gortyna reported by Gruterus, which Honorio Belli, Author of some Letters to Clusius, concerning the Cretan Plants, had communicated to Pigafeta, we copy’d two, which had escaped the Investigation of Belli.

\[\text{πιστονιωνοπον τονλαμπροτατων} \]
\[\text{ανοιπατων και} \]
\[\text{αποτηπωνηματωπατωπιων} \]
\[\text{θορυματι θεαλαμπρας} \]
\[\text{τορτυνωνβοιλες} \]
\[\text{οικομενοςιοςιοσιοθεοςιος} \]
\[\text{ακλαπιοδοτοςιος} \]
\[\text{ολαμπροτατοσυνατι} \]
\[\text{kοκανεσθησεν} \]

By Decree of the Illustrious Senate of Gortyna, Oecumenius Dolitheus Aiclepiodotus of the most Illustrious Consulary Dignity, erected this Monument to the most Illustrious Proconsul and Prefectus Pretorius, Petronius Probus.

Here follows one that is not so antient.
THE Reverend Father Bernard de Montfaucon, a Person of profound Learning, and of a universally-allow'd Capacity, has found out the true Sense thereof.

"Επὶ θεοδέσει τῷ ἀγιώτατῳ ἀρχιεπισκόπῳ ἡ Ἀ. Πιλίος τῷ περιπλανούντα ἀυθενάτας ἐνυτυχώς ἀνεματικός κού... ὁ τεχνὸς ἕνατος ἐκλείπει 'Αππίανος τῷ λαμπρότατῳ ἀνακάπιτι.

THIS Wall was happily rebuilt under the most Holy Archbishop Theodorus, and under the Illustrious Proconsul A. Pilius, in the second Year of the Consulate of the most Illustrious Fl. Appion.

MOST of the other Inscriptions which are in the Fields thereabouts, are either fractur'd, or so worn away, that there's no decyphering 'em. The Season advancing apace, and the most favourable time of the Year for Simpling being come, we were obliged to quit Gortyna, without being able to examine its antient Ports. According to Strabo, the chief was at Lebene, ninety Stadia from the Town, towards the South, which is exactly true: for they reckon but thirteen Miles from the Ruins of Gortyna to the Sea, and twenty four Miles from the said Ruins to Candia. The other Port of Gortyna was at Metallum, within sixteen Miles of the Town, and more to the West than Lebene; for the Lebenians were Neighbours to the Praisians, a People beyond Girapetra, and consequently to the South-east of Gortyna. Strabo has so well mark'd the Situation of most of the Towns of Crete, that it would be an easy matter to find them out: and yet our Geographers are very erroneous in placing them.

THE first of July, after we had furnish'd our selves with Flambeaux at the Arch-Priest's, we set forward to see the Labyrinth. This famous Place is a subterranean Passage in manner of a Street, which by a thousand Intricacies and Windings, as it were by mere chance, and without the
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the least regularity, pervades the whole Cavity or Inside of a little Hill at the foot of Mount Ida, Southward, three miles from Gortyna.

THE Entrance into this Labyrinth is by a natural Opening, seven or eight paces broad, but so low, that even a middle-fiz’d Man can’t pass through without stooping. The Flooring of this Entrance is very rugged and unequal; the Ceiling flat and even, terminated by divers Beds of Stone, laid horizontally one upon another. The first thing you come at, is a kind of Cavern exceeding rustic, and gently sloping: in this there is nothing extraordinary, but as you move forward, the place is perfectly surprizing; nothing but Turnings and crooked By-ways. The principal Alley, which is less perplexing than the rest, in length about 1200 paces, leads to the further end of the Labyrinth, and concludes in two large beautiful Apartments, where Strangers rest themselves with pleasure. Tho this Alley divides itself, at its extremity, into two or three Branches, yet the dangerous part of the Labyrinth is not there, but rather at its Entrance, about some thirty paces from the Cavern on the left hand. If a Man strikes into any other Path, after he has gone a good way, he is bewildered among a thousand Twists, Twinings, Sinuosities, Crinkle-Crankles, and Turn-again Lanes, that he could scarce ever get out again without the utmost danger of being lost. Our Guides therefore chose this principal Alley, without deviating either to the right or left: in traversing this Alley, we measured 1160 good Paces; it is from seven to eight foot high, ciel’d with a Stratum of Rocks, horizontal and quite flat, as are most Beds of Stone in those parts. And yet there are some places where a Man must stoop a little; nay, about the middle of the Route, you meet with a Passage so very strait and low, that you must creep upon all four to get along. Generally speaking, the grand Walking-place is broad enough for three or four to go a-breadth; its Pavement is smooth, not many Ups nor Downs: the Walls are either cut perpendicular, or made of Stones which formerly choak’d up the Passage, and which are dispos’d with a study’d regularity; but so many Alleys offer themselves on all sides, that you must take the utmost care how you proceed.

BEING beforehand resolv’d to make the best of our way out of this subterranean Maze, our first Care was to post one of our Guards at the mouth of the Cavern, with order to fetch People from the next Town,
to come and help us out, in case we return’d not before night: in the
second place, each of us carry’d a large lighted Flambeau in his hand:
thirdly, at every difficult Turning we fasten’d on the right hand Scrolls
of Paper number’d: fourthly, one of our Guides dropt on the left small
bundles of Thorns, and another scatter’d Straw all the way on the
ground. In this manner we got safe enough to the further end of the
Labyrinth, where the grand Walk divides it self into two or three Bran-
ches, and where there are likewise two Rooms or Apartments, almost
round, about four Toifes in breadth, cut in the Rock. Here are divers
Inscriptions made with Charcoal; such as Father Francisco Maria Pesaro,
Capuchin. Frater Tadeus Nicolaus; and over against it, 1539. Further on,
1444: as likewise, Qui fu el frenueo Signor Zan de Como capno de la Fan-
teria 1526: in English, Here was the valiant Signor John de Como, Captain
of Foot, 1526. In the grand Walk there are also great numbers of Cyphers
and other Marks; among the rest, that which is in the Margin, which
seem’d to be put by some Jesuit. We observ’d the following Dates,
1495, 1560, 1579, 1699. We too wrote the Year of the Lord 1700,
in three different places, with a black Stone. Among these Writings
there are some really wonderful: This corroborates the System propos’d
by me some Years ago, concerning the Vegetation of Stones, which in
this Labyrinth increase and grow sensibly, without being suspected to
receive the least adventitious Matter from without. When the Persons
were graving their Names on the Walls of this place, which are of living
Rock, little did they imagine that the Furrowings wrought by their Pen-
knives would be insensibly fill’d up, and in time adorn’d with a sort of
Embroidery, about a line high in some places, and near three lines in
others: so that these Characters, instead of being hollow and concave, as
they were at first, are now turn’d convex, and come out of the Rock
like Basfo-Relievo. The Matter of them is white, tho the Stone they
issue from is greyish. I look upon this Basfo-Relievo to be a kind of
Callofity form’d by the nutritious Juice of the Stone, extravasated by
little and little into the above-mention’d Channellings made by the
Graver, like as Callofities are form’d at the extremities of the Fibres of
broken Bones.
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HAVING taken these precautions, it was easy enough to find our Letter II. way out: but after a thorough Examination of the Structure of this Laby-

rhinth, we all concur’d in opinion, that it could never have been what Belonius and some other of the Moderns have fancy’d; namely, an an-
tient Quarry, out of which were dug the Stones that built the Towns of Gortyna and Gnossus. Is it likely they would go for Stone above a thou-
sand paces deep, into a place so full of odd Turnings, that ’tis next to impos
sible to dif-entangle one’s self? Again, how could they draw these Stones through a place so pinch’d in, that we were forc’d to crawl our way out for above a hundred paces together? Besides, the Mountain is so craggy and full of Precipices, that we had all the difficulty in the world to ride up it.

WE look’d about for the Cart-ruts mention’d by Belonius, but all to no purpose. It is likewise observable, that the Stone of this Labyrinth has neither a good Hue nor a competent Hardness; it is downright dingy, and resembling that of the Mountains near which Gortyna stands. As for the Town of Gnossus, it was at a distance from this Labyrinth, towards the Northern Coast of Crete, about 3125 paces from Gortyna, be-
yond the Mountains stretching towards Candia, adjoining to some ’poor Gutter of Water, on the Banks whereof were celebrated the Nuptials of Jupiter and Juno. Belonius, of all Men, might have determin’d the Si-
tuation of Gnossus; he who boasts of having seen the Tomb of Jupiter, just as ’tis describ’d by the Antients: that Tomb must certainly have been in the Town of Gnossus; and according to Belonius’s Route from Candia to Mount Ida, Gnossus was in his way.

IT is therefore much more probable, that the Labyrinth is a natural Cavity, which in times past some body out of curiosity took a fancy to try what they could make of, by widening most of those Passages that were too much ftraitned. To raise the Cieling of it, they only took down some Beds of Stone, which quite throughout the Mountain are horizontally posited; in some places they cut the Walls plumb down, and in clearing the Passages, they took care to place the Stones very orderly. The reason why they meddled not with that narrow Neck mention’d before, was perhaps to let Posterity know how the rest were naturally made; for beyond that place the Alley is as beautiful as on this

*
A Voyage into the Levant.

It would be a difficult task to rid away the Stones beyond; unless they were broke to powder, they could never be brought through this gut-like Passage. The antient Cretans, who were a very polite People, and strongly devoted to the fine Arts, took a particular pleasure in finishing what had been but sketch'd out by Nature. Doubtless some Shepherds having discover'd these subterranean Conduits, gave occasion to more considerable People to turn it into this marvellous Maze, to serve for an Asylum in the Civil Wars, or to skreen themselves from the Fury of a Tyrannical Government: at present 'tis only a Retreat for Bats and the like. This place is extremely dry, not the least Water-fall, Congelation, nor Drein to be seen: we were told, that in the Hills nigh the Labyrinth there were two or three other natural Openings of a vast depth in the Rock, which they may try the same experiments upon, if they have a mind. Through the whole Island there are a world of Caverns, and most of quick Rock; especially in Mount Ida, there are holes you may run your head in, bored through and through: many very deep perpendicular Abyfles are seen there; may there not be also many subterranean horizontal Conduits? especially in such places where the Lays of Stone are horizontal upon one another.

I QUESTION not but they who in France dug the Amphitheatre of Douvai near the Pont de Ce, were invited thereto by some Cavern open at top, like the mouth of a Well: the Beauty, or perhaps the Oddness of the Place, put 'em upon enlarging it, and forming it like an Amphitheatre, whose Outside is all cover'd with Earth, except the Entrance. This Work is as wonderful in its kind, as the Labyrinth of Candia; which, by the way, People must not believe to be that which the Antients speak of. Diodorus Siculo, and Pliny tell us, there was not the least foot-slap of it remaining in their time. It was made after the model of the Labyrinth of Egypt, one of the famous Fabricks in the world, embellish'd at the Entrance with a great number of Pillars, and a hundred times bigger than this of Crete, which from antique Medals appears to have been in the Town of Gnossus. It's pretty plain, that the Labyrinth which still subsists in Candia, was known to the following Authors. Cen-

Compend.Hift. drenus says, that Theseus passing into Crete, at the request of the Senators of Gortyna, the Minotaur, seeing himself forfaken, and going to be deliver'd
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deliver'd up, went and hid in one of the Caverns of a certain place call'd the Labyrinth. The Author of the grand Greek Dictionary reports, that the Labyrinth of Crete was a Mountain full of nothing but Caverns; and the Bishop of Candia, George Alexander, quoted by Volaterranus, describes it not only as a hollow Mountain, but made so by manual Labour; and not to be perambulated without a Guide, and lighted Flambeaux, by reason of its infinite Variety of Turnings.

The 7th of July we lay at Novi-Castelli, at the House of Signior Gieronimo, where we had dined in our way to Gortyna. He shew'd us a piece of Antiquity, wonderfully well fancy'd: 'tis a Head of a Ram, adorn'd with Feftoons, which was found among the Ruins of that famous Place.

The 8th of July we travel'd 24 miles, to get to the Monastery of Asomatos, and next day we went on to the Mountain of Kentro, being told of a hundred and one Springs issuing from it: may not this be the Mountain Theophrastus calls Kedrios, and which he places very near Mount Ida? In truth, this Mountain is not above four miles from the Monastery of Asomatos, separated from Mount Ida by the Valley we have been speaking of, which loses itself in the Plain of Masseria or Messaria, according to the Greek Pronunciation. Kentro is a bare dry Mountain to look at, tho' it sends forth many fine Springs of Water, which take their course to a large Village call'd Brices, on account of the said Springs: here we lay, and were very much pleas'd with our Discoveries. We went back to Asomatos, to fetch our Baggage, and lay six miles from thence in the Convent of Arcadi. The 'Arbute-Tree of Greece, a Plant we had till then fought in vain, rejoic'd us not a little: it grows between those two Monasteries, in the chinks of a Rock on the High-way. Here is one of the best places for herborizing in all the Island.

I FORGOT to tell that at Brices we lodg'd with an old Papas, very zealous for his Way of Worship, and wretchedly ignorant. He would have persuaded us in his Balderdash Italian, that there was an antient Prophecy wrote on the Walls of the Labyrinth, importing that the Czar of Muscovy was very soon to be Master of the Ottoman Empire, and deliver the Greeks from the Slavery of the Turks; adding, that he very well remembred, when the Siege of Candia was carrying on, a certain Greek
Affur’d the Vizier Cuperli that he should take the Place, according to another Prophecy of this fame Labyrinth. Whatever Scrailings are made upon the Walls of the Labyrinth by Travellers, these Simpletons swallow down for Prophecies.

At our Return to Retimo, we were told, that then was the Harvest-time for Ladanum; and if we had a mind to see it, we might go to Melidoni, a pretty Village lying to the Sea, 22 miles from Retimo: we lay there the 22d of July at a Papas, to whom we were recommended by Dr. Patelaro. This Papas promis’d to shew us all the Curiosities of the Country, and especially, an Inscription as you go into a Cavern near that Town. The next day we were mortify’d at the Proceeding of a Turk, who was gathering the Tythe in those parts, and whom we were afraid to invite to Supper, because we had nothing to eat but a Pig. This Turk understanding our Design, came to the Papas, and forbid him shewing us to that Cavern, saying we were Spies, and that we made remarks on every thing; that he had been inform’d the very Trees and Plants did not escape us; and that he would not let us proceed in this manner, or suffer us to go and consult those old Marbles fill’d with Prophecies relating to the Grand Signior: Though I caus’d him to be told over and over again, that we were professors Physicians; that all we desir’d, was to obligé the People of the Country, by distributing to them our Medicaments gratis; and that if we took Draughts of the Plants, ‘twas purely for our own Instruction, and ‘twas what could not possibly do any hurt to any body. He did not value what we said, but threaten’d both the Papas, and all the other Greeks of the Town, with the Bastinado.

Our Interpreter in vain represented to him, that we were Frenchmen, who were come to Melidoni out of curiosity to see how the Ladanum was gather’d, and that we should be very glad to see the other Rarities of the Country. Upon this, I took one of our Guides by the hand, that he might shew us to the Cavern, hoping to find in that Inscription the Name of some antient City, on whose Ruins Melidoni was founded. We pleas’d our selves hugely with the very thoughts of it; but our Guide could not be prevail’d on to stir a step, any more than the People of the Place, who trembled like Criminals sentenc’d to Death. The Turk did but laugh at ’em; he caus’d them to tell me, that tho’ indeed he had no power
An Instrument used for the gathering of LABDANUM.
power over us, yet he had over the Greeks, and he'd make 'em know it: adding, that if we were minded to buy Ladanum, we need not take the pains to go to the place, for that he would send for some of the best. After which, he repeated his Prohibitions, and charg'd 'em more especially not to inform us how they prepar'd that Drug. Seeing the Man so obstinate, we e'en went into the Papas's House, to pack up our things, and be gone. However, I desir'd they would tell us the Instrument they use in gathering the Ladanum. It is a sort of Whip with a long Handle, with two Rows of Straps, as you see it represented in the Figure. The poor Greeks were so intimidated with the Waiwod's Menaces, they did not dare to sell it without his leave. We whisper'd 'em to bring it privately, and put it under the Garden-Gate; say what we would to 'em, it signify'd nothing, such an Awe had the Officer over 'em.

WHILE this was passing, a Messenger came to us from a Papas, who happen'd to break a Leg some few days before: we told him what he was to do to get cured, and then went back to our People. The other Papas, who was at the bottom of all this, came and told us with a pleasing Aspect, that he had found out a way to procure us two of those Whips, notwithstanding the Prohibition of the Turk; that those Instruments were usually fold at two Crowns a-piece, but in regard we were Dr. Patelaro's Friends, we should have 'em for a Crown and a half. I paid him three Crown-pieces in presence of the Turk, who still continu'd fretting and fuming, teeth outwards. As for going to the Cavern, the Papas told us it was not a practicable thing, because the Officer really believ'd there were some Prophecies there, which concern'd the State: but as for the Ladanum-Business, he would himself conduct us a Byway, and the Turk know nothing of the matter. Not in the least distrustful this Priest's Sincerity, I assur'd him we would not fail to gratify him for his trouble; and thereupon we took horse, and follow'd after him: but we were scarce gone a quarter of a League, e'er the Turk came up with us storming like a Fury, threatening the Papas with the Baflinado, and that he would instantly let the Aga of that Precinct know of his favouring of Spies. Our Papas, who was mounted on a very handsome Mule, answer'd him like a Bravo, he might write what he would to the Aga. We went forward on our way, looking out sharp for some curious
curious Plant or other; but a while after, this long carrot-bearded Trickster bid our Convoy tell us, that, to serve us, he expos'd himself not only to the Infamy of the Baftinade, but likewise to the Forfeiture of all he was worth. I made answer, we had better go back, for that we should be very sorry to see him a Sufferer in any wise on our account. After some formal Argumentations, it was agreed we should give him three Crown-pieces, one for himself, and a couple to appease the Waivode. This gave us a suspicion there was a Fellow-feeling between him and the Turk, and that they jointly contriv'd to worm us out of this Mony. The Greeks have not quite forgot those ways of their Forefathers in this Island, which Plutarch calls Cretism. The Knavery of this Fellow was gros: he had been better paid, and we should have thought him an honest Man into the bargain, if he had gone and given the Turk the two Crowns when first he spoke to him, to prevent his writing to the Aga.

TRAVELLING on towards the Sea, we at length found our selves among those dry sandy Hillocks, overspread with the little Shrubs that yield the Ladanum. It was in the Heat of the Day, and not a Breath of Wind stirring; Circumstances necessary to the gathering of Ladanum. Seven or eight Country-Fellows in their Shirts and Drawers were brushing the Plants with their Whips; the Straps whereof, by rubbing against the Leaves of this Shrub, lick'd up a sort of odoriferous Glue sticking on the Leaves: 'tis part of the nutritious Juice of the Plant, which sweats through the Texture of those Leaves like a fatty Dew, in shining Drops, as clear as Turpentine.

WHEN the Whips are sufficiently laden with this Grease, they take a Knife, and scrape it clean off the Straps, and make it up into a Mafs or Cakes of different fize: this is what comes to us under the name of Ladanum or Labdanum. A Man that's diligent will gather three Pounds two Ounces per day, and more, which they sell for a Crown on the spot: this sort of Work is rather unpleasant than laborious, because it must be done in the fultry time of the Day, and in the deadesft Calm; and yet the pureft Ladanum is not free from Filth, because the Winds of the preceding days have blown dust upon these Shrubs. To add weight to this Drug, they knead it up with a very fine blackish Sand, which is found in those parts;
parts; as if Nature her self was minded to teach them how to adulterate this Commodity. It is no easy matter to discover the Cheat, when the Sand has been well blended with the Ladanum: you must chew it a good while, to find whether it crackles between the teeth; or else you must strain it after you have diffolv'd it, in order to purify away what has been added to it.

THE Shrub which produces the Ladanum, is full of Branches, and rises two or three foot high. The Flower is an inch and a half diameter, compos'd of five rose-colour'd Leaves, ragged, round, though narrow at first, mark'd with a yellow Speck, and oftentimes torn in the edges; from the Centre of these Leaves arises a numerous train of yellow Threads or small Chieves, topt with a small Button of a fillamot colour: they inviron a Pistle of two lines in length, ending in a Thred rounded at its extremity. The Cup consists of five Leaves, seven or eight lines long, oval, veiny, hairy at the edges, picked, and most commonly curvated downwards: when the Flower's gone, the Pistle or Pointal is chang'd into a Fruit or Cod about five lines long, almost oval, hard, obtuse, brown, cover'd over with a silky Down, wrapt within the Leaves of the Cup, divided all along into five Apartments or Seed-Vessels, in which are contain'd a world of Seeds, red, angular or corner'd, near a line in diameter. The Root of this Shrub is ligneous, divided into thick Fibres or Sprigs about eight or nine inches in length, and hairy; the inside of the Root is white, the Bark is reddish inwardly, brown outwardly, and full of Chaps as well as the Trunk. This Trunk at first is divided into thick Branches, about the compas of one's little Finger, hard, brown, greyish, subdivided into other Branches of a brick-colour, bearing Leaves that grow by couples, oblong, of a dark green, wav'd at the edges, thick, veiny, chagrin'd, eight or nine lines in breadth, an inch or fifteen lines long, blunt-pointed, supported by a Pedicule or Stalk three or four lines long and one broad; those next the Flowers are almost round, and their Pedicule two lines broad. The whole Plant is somewhat slipstick, and tastes herbish: it thrives at Paris in the King's Garden, and much resembles that kind of Ciftus, which is degenerated from that Ciftus which has Germander Leaves. This last sort is distinguish'd by the Nerves crossing the length of its Leaves.
IN the time of Dioscorides, and before, they used to gather the Labdanum not only with Whips, but they also were careful in combing off such of it as was found flicking to the Beards and Thighs of the Goats, which fed upon nothing but the Leaves of the Cistus. The same Author has well described this Plant under the name of Ledon.

THIS, my Lord, is the Result of what we remark’d about Melidoni: all this while we hanker’d after the Cavern and Inscription; it ran in my head, that the antient Name of this Village must be mention’d there, and yet ’twas no such thing. I have found out in the heart of Paris, what I was not able to see in Candia. Turning over Gruterius’s Collection of Inscriptions, I lit upon that of the Cavern of Melidoni, when I leaft thought of it: it speaks of one Artemis or Sallonius, offering Sacrifice to Mercury on occasion of his Wife’s Death. This being a thing of no manner of importance, ’twere needless to set down the Inscription here; it consists of a dozen Verses, yet so much may be said, we find in it a Point of Geography, namely, That Mount Tallia, which Mercury made the place of his Residence, and which had given a Sirname to Jupiter, was not far from Melidoni. The Cretans held these two Deities in great veneration: Jupiter is often call’d Cretan and Idean, on Medals; and Mercury, by the People of this Island, was stiled the Beneficent God, the Distributor of Good Things.

THE 13th of July we took up our Lodging at Peribolia, a small Town a mile off Retimo; where nothing’s to be seen but Gardens, producing most excellent Cucumbers. In vulgar Greek the word Periboli signifies a Garden. The 14th of July we rest at Neocorio, another Town ten miles off Almyron; and two from Stilo, at the foot of huge Mountains contiguous to those of la Sphacia: a fine sort of Sage grows plentiful all hereabouts.

IT is a Shrub very branchy, about two or three foot high; the Body of it is crooked, bending in and out, brittle, two inches thick, between red and yellow, cover’d with a grey Bark, chapt; divided into several Branches, thick as one’s little Finger, subdivided into Sprigs, whose Shoots or Buds are four-square, that grow by couples, inclining to white, soft like Wool, garnish’d with Leaves, which likewise grow by couples, two inches and a half long, sometimes more, about an inch or fifteen lines.
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lines in breadth, chagrin’d, whitish, rugged, neatly; vein’d, stiff, hard, pointed beneath, supported on a Pedicule or Stalk seven or eight lines long, cottony and ridgy. The Flowers grow like an Ear of Corn in Rows, very close together: every Flower is an inch or fifteen lines long; it is like a Pipe whitish, four or five lines thick, widen’d into two Lips, whereof the upper is hollow’d like the Bowl of a Spoon, hairy, bluish more or less, eight or nine lines long. The undermost Lip is somewhat longer, flash’d into three parts, the two outermost whereof border on the Opening which is between the two Lips; the middlemost is rounded, and falls down like a Man’s Band cut sloping or hollow, rough, bluish, marbled, streak’d with white towards the middle. The Chieves (or little Threds standing out of the Flowers) are whitish, divided much like the Os Hyoides: the Pıstile or Pointal, which bends and is fork’d in the upper Lip, is garnish’d with four Embrio’s in its lower part, which turn to so many Seeds; oval, blackish, a line long. The Cup is a Tube half an inch long, dark green, mix’d with purple, irregularly cut into five points, widening like a Bell.

This sort of Sage, in Smell partakes of the ordinary Sage and Lavender. The Buds of this Plant, being wounded by the small Beak or String of certain Insects, swell up into Blisterings, hard, fleshy, eight or nine lines in diameter, almost spherical, ash-colour’d, cottony, of an agreeable taste, most commonly garnish’d with some Leaves like a Ruff: their flesh is hard, and sometimes transparent as an Icicle. These Tumours or Bladders are rais’d by the nutritious Juice being pour’d out from the Vessels or Fibres, which were for’born by the Insect. The like Tumours are also found on the ordinary Sage of Candia: they carry ’em to market, where they sell ’em by the name of Sage-Apples.

The 15th of July, after rambling about these Mountains, we repair’d to another Town of the same name, three miles from Canea; and continuing our progress towards the Eminences cover’d with Snow, we there met with more Curiosities of the Vegetable Kind, than we had done throughout the rest of the Island, notwithstanding all the care and pains it had cost us. We were oblig’d to return the 18th to Canea, to unlace our Treasure, and to set our Plants a drying in fresh Paper: after which, we could not forbear revisiting a Country so promising of Discoveries.
But when we had reach'd the Summits where we hoped to find some very uncommon things, we were forc'd to give over our design by the Fog and Snow. The 22d of July we began our Journey to the Cape des Grabufes.

THE 23d we coasted along the Shore, in sight of the Isle Saint Odero or St. Theodore, antiently known by the name of Leuce. We lay that night at Placatona: the 24th we pass'd through Chifamo, a small Town on the Sea-side, thirty miles from Canea, and stop'd at a poor Village two miles beyond Chifamo, and eight miles from Cape des Grabufes. Chifamo is the old Town of Cifamum, mention'd by Strabo, Pliny, and Ptolemy. Here was establish'd, in former times, the twelfth Bilhoprick of the Island.

THE 25th of July we rambled about the Mountain des Grabufes, and descended down a most horrible Country to the point of the Cape, and in view of the Fort des Grabufes, built upon an ill-favour'd Rock, accompany'd with two other small forsaken Islands. There's no taking this Fort but by starving it; nor that way neither, because as on the one hand whoever would prevent its re-victualling, must keep the Sea all the Year round; so on the other, the North Wind would hinder their doing in the Winter. The Turks had a good Pennyworth of this Place: the Venetian Commander told it 'em some years ago for a Barrel of Sequins; at Constantinople all the name he goes by is Captain Grabufe. This Fort was one of the three Places which the Republick was in possession of, belonging to the Island; all they have now, is la Suda and Spinalonga. It is highly probable, the Isles des Grabufes are the Isles of Corice and Myle, since they are opposite to the Peloponnese, or Isle of Pelops, now call'd the Morea, from the vast number of Mulberry-Trees (in Latin, Morus) that have been planted there.

THERE's no room to doubt, that the Cape des Grabufes is the Cape Cimaros of Strabo. According to him, the Island of Crete is divided into two Capes, a Southern, call'd the Ram's Front, and a Northern, call'd Cimaros. So that this Name can't suit no other than Cape des Grabufes, or Cape Spada; but besides that the latter is neither at the extremity of the Island, nor opposite to the Cape of the Ram's Front, it is certain that the Cape Spada is the Cape Dicotynne of Strabo, situate on Mount
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Mount Tityros; that is, on the Mountains of Canea, where stood the Temple of Diana Dictynea.

TRISTANVS and Seguinus have published a fine Medal of Trajan: on the Reverse is a Woman sitting on a Mountain, by which perhaps is meant Diana on Mount Tityros, or on the Dictynean Mount, which I take to be Cape Spada. 'Tis notoriously known, that Diana was honour'd in Crete under the name of Dictynea, or Britomartis, on account of a Nymph so call'd, who was tenderly lov'd by her; and was named Dictynea, from being the first that contriv'd Toils to catch Deer. We had better hold to what Diodorus Siculus says of the matter, than to any of the Fables concerning Dictynea.

The 26th of July we went to view the Ruins of Paleocastro, or Old Castle, according to the vulgar Greek. The People of the Country know not its antient Name; it is however not unlikely, that it was the old Town of Apteron, since Strabo delivers, that Chisamo was its Arsenal and Port. Chisamo is indeed a Sea-port, on a large Road form'd by the Horns of the Cape des Grabuses and Cape Spada: now the Ruins of Paleocastro are in sight of that Port, on a steep Rock fortify'd by Nature. At the foot of this Rock, between the Town and the Sea, was that famous Field, where the Sirenes being overcome by the Muses in a Tryal of Skill in Mufick, lost their Wings, if we may credit some antient Authors. 'Tis even pretended, that the Town took its Name from this Fable; for Apteron signifies Wing-less: and yet the Etymology given of it by Ensebius of Cesaerea, is more likely to be true; he says that Aperas King of Crete was the Person that gave it his Name, after he had built it.

There are not many antient Marbles among the Ruins of Apteron, though they spread a great way. There's a pretty Frize, which serves for a Lintel of a Door to a Chappel, fabricated in a Rock; and by the way it must be observ'd, that this is one of those parts of the Island that is fullest of Grots and Caverns. Contiguous to the Rock, on one of the antient Gates of the City, there is seen IMP. CAESAR, on a long Stone, in wonderful fair Characters. We could not find the rest of the Inscription, to inform us who this Prince was. Upon another Stone, which serves for a Lintel to a Door of a Home-sted, these Characters are to be read; IVII. COS. III. By all which it's plain, that it was a
considerable Town in its day, and there would be no room to doubt of Paleocastro's being the Residue of the old Town of Apteron, were it not for Strabo's placing it within ten miles from Canea: but the Measures of the Antients is what can't be certainly depended upon. Perhaps too this Place in Strabo is corrupted.

**BERECYNTHUS**, a celebrated Mountain with the Antients, is doubtless in the neighbourhood of Apteron: This Name being lost, it is very difficult, if not impossible, to distinguish it among those which adjoin to that City. It would however please a Man, to know the place of Berecythus, because one would never forget the name of a Mountain where the Dactylı Idaı found out the Use of Fire, Iron, and Copper. Who these Dactylı Idaı were, and what opinion may be entertain'd of 'em, will appear in the Elucidations we shall deliver concerning antient Crete. Meursius has made an excellent Remark on that Passage of Dio-
dorus Siculus, which speaks of Apteron.

**THE 27th of July** we went to the Convent of Congna, just at the Entrance of Cape Spada, in sight of Canea: we design'd to view this Cape very attentively, but we had not time; being advis'd by an Ex-
press from the Conful of Canea, that a bark of Provence was departing for the Negriopont, and that he had bargain'd with the Owner to carry us to Milo. We look'd on it as a fair opportunity of going to the Archi-
ipelago; but the Wind suddenly the next day fell to a Calm, which gave us full time to pack up our things at Canea, and to commit to writing the Reflections I had at my leisure made in that Island: since when, I have made some additions.

**THE Isle of Candia** is about 1600 miles from Marseilles, and 600 from Constantinople. They reckon 400 miles from Candia to Damietta in Egypt, 300 to Cyprus, 100 to Milo, and 40 to Cerigo. Never was Situation more favourable than this of Candia, for establishing a mighty Em-
pire, as Aristotle well observes: in the midst of the Sea, and within reach of Europe, Asia, and Africa.

**THE Length of Candia** is to be taken from Cape des Grabses to Cape Salomon: from one to t'other are computed 250 miles. Strabo makes this Island to be 287 miles and a half in length; *Pliny* 270, be-
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cause they counted from Cape St. John (by some still call’d Cabo Grio) to Cape Salomon. According to the Calculation of Scylax, it is 312 miles and a half in Length. As for the Breadth of Candia, it is not above 55 miles, as Pliny observes: towards the middle it is broader than in any other part. Strabo and Scylax were in the right to say it was narrow, long, extending from East to West: so likewise Stephens the Geographer takes notice, that it went by the name of the Long Island.

BELONIUS was not well appriz’d of the Compass of the Isle of Candia; he makes it to be 1520 miles: whereas it is not above 600, according to Mr. de Breves. The Natives are of the same opinion, and this Measure answers to that of Strabo and Pliny; the first gives it 625 miles in circumference, and the other 590. It is much, that the Measures of the Antients should sometimes be so conformable to those of the present Greeks: -sure these last must have preserv’d ’em by Tradition; for they have no certain Measure, and only go by the common Paces; that is, a Stride of about two foot and a half each. In the Course of this Relation it will likewise sometimes appear, that the antient Reckoning was very wide of the modern.

THE Inhabitants of Candia, both Turks and Greeks, are naturally tall proper Men, vigorous, robust; they love shooting with the Boy, an Exercise they have been distinguis’d for in all Ages, and Paufanias says it was almost peculiar to them, of all other People of Greece: and therefore we see nothing but Quivers of Arrows represented on the antientest Medals of the Island. Ephorus has handed down to us a Law of Minos, ordaining the Children to be taught Archery: the Cretan Bowmen, commanded by Stratoctes, were a great help in the Retreat of the Ten Thousand. It is but reading Arrian, to see what use they were of to Alexander: their Arrows were, in all probability, made of that sort of finall Reed, hard, slender, picked, which grows among the Sands of the Island, along the Sea-side. Theophrastus and Pliny have made mention of it; and Prosperus Alpinus has given an untowardly Cut of it.

THE Cretans were likewise very expert at the Sling: at this time they know nothing of it. Livy has not forgot the Advantages which Eumenes and the Consul Manlius made of the Archers and Slingers of this Island; one at that famous Battel where Antiochus was overcome.
by Scipio, the other at the Battel of Mount Olympus, where the Gauls were worsted. 'Tis observ'd by Appian, that there were Cretan Slingers at Pharsalia in Pompey's Army. The other Exercises of the Body, Dancing, Hunting, Foot-Racing, Riding, they excell'd in. As for their Morals, in spite of all the Care their Legislators took to mould them, they have been found tardy in many things. Polybius writes, that of all Mankind the Cretans were the only People that thought no Lucre fordid. St. Paul passes no Compliment upon 'em, any more than Constantinian Porphyrogenetes. Suidas and Callimachus give 'em the Character of Lyars and Impostors. The Impurity of their Amours are but too notorious, witness the Account given us of 'em by Strabo, Servius, and Athenæus.

The present Race is not so bad: they have no Beggars in this Island, nor Pick-pockets, nor Cut-throats, nor Highway Robbers. The Doors of their Houses are fasten'd with nothing but flight wooden Bars, which serve for Bolts. When a Turk commits a Theft, which rarely happens, he is strangled in Prison, for the honour of the Nation: then they put his Body into a Sack full of Stones, and so cast it into the Sea. A Greek that is guilty of the same Crime, is sentenc'd to be bastinado'd, or hang'd up on the next Tree. The Turks throughout the Island are mostly Renegadoes, or Sons of such: the true Turks, take 'em one with another, are much honester Men than the Renegadoes. A good Turk says nothing when he sees the Christians eat Swines Flesh, or drink Wine: a Renegade shall scold and insult 'em for it, tho in private he will eat and drink his fill of both. It must be confess'd, these Wretches fell their Souls a Pennyworth: all they get in exchange for their Religion, is a Vest, and the Privilege of being exempt from the Capitation-Tax, which is not above five Crowns a year.

The Greek Peasants wear on their head nothing but a red Leather Cap, like that of our singing Boys of the Choir. In the Country, to skreen themselves from the Sun, they have no other way but to make a sort of an Umbrella of their Handkerchief, by putting it over their Cap, and bearing up one of the Corners with their Stick. The Turks do the same. The Greeks dress light; nothing but a Pair of blue Callicoe Drawers, very wide, and falling down to their feet: but these Drawers are
A Turk

A Greek
are so deep behind, it makes 'em look ridiculous. Every body here is very neat about the Legs, whereas in Europe the Peasants are most of 'em bare-footed, or sadly out at heels. In Town the Greeks wear red Tury-Leather Pumps, very pretty and light: in the Country they use Buskins, or a short sort of Boots of the same; these will last years, and are as handsome Wear as that of the antient Cretans in the time of Hippocrates. That famous Physician speaks of it as a very commodious Coverture for the Leg and Foot; and Galen, his Commentator, says it reach'd up to the Calf, that it was made of a good Skin, with holes in proper places for the Straps, to fasten 'em on, and keep 'em from falling down.

AS for their Women, we saw some very pretty ones at Girapetra; the rest are but queer Pieces: their Habit discovers no Shape, which yet is the best thing about them. This Habit is very plain: a sort of an upper Coat of reddish Cloth, full of Pleats, hung on the shoulders by a couple of Thred-Laces; their Bofom is left quite bare. The Females of the Archipelago wear Drawers; those of Candia have nothing but a Shift under the Coat we have been speaking of: their Head-Drefs is much the same for Simplicity; a white Veil, which falls very becomingly on their shoulders. In other respects, these Women are none of the most taking. Few or none of the Turkish Women appear in the Streets, and when they do, not only their Face is cover'd, but their whole Body is muffled up in a Veft of Cloth. The Jewish Women are good clever Girls: The Negresses are the ugliest of the whole Island.

No People under the Sun are more familiar than the Greeks; wherever we went, they would come and join company. Women, Girls, Old Men and Boys: they examin'd our Clothes, Linen, Hats; the whole Town would be up, some surrounding us, others standing on the Terraces: not to affront us in the least, but out of curiosity to look on us, especially when we went in search of Simples among the Mountains, where no Stranger was ever before seen. After staring a sufficient period at each other, both they and we too would fall a laughing; they at our Garb, and we at their Folly. This was in the Street, while our Guides were busy'd in looking out a Lodging for us: when a Lodging was found, we began our March, convoy'd by half the Town. We
generally tarry'd some time at the door, till they within had let out the Smoke, and driven away the Flies, Gnats, Bugs, Fleas, and Pifmires. This Interval they laid hold of, to consult us: the Sick were brought out into the Street, as in the time of Hippocrates. We oftentimes made use of the first Plant that came to hand; and in Cases of Necessity we made 'em a Present of some Vomitive, to carry off the Leaven of the worst Distempers. This we did most commonly to the Greeks: towards the Mussulmans we acted with more caution, especially in Places through which we foresaw we must pass in our return back. Who knows but they might have taken it in their heads to compliment us with the Baffinado, if our Prescriptions had wrought too hard? We remember'd the Example of the Bashaw of Candia, and we could not in that case have pursu'd our Travels in less than six weeks. In the Turks Territories, they very gravely apply, by way of Percussion, an Instrument call'd a Batoon to the Soles of a Man's Feet: they have a Chapel-let, or a String of Beads, of which they drop one at every Blow; and sometimes regale you with a few Salutes over the Shoulders: this they do into the bargain, without asking you any Questions whether you like it or no.

Though we had left our sober Air behind us at Paris, yet we could not help being every moment teaz'd; they would run after us in Crouds, bauling out, Physicians, prescribe us some Plants to cure our Distempers. If we continu'd any time on the Highways, either to examine or take a Draught of a Vegetable, immediately were brought out their Children or diseas'd Old Men; we very readily gave 'em our Medicines and Advice, which made us lose a great deal of time: but besides the Consolation we had in doing good, we improv'd those Opportunities to learn the vulgar Names of the Plants we met with. I regarded the Brain of these poor Greeks, as so many living Inscriptions, serving to retain the Names quoted by Theophrastus and Dioscorides; these, though subject to divers Alterations, will doubtless last much longer than the most solid Marble, because they are every day renew'd, whereas Marble wears off, or is destroy'd. Thus the Inscriptions I'm speaking of will, to Ages yet to come, preserve the Names of many and many a Plant, well known to those learned Greeks, who lived in more enlighten'd happier Times; we,
in this manner, got above 500 of these vulgar Names, which by their Letter II. Analogy to the antient Names, are of great assistance to the best Botanists, in deciding even the most familiar Plants.

FOR this purpose, we principally addres'd our selves to the Papas and the Caloyers; whom we esteem'd as Descendants, in a right Line, of those sage Curetes, in whose Heads was inclos'd all the Knowledge of their time: and yet they are mere Ignoramus's. They know indeed how to feather their Nefts a little better than their Neighbours; and accordingly the fairest and fattest Possessions of the Island are theirs. Is there a Spot of Ground better than ordinary, a fertile Plain, fine Olive-Trees, well-cultivated Vineyards? you need not ask who they belong to, the Monastery is presently found: if no Monastery, a Papas lives not far off. All the best Farms depend on the Convents; this perhaps is what has ruin'd the Country, for your Monks are none of the fittest People to keep up an Estate. These Greek Monks, it is true, are a good sort of People; they mind nothing but tilling the Earth, and never concern themselves about Medicine: they fare hard; the Wild-Fowl of the Country were created in vain, but for other Persons who know their use.

THE Burghers of Candia eat well. In the Island they breed a world of Poultry, Pidgeons, Beeves, Muttons, Swine. They have likewise great plenty of Turtle-Doves, red Partridge, Woodcocks; Wheatears, Hares; no Rabbits. Their Butchers-Meat is excellent, except in Winter; when, for want of Pasture, they are oblig'd to feed their Cattel along the Sea-side among the Rushes, which makes 'em so lean, that their Flesh is mere Flax. The Greeks don't much mind that; they quicken their Appetite with Roots: and this is what gave occasion to the Proverb, which says, That a Greek would grow fat on what would starve an Ass. This is literally true, the Asses eating none but the Leaves of Plants, whereas the Greeks devour the very Root. We often wonder'd at their way of living: Our Seamen, for days together, eat nothing but sorry Biscuit, with some of that briny Moss which grows on the Rocks of the Sea.

THOUGH there is not in the Island half enough People to cultivate it, yet it produces more Grain than the Inhabitants can consume. It not only abounds in Wines, but it also supplies Strangers with Oils, Wool, Silk, Honey, Wax, Cheefe, Ladanum. They raile but little Cotton and

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Sesame: their Wheat is excellent, especially about Candia, and in the Plain of Messaria, but they know not how to make Bread: theirs is a flabby Dough, rather bruised than kneaded; and this they so under-bake, that it sticks to the teeth like Glue. The French People there make very good Bread, well bak'd and well leaven'd; the Turks are mighty Lovers of it.

The Wines are exquisite, Red, White, and Claret. No wonder we see Medals of the remotest Antiquity struck on account of the Cretans, the Reverse whereof represents Garlands of Ivy interwoven with Bunches of Grapes. The Wines of this Climate have just Tartness enough to qualify their Lusciousness: this Lusciousness, far from being fulsom, is attended with that delicious Balm, which, in those who have once tasted the Candia Wines, begets a Contempt for all other Wine whatever. Jupiter never drank any other Nectar, when he reign'd King of this Island. Though these Wines are full of Fire, yet Galen met with a Sort in this place, temperate enough to be given in a Fever.

The Turks can't forbear this tempting Juice, at least in the nighttime; and when they get to a Tub of it, they make clear work. The Greeks drink it night and day, without Water, and in small Draughts; happy that they can thus bury the Remembrance of their Misery. When Water's pour'd on these Wines, the Glass looks as if 'twere full of Clouds, shot through with fluctuating curling Threads; occasion'd by the great quantity of ethercal Oil which predominates in this divine Liquor. An excellent Spirit might easily be drawn off it; and yet nothing is more detestable than the Brandy of this Country, as likewise of the whole Levant. They make it in the following manner: Upon the Husks or Skins of Grapes, after the last pressing, they pour Water; this, when it has digested fifteen or twenty days, they express with flat heavy Stones laid on it; then they distil it to one half, and throw away the rest: they would do better to throw it all away, for their Brandy has no manner of Strength, and smells of nothing but burning; it is of a tawny colour, and presently corrupts.

The Wool of Candia, like that of Greece, is fit for nothing but coarse Stuffs. Their Silk would be exceeding good, if they knew how to manage it. The Honey is excellent, and smells of the Thyme which the
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The whole Country abounds with: its Scent does not agree with every body; it is the colour of Gold, and more liquid than that of Narbone. The Wax and Ladanum of this Island are not despicable. There comes a Cheese from the Mountains of Sphachia, which is much in request. *Athe* Deipn. lib. 14. reports, that in Crete they used to make a sort of thin broad Cheese to burn in Sacrifices; doubtless they were excellent good, for in those Ceremonies they made use of nothing that was not so. Though Candia is a rich Country, yet the best Land in it is cultivated but by halves; nay, two Thirds of this Kingdom is nothing but Mountains, bald, dry, unpleasant, cut steep down, and fitter for Goats than human Creatures.

THEY breathe a very good Air in Candia, only the South Wind is dangerous: Canea was like to be abandon’d twice or thrice upon that very account. We have before taken notice, that it often suffocates People in the open Field: we were in the like peril as we came from Cape Melier to Canea. As for Water, there’s none better in the world. All things consider’d, this Island may be said to be happily situated: and accordingly, in time past, it was call’d the Fortunate Island; the very Stones it produces, are valuable.

MOST of its Villages are built of white Marble, but in rugged unhewn Pieces: they make use of Marble, only because it is more common than other Stones, for the same reason as they use Gold and Silver in America, because they are more common than Iron. What would the Dipenius’s, the Dedalus’s, the Scyllis, the Ctesiphons, the Metagenes’s say, were they to see Marble whiten’d over with Lime? Except Dedalus, all these brave Sculptors and Architects were Cretans, and the two last built the Temple of Diana at Ephesus: These great Men did not employ Mud instead of Mortar, as the Greeks now-a-days, who only dilute Earth in Water, without mixing either Lime or Sand with it. In the Villages, the Houses have but one Floor, divided into two or three Apartments, illuminated each by an Opening, wherein they place a stone Pitcher of a foot and a half diameter, open at both ends, and wrought into the Roof; which is a kind of Terrace, consisting of a Lay of Earth half a foot in thickness, spread upon Faggots, supported by Joysts plank’d over. Our Countrymen of Auvergne and Limoge would find full employment here.
IN time of Peace, 'tis pleasant living in this Island; but when there's a War, the whole Country is ravag'd and laid waste by the Cains: so they call the Greeks, that run over to the Venetians at la Suda or Spinalonga. These Cains, or false Brothers, burn, plunder, ravish, and commit all sorts of Inhumanity: they principally endeavour to take the Turks prisoners, and make 'em pay dear for their Ransom. If a Cain happens to be taken, they give him no quarter; he is either impal'd or gaunch'd. In the last War, there was a Fellow offer'd to buy off this last Punishment for 2000 Crowns: the Bashaw would not listen to't, but cau's'd him to be impal'd with the Mony about his neck.

WHEN a Wretch is to be impal'd, they lay him naked on the ground, his Face downward, his Hands ty'd behind his Back, on which they place a Pack-Saddle; a'ftride of this, fit two of the Executioner's Servants, to keep the Criminal from stirring, while a third, with both his Hands squeezing the Nape of his Neck, keeps him from turning his Head: a fourth Officer thrusts a Stake in, at the Fundament. This Stake or wooden Pike, after he has shov'd as far as he can with his hands, is leisurely driven up with a Beetle or Mallet till the Stake comes out at the Shoulder or Breast: then are they ty'd upright to Posts fix'd in the Highway, and so left. If they chance not to die immediately, the Turks that are most zealous for the Government come about them, 'not to exhort 'em to turn Mussulmans, i.e. Believers, but to rail and call 'em a thousand Names. The Turks are so fully persuaded that a Man who commits any great Crime is unworthy to be a Mussulman, that when a Mussulman is condemn'd to die, no body will assist him in the least, because they believe his Crime has render'd him Jaour, that is to say, an Infidel and a Christian.

THE Gaunch is a sort of Estrapade, usually set up at the City-Gates: The Executioner lifts up the Criminal by means of a Pully, and then letting go the Rope, down falls the Wretch among a parcel of great Iron Flesh-hooks; which give him a quick or lasting Misery, as he chances to light: in this condition they leave them. Sometimes they live two or three days, and will ask for a Pipe of Tobacco, while their Comrades are cursing and blaspheming like Devils. A Bashaw passing by one of these places in Candia, an Offender that was hanging on the Gaunch, calls
The GAUNCHER: A sort of Punishment in use among the Turks.
Description of the Island of Candia.

calls out to him, with a sneer, Good my Lord, since you are so charitable ac-
cording to your Law, be so kind as to shoot me through the head, to put an
end to this Tragedy.

THOUGH the Candiots live a slothful Life, yet they are often on
horseback a hunting; they have no notion of hunting a-foot: the great
Men have for the most part Barbary Horses, exceeding beautiful, and
which will hold out much longer here than in France, where the Damps
that fall after Sun-set, together with the Hay, make 'em short-winded
and subject to Defluxions. The Horses of the Island are fiery little Tits,
finely chested and long-tail'd; most of 'em are so gaunt-belly'd, the Saddle
won't keep on their backs. They are Stone-Horses, and have such
a way of clinging to the Rocks, that 'tis amazing to behold how swift
they'll climb the steepest Heights. In the most hideous Descents, which
are frequent enough in this Island, they tread firm and sure; but then
you must give them their head, and trust entirely to their management:
they never miscarry when they are left to themselves, any more than
when they bear Burdens almost twice the weight of a Man: when they
fall, 'tis generally occasion'd by their Riders holding too strait a Rein;
for then their Head being rais'd too high, they can't see how to place
their Feet. Whenever I happen'd to be on the edge of a Precipice,
instead of pretending to regulate my Horse's Motion, I shut my eyes,
that I might not see the danger, or else alighted with my Friends to
search after Simples.

OUR Pains were generally recompens'd with some new Plant, and
these sorts of Plants are call'd rare, only because they who apply them-
selves to Botany, rarely take the trouble of going to such wild Places;
it is more natural to walk about in a Wood. In the first Ages of the
World, the Plants call'd usual or common Plants were only in use, be-
cause of the facility Men had in coming at 'em. It is no easy task to ac-
count why those Vegetables which grow in the Cliffs of a Rock, are so
different from such as are produc'd in a pleasant Spot of Ground: to re-
fer it to the difference of the nutritious Juice, is making us just as wise
as we were before; it is tumbling out of one Difficulty into another, the
common Fault of Physicians.
TO return to the Horses of Candia, the Turkish or Greek Ladies, who can use no other Carriage, by reason of the Roughness of the Roads, are never known to dismount; nor does any ill Accident happen to 'em by their Horses falling. These little Creatures are marvellous for coursing a Hare: this Sport and Hawking are what the Turks most delight in: their Hawks are excellent, and as well train'd. They drove a sort of Trade of these Birds, when the Venetians were masters of the Island; and they still continue to export some into Germany, by the way of Venice: the greatest part are sent to Constantinople, as well as those which are bred in some other Islands of the Archipelago.

THE Dogs of Candia are all a Baftard-Greyhound; mis-shapen, thin-flank'd, and look to be all of one Breed: their Hair is ugly enough, and they seem to be between a Wolf and a Fox. They still retain their antient Quickness of Scent, and are all naturally Catchers of Hares and Pigs: when they meet one another, they don't run away, but stop short, and begin to snarl and shew their teeth, which is not the ugliest thing about 'em; then they very sedately separate. There's no other Species of Dogs in all this Country; it seems they have been preserv'd there ever since the time that Greece flourisht: the Antients speak of no Dogs but those of Crete and Lacedemon, though inferior to our Greyhounds, which are very common in Asia, and about Constantinople; where they find wherewithal to exercise their Talents, in the Plains of Thrace and Anatolia.

WE had, in our Service, one of these Candia Dogs, who sometimes was our Purveyor in places remote from any Town: Arab, for that was our Dog's Name, had so great an aversion to any that wore either a Turbant or Cap, that he would go and hide himself in a corner of our Consul's Porch, where he would patiently wait till they brought him something to eat, without daring to enter the Kitchen. As soon as he set eye on any that wore a Hat, he would run and fawn upon 'em without end: we took a huge liking to this Automaton, when we were told of his useful Qualifications, and because he seem'd fonder of us than of any other French People: when we went abroad in the fields, 'twas but giving him the Signal, by clapping our hands, and calling him three or four times by his name, away would he troop, and never return without bringing
Description of the Island of Candia.

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leading us a Hare or a Pig. In the time of antient Crete, Pigs were not expos'd to such Insults; they were deem'd a sacred sort of Animal, according to a Fragment of Agathocles the Babylonian, preserv'd by Atheneus: and yet their Veneration for Swine was founded upon nothing but a Fable, of Jupiter's being born on Mount Dité, and suckled by a Sow: Arab and his Friends had fared but forrily in those days; the poor Cur follow'd us to the Sea-side when we went to take shipping, but he never was on board any thing like a Ship in all his life: he avoided them with as much precaution as the Turbants; as if he was resolv'd to tarry in the Island, to course Hares or hunt Pigs for the benefit of the other French Folks that continue there. I have the honour to be, with the profoundest Respect,

My Lord,

Your most Humble and
Most Obedient Servant,

TOURNEFORT.
LETTER III.

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

My Lord,

In the Course of this Journey I shall frequently mention the Patriarchs, Papas, Caloyers, and other Ministers of the Greek Church; I believe that, to avoid Repetitions, it will be the best way to throw together in this Letter all that I have learnt concerning the present State of that Church.

It is fallen into such terrible disorder since the taking of Constantinople by Mahomet II. that no Man, who has the least Zeal for Religion, can reflect upon it without shedding Tears: and yet, as desirous as the Turks have appear’d of humbling the Greeks, they never forbade them either the Exercise or Study of their Religion; on the contrary, the afore-mention’d Sultan, to shew them that he did not intend to make any Change in it, honour’d the first Patriarch that was elected in his Reign, with the same Presents as the Greek Emperors were wont to make upon those occasions. Those Presents were, a thousand Crowns in Money, a Pastoral Staff of Silver, a Camlet Robe, and a white Horse.

It is therefore to nothing but the Ignorance of those who govern the Greek Church, that we are to ascribe its Decadence, and this Ignorance is the Consequence of the Miseries of Slavery. The most Learned among the Greeks, after the Loss of the Capital of their Empire, took shelter in various parts of Christendom; they carry’d away with them all the Sciences, and consequently all the Virtues of their Country. Those who
The Present State of the Greek Church.

who continu'd in the Ottoman Empire, and especially their Successors, did so grossly neglect the antient Greek, that they were no longer able to have recourse to the true Sources of Christianity; and by this means grew incapable and unworthy of explaining the Gospel. This Corruption still remains among the Greeks; scarce can they read what they are far from understanding: 'tis great merit in the very Clergy to be able to read; and you will be surpriz'd, my Lord, to hear, that in the whole Turkifh Dominions there are hardly twelve Persons thorowly skill'd in the knowledge of the antient Greek Tongue.

THE Greeks flatter themselves with hopes that the Great Duke of Muscovy will one day free them from the Misery they are in, and destroy the Turkifh Empire: but besides that there is no likelihood of this Revolution, their Knowledge would not be at all improv'd by this changing their Master. The Muscovites themselves have all their Instruction from the Monks of Monte-Santo, who do not deserve the name of Theologists.

WHAT can we think of a Church, whose Head, instead of being pitch'd upon by the Holy Ghost, is very often named by the Grand Signior or his Prime Vifier, who have the utmost abhorrence for the Christian Name? There cannot be a more melancholy Consideration, than that the Greeks themselves were the Authors of this Abomination. The Turks never exacted any thing but a Sum of Mony for the delivery of the new Patriarch's Letters-Patent; the Greeks were the beginners of setting the Patriarchate to sale, without waiting for the Death of the Incumbent. This Dignity is now sold for fixty thousand Crowns. 'Tis in vain to allege that this Mony is given only for the obtaining the Confirmation of a Canonical Election: one Patriarch very often dethrones another, and some, after having been perhaps twice displaced, do again ascend the Chair. Crusius assures us, that Simeon of Trebifond was the first that undermined the Patriarch Mark, by presenting a thousand Sequins to Mahomet II.

NOT that we believe that all Promotions of Patriarchs are Simoniacal: on the contrary, we are fully satisfied that there are Holy Men in the Greek Church, who would not for the world arrive at that Dignity by Purchafe, and who after their Election canonically perform'd by the Bishops, do give the Vifier the usual Sum, only with the view of obt
taining their Patents, as is practis'd by our own Prelates with relation to their Bulls. This Conduct cannot be at all found fault with: but neither can the Greeks deny that many of their Clergy have at times dethroned their Patriarch, while yet alive, and in full health, by bidding a greater Sum than what he had given. Is not this a direct Purchase of the Patriarchate, and can such a Practice be call'd by any other name than Simony? When therefore a Caloyer is so far blinded by Ambition, as to be desirous of purchasing his Million of Satan, he forms a Party of such Bishops as are his Friends, who very probably are no Losers by his Promotion: he never, fails making a Present to the Prime Visier; the Bargain is soon struck, and the Pretender, tho poor, is in no danger of wanting rich Merchants, who in expectation of a considerable and certain Profit, make all the necessary Advances. If the Prime Visier is not at Constantinople, the business is treated with the Governour of the City. The Patents are granted upon payment of the Mony; and the new Patriarch, accompany'd by the Bishops of his Faction, without giving himself any uneasiness about what the old Patriarch or the rest of the Clergy may say to it, goes to receive the Caftan of the Visier or Governour: This Caftan is a Vest of Linsey-Woolsey, or of some other Stuff, which the Grand Signior presents to Ambassadors, and Persons newly invested with some considerable Dignity.

The Bishops of the Patriarch's party do also receive each of them his Vest, and then proceed in a kind of Triumph to the Patriarchal Church, in the Quarter of the Town call'd Balat, preceded by a Guard of the Porte, by two Exempts of the Grand Signior's Guard, by one of the Secretaries either of the Prime Visier or of the Governour of the City, and by a Troop of Janizaries: the Bishops and Caloyers bring up the Rear of the March. When they are come to the Gate of the Church, they read the Patriarch's Letters Patent, whereby the Sultan commands all the Greeks in his Dominions to acknowledge such a one for the Head of their Church, to allow him the Sums necessary for the Maintenance of his Dignity, and the Payment of his Debts: all this upon pain of the Bastinade, Confiscation of Goods, and Interdiction from the Church. Fine Marks these, of Apostolical Mission! After the reading of the Patent, the Gate of the Church is open'd, and the Prime Visier's
A Greek Bishop giving his Blessing.
The Present State of the Greek Church.

His Secretary having placed the Patriarch in his Seat, withdraws with Letter III the rest of the Turks, who have each of them his Spill of Mony.

We need not at all doubt but the new Patriarch makes the best of his time; Tyranny succeeds to Simony: the first thing he does, is to signify the Sultan's Order to all the Archbishops and Bishops of his Clergy. This new Head of the Church is call'd not only Your Holiness, but Your All-Holiness. He continues always to dress like a plain Caloyer, and when you salute him, you kiss his Hand or his Chaplet, carrying it from your Mouth to your Forehead. His greatest Study is to know exactly the Revenues of each Prelate; he imposes a Tax upon them, and injoins them very strictly by a second Letter to send the Sum demanded, otherwise their Dioeceses are adjudg'd to the highest Bidder. The Prelates being used to this Trade, never spare their Suffragans; these latter torment the Papas; the Papas flea the Parishioners, and hardly sprinkle the least drop of Holy Water, but what they are paid for beforehand.

If afterwards the Patriarch has occasion for Mony, he farms out the Gathering of it to the highest Bidder among the Turks: he that gives most for it, goes into Greece to cite the Prelates. Usually for twenty thousand Crowns that the Clergy is tax'd at, the Turk extorts two and twenty; so that he has the two thousand Crowns for his pains, besides having his Charges borne in every Dioecesis. In virtue of the Agreement he has made with the Patriarch, he deprives and interdicts from all Ecclesiastical Functions, those Prelates who refuse to pay their Tax: if they have not Mony by them, they borrow of the Jews at exorbitant Interest, upon the Security of their Dioeceses. This is now that Church, which was formerly so flourishing and so glorious, in having had for Pastors the Athanasius's, the Basils, the Chrysostomes.

The Hierarchy of the Greek Church consists of some other Patriarchs who acknowledge him of Constantinople for their Head; namely, the Patriarch of Jerusalem, who governs the Churches of Palestine, and of the Confines of Arabia; that of Antioch, who resides at Damascus, has in his care the Churches of Syria, Mesopotamia, and Caramania; that of Alexandria dwells at Gran Cairo, and governs the Churches of Africa and Arabia. All the other Greek Churches under the Ottoman Empire depend
depend immediately upon the Patriarch of Constantinople: the Archbishops are next in Rank to the Patriarch; and after these come the Bishops; next the Protopapas, then the Papas, and lastly the Caloyers. When you salute an Archbishop or a Bishop, you kiss his Hand, and call him 'Your All-Priesthood, or 'Your Beatitude; Priests are call'd 'Your Holiness.

The Caloyers are Monks of the Order of St. Basil; there is no variety of Colour in their Habits. This Body supplies the Greek Church with all its Prelates. The Papas are properly no more than secular Priests, and can never rise higher than to be Curates or Archpriests. The first Order confer'd on those that dedicate themselves to the Church, is that of Reader, whose Office is to read the Holy Scripture to the People on high Festivals: these Readers come to be Sub-Deacons, and sing the Epistle at Mass; afterwards they are made Deacons, and sing the Gospel: the last Order they obtain, is the Priesthood. As for Clerkship, they do not reckon it to be properly one of the Sacred Orders; they call Clerks all the Persons in general that are of the Body of the Clergy: in some places they apply this Name to those who give out the Anthems to the Chanters, to inform them what they are to say: any Child that is present may do as much; for almost all of them are taught to do it. The Sub-Deacon takes care of the Sacred Ornaments and Vessels; it is he that prepares the Bread for Consecration, and that lays it upon the Table of Shew-bread; he receives the Offerings, dresses the Priest, gives him the Water to wash and the Cloth to dry his hands. The Deacon holds the Stole, and a Fan to drive away Flies from the Altar.

The Priests are allow'd to marry once in their life-time, provided they engage themselves in the Bonds of Matrimony before they are ordain'd: they must for this purpose declare in Confession to a Papas, that they are Virgins, and they intend to marry a Virgin. If they accuse themselves of having known a Woman, they are incapable of being Priests, unless they corrupt their Confessor with Mony. When the Confessor has received the Deposition of the Deacon, he certifies to the Bishop that such a one is a Virgin, and designs to marry a Virgin: he is marry'd, and afterwards receives the Order of Priesthood; but he must not
The Present State of the Greek Church.

not enter into a second Marriage: for which reason he chooses the hand-
most Girl in the Village, and one whose Complexion seems to promise
Length of Days. As to Flesh, the Papas are not oblig'd to abstain from
it more than two Days in the Week, any more than the Laymen. The
Library of these Priests is usually very small; their Breviaries and other
Forms of Prayer being very dear, because of the necessity they are in
of fetching them all from Venice; they dispense with the Repetition of the
Office, tho' 'tis in the vulgar Greek: as to Mass, they say it not every day,
because it is not lawful for them to lie with their Wives the Eves of the
Days on which they are to celebrate.

THE Papas are distinguished from the Caloyers by a white Fillet,
about an inch broad, which goes round the bottom of their Caps: and
there are many places where both Papas and Caloyers wear a piece of
black Cloth fasten'd on the inside of their Caps, and hanging down on
the back; this gives them the Air of so many little Prelates. All their
Caps are of the same form, and made at Monte Santo, flat at top, black,
and sloping down over the ears; their Habit is deep brown, a kind of
plain Cassock, over which they wear a Girdle of the same colour.

THE Caloyers take the Vow of Obedience, of Chastity, and of Ab-
stinence; they never say Mass, if they mean to continue in their Rule:
if they take the Priesthood, they become sacred Monks, and never ce-
brate but upon the highest Festivals; upon which account, in Convents
there are Papas kept to serve the Church. Thus the Sacred Monks really
differ from the Caloyers only as to Priesthood.

THOSE that would be Caloyers, apply to some Sacred Monk to re-
ceive the Habit, and this Ceremony costs about a dozen Crowns. Before
the Decadence of the Greek Church, the Superior of a Convent was wont
to examine the Candidate very strictly, and for a proof of his Call, obliged
him to remain three Years in the Monastery: after the expiration of which
term, if he persevered in his design, the Superior brought him into the
Church, and spoke to him as follows; "My Brother, behold us now
"standing here in the presence of the Angel of the Lord, before whom
"we must not ly: Is it not to avoid the Punishment of some Crime,
"that you would retire into this House? Is it not some domestick Diff-
"appointment, some Cross in Love, some criminal Affair, that brings
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"you
"you among us? No, Father, usually reply'd the Person examin'd; it "is with no other design than to work out my Salvation, that I desire "to quit the World and its Vanities.” Then the Superior gave him the Habit, and after some Prayers he cut off a Lock of his Hair, which he fasten'd with a piece of Wax against the Wall near the Altar.

**THERE is no Discipline now left among the Greeks;** they receive their Monks very young, and especially in the Convents, where you shall have some not above ten or twelve Years old: they are most commonly the Sons of the Papas, who are taught to write and read; besides which, they are employ'd in the meanest Offices, and this serves them for their Noviciate. In the more regular Convents, the Noviciate is further prolong'd two Years after taking the Habit: these Convents are those of Monte Santo, of St. Luke near Thebes, of Arcadi in Candia, of Neamoni at Scio, of Mavromolo upon the Bosporus, the Monasteries of the Isles of Princes, &c. These poor Novices are sadly troubled with Vermin; we taught them the use of Staves-ager, or Loufewart, to kill them: the Lord has provided for them very well, for the Herb is common all over that Country.

**THE Caloyers and other Ecclesiasticks are very slovenly,** their Hair and Beard are utterly neglected; for most of them get their Livelihood by the Sweat of their Brows, and betake themselves to all sorts of Employments, especially to tilling the Earth, and cultivating the Vine. The Lay-Brothers are of the coarsest Make, and are like our Freres Donnez: I don't know what they call them among the Greeks; they are honest Countrymen, that after the death of their Wives give all they have to some Convent, where they spend the rest of their days in labouring the Earth. All these Monks live upon nothing but some sorts of Fishe, Pulse, Olives, dry'd Figs: their Refectory is not in the least better furnish'd than that of la Trappe, except as to Wine; and the very worst Wine in Greece is incomparably better than the best Perche Cyder. Strangers eat Meat in the Houses of the Caloyers, but then they must bring it with them. They are generally well provided with green Olives salted, which are extremely agreeable: black Olives are also common among them, and of a better Taste; they are put with Layers of Salt in great Pitchers, where they will keep without Water for above a year: I have try'd to preserve them in Provence the same way, but it would not do.
The Present State of the Greek Church.

IN the Greek Monasteries their Commons are all equal; the Superior Letter III. is not better fed than the meanest Monk; and the same Rule is observ'd in all the other Necessaries of Life. When the Superior leaves his Office, he is stript only of his Authority: when he is in Office, he never dares abuse it, especially with relation to the Punishments and Penances due to the Faults of his Monks; the least Severity would sometimes put them upon taking the Turbant instead of the Cap of Monte Santo. All Penances therefore are voluntary in their Cloisters; they are not at all acquainted with Submission and Humility: those Virtues are practis'd only by their Cooks, who prostrate themselves at the door of the Refectory, to receive the Benediction of the Monks as they come out.

AS there are three States of Perfection in the Monastic Life among the Greeks, the Monks are accordingly distinguish'd by three sorts of Habits: the 'Novices wear only ' a plain Tunick of the very coarsest of Cloths; the Professed have a ' larger and neater: they call the more Fer- vent the ' Monks of the little Habit, to distinguish them from those who lead an indifferent sort of Life like the rest: lastly, the ' Cowl and ' Scapulary are bestow'd upon the most ' Perfect, whom they do not scru- ple to compare to Angels. They are bury'd in those Ornaments, for in their life-time they wear them only for seven days.

IN some parts of Greece the Caloyers are divided into Anchorets and Ascetics or Hermits: The Anchorets live three or four together in a House own'd by the Convent, of which they hire it for their Lives. There they have their Chappel, and after Prayers employ themselves in cultivating Pulfe, Vines, Olive, Fig, and other Trees, which furnish them with Fruits in their season. These Monks differ from the conventual only in their conversing less with the World, and being in smaller numbers in their Retreat.

THE Life of the Ascetics or Hermits is the strictest of all; they are recluse Caloyers, and voluntarily retire into the most frightful Rocks: they eat but once a day, except upon Festivals; they scarce take enough to satisfy the Calls of Nature: the Pacomusses and Macairiasses never lived more austerely. Without a very particular Vocation, I hardly believe it is lawful for Men to put their Life to such a Test; it is certainly the Will of God that we should preserve it as much as in us lies, whereas these
these Men destroy themselves without any necessity; on the other hand, these great Austerities, join'd to a perpetual Solitude, very often turn their Brains. Most Asceticks are apt to fall into piteous Fancies, that have nothing at all to do with the true Knowledge of our Duty; so that by little and little their Heads grow so full of Visions, that they are little better than distracted. These poor Hermits are not mendicant, the Monks from time to time bring them a little Biscuit, which with a few wild Herbs is all their Support.

THE Greek Nuns' do by no means live so austerely as the Hermits; they are mostly Magdalens reform'd, that towards the Decline of their Age make a Vow to be more obser vant of some Virtues that they have very much neglected in their Youth: they then retire into Monasteries, there to lead a Life less scandalous, under the Inspec tion of a kind of Abbes, who is not over-severe.

As to the Greek Monks, they apply themselves to Contemplation less than the Asceticks: these Monks rise constantly an hour and a half after Midnight to pray together. The Night between Saturday and Sunday they rise exactly at one: the Nights of the Eves of the Ascension, Pentecost, St. John Baptist, St. Peter and St. Paul, the Transfiguration of our Saviour, the Feast of the Virgin, are wholly spent in Prayers. Usually after the midnight Office, the Monks retire to their Cells, and return to Church about five to say Matins, Laudes, and Prime, which is begun at Sun-rise: after this, each Man goes to his work; those that stay in the Convent go again to Church to say Tierce and Sixte, and to assist at Mass. From Mass they go directly to dinner in the Refectory, where they have Reading in the same manner as in our Communities: after Dinner, they return to work: at four they sing Vespers, sup at six; after Supper they say Complines, and at eight go to bed.

Besides the Fasts of the Church, the Caloyers have three particular ones: the first is instituted in honour of St. Demetrius; this Fast begins the first of October, and ends not till the twenty sixth of the same Month, which is the Feast of St. Demetrius martyr'd at Thessalonica: the second Fast is of but fourteen days, namely, from the first of September to the Feast of the Invention of the Cross: the last is the Fast of St. Michael; it begins the first of November, and ends the eighth,
which among the Greeks is the Feast of St. Michael, St. Gabriel, and all Letter III. the Host of Heaven. There are Caloyers that observe the Fast of St. Athanasius and St. Nicholas Bishop of Myra; the first begins the seventh of January, and ends the eighteenth of the same Month: in short, of all Christians the Greeks are the greatest Fasters next to the Armenians.

Even the Laymen keep four Lents; the first lasts two Months, and ends at Easter, for which reason they call it the great Lent, or the Easter-Lent: in the first Week of this Lent, it is lawful to eat Cheese, Milk, Fish, and Eggs; all which they are forbidden during the following Weeks: they feed wholly upon Shell-fish, and such other as they believe to be without Blood, as are the Polypus and the Cuttle-fish; they also eat the Eggs of certain Fish salted, and especially those of the Mullet and Sturgeon: the first are prepared upon the Coasts of Ephesus and Miles,-, and the others on those of the Black Sea. The Shell-fish most eaten in Greece, are the red Naker, the common Oysters, which are perfectly delicious, and infinitely better than the red Oysters, which do not agree with all Stomachs. The Greeks also eat a Fish call’d Goats-Eyes, Muscles, Perewinkles, and Sea-Hedgehogs. The Caloyers in Lent live almost upon nothing, but Roots: the Laymen, besides the Fish aforesaid, feed Pulse and Honey, and drink Wine; that Liquor was forbid them, as well as Oil, as St. John Chrysostom observes. They eat Fish on Palm-Sunday, and the 25th of March, the Day of the Annunciation, provided that Day does not fall in the Holy Week.

On Maundy-Thurday the more zealous among the Bishops wash the Feet of twelve Papas: this Ceremony was formerly accompany’d with a little Exhortation, but now they excuse themselves from that trouble. On Good-Friday, to celebrate the Memory of the Holy Sepulchre, two Papas in the night carry upon their shoulders in procession the Representation of a Tomb, wherein Jesus Christ crucify’d is painted on a board: on Easter-day that Tomb is carry’d out of the Church, and the Priest begins to sing, Jesus Christ is risen from the Dead; he has overcome Death, and given Life to those that were in the Grave. This Representation of the Holy Sepulchre is carry’d back again into the Church, where it is incensed, the Office is continu’d, the Priest and Congregation every moment repeat, Jesus Christ is risen from the Dead. Then the Person that xeréo’s aërem officiates
A Voyage into the Levant.

OFFICIATES makes three Signs of the Cross, and kisses the Gospel and the Image of Jesus Christ; after this, he turns the other side of the board, where Christ is represented arising from the Sepulchre; the Priest kisses it, reiterating, *Christ is risen from the Dead*: and the Congregation does the same, embracing and reconciling themselves one to another; they even fire off Pistols several times, which often singes the Beard and Hair of the Papas. At this fresh noise every body cries out, *Christ is risen from the Dead*. This spiritual Rejoicing continues not only the whole Easter-Week, but also till Pentecost. In the streets, instead of the ordinary Form of Salutation, which is, *I wish you Length of Tears*; they only say, *Jesus Christ is risen from the Dead*.

THE second Lent is that of Christmas, and lasts forty Days; in this they eat Fish, except on Wednesdays and Fridays; some abstain also on Mondays.

THE third Lent bears the Name of the Apostles St. Peter and St. Paul: it begins the first Week of Pentecost, and ends on St. Peter's Day; thus it is longer or shorter, according as Easter falls higher or lower in the Year. During this Lent, it is lawful to eat Fish, but nothing made of Milk. They are even forbid to eat Flesh, if the Feast of the Apostles happens to be a Fast-Day.

THE last Lent begins the first of August, and ends at the Feast of the Assumption; on which account it is call'd the Lent of the Holy Virgin. The use of Fish is forbidden in this Lent, unless on the sixth of the same Month, which is the Day of our Saviour's Transfiguration. All the other days they are confined to Shell-fish and Pulsé. During all these Lents, the Monks live upon nothing but Pulse and dry'd Fruits, and drink Water.

THE rest of the Year the Greeks fast every Wednesday and Friday: on Wednesday, say they, because on that day Judas took Mony of the Jews to betray our Lord; on Friday, because on a Friday he was crucifi'd. If Christmas-Day falls upon a Wednesday or Friday, the Laymen eat Flesh, and the Monks are dispens'd from fasting. The Greeks are very much scandaliz'd at our fasting on Saturdays in the Latin Church, upon account of a Passage misunderstood in St. Ignatius the Martyr; who says, that they who fast on Saturdays, do crucify the Lord anew. THE
A Papas in his Fur Gown

A Bishop in his Pontifical but going to blest of Fountains, the Wells & the Sea in self.
The Present State of the Greek Church.

The Laymen eat Meat from Christmas to the fourth of January, which is the Eve of the Epiphany; they fast, because they fancy Christ was baptiz'd the sixth of that Month; it is for this reason that the Bishops, or their chief Vicars, do on that day about Evening make * Holy Water for all the ensuing Year; they drink of it, and sprinkle their Houses with it: if they happen not to make enough, when that is out, they make ' more. Every Man carries a Pot-full of it to his own House; but they never put Salt into it, and find great fault with our doing so: the Papas go and sprinkle the Houses of every private Man with their Holy Water. The Day of the Epiphany they also make * Holy Water in the Morning at Mass; it serves to give to such Penitents to drink, as are excluded from the Communion, to purify Churches that have been profaned, and to exorcise Demoniacks. On that day they bless the Springs, the Wells, and even the Sea: this Benediction is very solemn, and brings in Grift to the Clergy, who to strike the Imaginations of the People, fling into all those Waters little wooden Crosses before they say Mass. We saw it done at Mycone, by a Bishop delegated from him of the Island of Tinos; he march'd in procession in his Pontifical Habits, with his great * Veil upon his head, and his Pastoral * Staff in his hand.

The Greeks fast again on the fourteenth of December, in honour of the Invention of the Cross; they also fast the Eve of St. John the Baptist: and during these Fasts they abstain from Fish, and eat hardly any thing but Pulsé; as they do also the Monday in Whitsun-Week: that Day is set apart for putting up their joint Prayers to the Lord to send his Holy Ghost upon the Faithful, which they do in the Evening. But they make themselves amends for this last Fast the following Wednesday and Friday, for then they return to eating of Flesh, for joy of the Descent of the Holy Ghost. In a word, the Devotion of the Greeks consists hardly in any thing more than a regular Observation of their appointed Fasts.

I CONFESS, my Lord, I should have made a very sorry Greek, especially if Travellers had not a dispensation from the Law of Fasting, which the Natives here certainly have not; Children, Old Men, Women with child, sick Persons, are not excus'd: they are much less anxious about the Practice of the Christian Virtues. It is true, this is less their fault than that of their Teachers; who though much more numerous than in any
any other Christian Country, do not perform the Duties of their Ministry: you see in Greece ten or twelve Monks or Papas to one Layman.

This Multitude of the Clergy is certainly the occasion of the vast number of Chappels that are in Greece; new ones are daily built, though permission must first be purchas'd of the Cadi, e'er it can be done: nay, it is forbidden to rebuild such as are fallen or burnt, till after having paid the Dues of that Officer. Each Papas thinks he has as much a right to possess one Chappel, as he has to marry one Wife. Few of those Priests care to celebrate in the Church of another, and this perhaps is the only thing in which they are scrupulous: such Celebration is in their opinion a kind of Spiritual Adultery. It is possible too, this Multiplicity of Chappels may be a Relic of the antient Custom that prevail'd in Greece, of raising little Temples to their false Gods. It is certain, the Greeks retain many of the Pagan Ceremonies, and among others that of dancing their Saints to the Musick of Fifes and Tymbals; which is practis'd also even in Provence on great Holidays.

As the antient Greeks found the whole Earth in Gods and Goddesses, as St. Austin observes, they were obliged in honour to build them Temples in their own Country: those Temples were small, but magnificent, adorn'd with Columns, Architraves, Pediments, whose Workmanship was far more valuable than the Marble they were built of. This Marble grew so beautiful under the hands of such Masters as Phidias, Scopas, Praxiteles, that it became the Object of the Adoration of Mankind: dazzled by the Majesty of their Gods of Stone or Brass, their Eyes were sometimes too weak to bear the Lustre of their sight. Whole Cities have been known to be so foolishly prepossess'd, as to imagine they saw alterations in the Countenances of their Idols: Stories of this nature are told by Pliny, of the Statues of Diana and Hecate, one of which was at Scio, and the other at Ephesus; the Situation of several of these Temples are yet discoverable by bits of Pillars strew'd about the fields. The Greeks have been very happy, that Churches are substitutted in the place of those antient Edifices.

Those Churches now are very indifferently built, and very poor; but Christ is adored in them, instead of the false Deities, which were so long the Gods of their Forefathers. Except St. Sophia at Constantinople, there
The Present State of the Greek Church.

there have been very few great Churches among them, not even when their Letter III. Empire was in the height of its Glory. Some old Churches that still remain, have two Naves, both cover'd in with sharp-rais'd vaulted Roofs; and the Steeple, which might as well be left out of the Building for any Bells it is troubled with, stands between the two Roofs in the Front: all these Structures are generally upon the same Plan, most of them in the shape of a Greek, that is, a square Cross. The Greeks have preserv'd the antique Use of Domes, which they do not execute much amis: the Choir of the Churches always faces the East; and when they pray, they turn to that side. Their usual Prayers, after reiterated Signs of the Cross, consist in the frequent Repetition of these words, Lord have mercy upon us! Christ have mercy upon us!

THEY are too ob servant of the Laws of Nature in the Greek Church, not to forbid the Women entrance into their Churches at certain times: they are obliged to remain at the Door; and as if their Breath was tainted, they are not suffer'd to communicate in that condition, nor to kiss any Image. They are not so scrupulous in those Monasteries where they keep Women to wash the Monks Linen. The Images in their Churches are all flat, and you never see any Sculpture there, except it be some slight Incision. In greater Churches, they have ' Sextons, ' Door-keepers, and ' Church-wardens: formerly there was a ' Pulpit set apart for the Preacher, but they are very rarely to be met with now; Preaching being almost wholly diffus'd among them; and if a Papas does undertake to meddle with it, he acquits himself most wretchedly, and does it only for the sake of the two Crowns that are allow'd for the Sermon, which is not worth the Mony. It is a shame to hear those Priests spend half an hour in distilling as it were, about twenty words sadly mismatched, which for the generality the Curate understands as little as the Congregation.

THE Monasteries are built in a uniform manner; the Church always stands in the middle of the Court, so that the Cells lie round about it. These People have not that Variety in their Taste that we have; a Defect not at all to be prais'd, since Variety is of great use to the perfecting of Arts. It is visible by the old Belfries of the Monasteries, that the Greeks never had any great Bells; and since the Turks have forbidden
them the use of all, they hang with Ropes to the Boughs of Trees, Plates of Iron, like those Rims which are fix'd round Cart-Wheels; crooked, about half an inch thick, and three or four broad, with a few holes drill'd through them: they chime upon these Plates with little Iron Hammers, to call the Monks to Church. They have another sort of Chime, which they endeavour to tune to the same Key with those Iron Plates: they hold in one hand a wooden Lath, about four or five inches broad, which they strike with a wooden Hammer; you may imagine what a Comfort it makes. That which they have at their Feasts on High Days, is but little more tolerable; they jingle a Copper Bowl, by striking upon it with the Haft of a Knife, while the Monks sing through the Nose like our Capuchins.

AS to the Exterior of Religion, it must be own'd to be still pretty regular among the Greeks: their Ceremonies are fine, and that's all; never ask them for an Account of their Faith, for they are miserably tutor'd. Neither are we to expect to find among them those regular Churches of old, which their Historians describe, and which were divided into three parts: to wit, the Vestibulum or Fore-Nave, the Nave, and the Sanctuary: there remain no more now, than these two last parts. The Vestibulum was the first part you met with at entering the Church: it was properly a By-place, set apart for the Baptistery, for those that were condemn'd to do Penance, for Catechumens, and for Energumenes; and separated from the rest of the Church by a Wall or Partition, about the height of a Man. Two of these Vestibulums were contriv'd at the Entrance of the Church of St. Sophia at Constantinople.

FROM this Fore-Nave, you pass'd into the Nave by three Doors, the chief of which was call'd the Gate-Royal: the Nave is still the greatest Division of the Greek Churches. They sit, or rather stand, in Chairs fix'd up against the Wall, in such manner that the People seem to be upon their legs. The Patriarch's Seat is the highest of all, in the Patriarchal Churches; those of the other Metropolitans are lower: the Readers, Chanters, and meaner Clerks sit opposite; and the Desk upon which the Scripture is read, is placed there also. The Nave is separated from the Sanctuary by a Partition all gilt and painted, rais'd from the Ground to the very Ceiling: this Partition has three Doors; the middle-
A sort of Bell to summon Monks to Church.
Greek Popes in their Officiating Habits.
most is call'd the 'Holy Door, which is never open'd but during fo Letter III.lemn Offices, and at Mafs when the Deacon goes out to read the Gospel; or when the Priest carries in the Elements to confecrate them; or lastly, when he takes his Seat there, to give the Communion.

THE Sanctuary is the highest-rais'd part of the whole Church, and terminates in a 'Half-Arch. Here they celebrate the Holy Mysteries, for which reason none are admitted into it, besides the Ministers of the Lord, the Patriarch, the Archbishops, the Bishops, the Priests, and the Deacons; the Greek Emperors themselves had no place in it, but sat in the Nave. There are three Altars rais'd in the Sanctuary: the 'Holy Table stands in the middle, and upon this they set the Cros and the Book of the Gospels. This Altar was formerly cover'd by a sort of 'Canopy: 'Kôkēvon. the 'Altar on the left hand as you go into the Sanctuary is not so large 'Pediins. as the Holy Table; here they lay the Bread that is to be 'confecrated. The third Altar is on the right, and made use of to hold the sacred Veffels, the Books, and the Sacerdotal Habits: the Deacons and Sub-deacons stand near this Altar, which is of the fame fize and form as that on which they put the Bread that is design'd for Confeuation.

THE Priest that is to say Mafs, begins with making three 'Signs of the Cros, in honour of the Holy Trinity; firft upon his Forehead, then on his right Shoulder, and afterwards on his left: and concludes with a profound Inclination of Body at each Sign of the Cros.

HE firft puts on a kind of 'Albe, of brocaded Silk, or some other 'Stufs tolerably rich; for the Greeks spare no Coff to get lumentous Ornaments. Secondly, he puts on a 'Stole: Thirdly, a broad "Girdle, flat like a Ribband: Fourthly, "brocaded Cuffs: Fifthly, a piece of square "Brocade, about seven or eight inches large, fatten'd by one of its corners to his Girdle on the right fide: Sixthly, a "Cope of Brocade open only at top, and which the Priest tucks up above his Arms; to this Cope they fatten with a Pin, between the Shoulders; a little square "piece of Brocade, three inches large, placed in form of a Lozenge. All these Pieces are pretty well defcribed in our Plate, except the firft square Piece of Brocade, which instead of falling down upon the right, seems there to be on the left, because the Figure was turn'd in taking off the Design. The poorer fort of Papas make all these Ornaments of Linen.
THE Priest being vested, sets about the Preparation of the Bread and Wine at the little Altar on the left hand; instead of which, in ordinary Chappels they make use of a Hole cut into the Wall: hence he takes the Bread design’d for the Sacrifice. This Bread is of Wheat leavened, and there is stamp’d upon it with a wooden 'Mold; before it is put into the Oven, the following Characters, which signify, \textit{Jesus Christ is Conqueror}. If there is no Bread to stamp’d, the Papas draws those Characters upon a common Loaf with the Point of a Knife; then he cuts the piece of Crust, upon which they appear, into a Square. In doing this, he must use a Knife that is shaped like a 'Lance; to represent that with which the Side of our Lord was pierced.

THIS Piece being put into the Bafon, he pours the Wine and Water into the Chalice: he afterwards lifts up a piece of the Crust of the same Loaf, which he cuts into a Triangle of about an inch long, and much smaller than the great Piece which contains the Letters. He then offers the Sacrifice to the Lord, in the Name of the Virgin.

HE takes, with the Point of his Knife, a Piece of Crust, as big as a Lentil, for St. John the Baptist, whose Name he pronounces; doing in like manner at lifting up each of the following Parcels: that is to say, pronouncing the several Names at each Parcel.

ANOTHER Parcel for the Prophets Moses, Aaron, Elias, Eliah, David.


FOR the Holy Fathers and Doctors, St. Basil, St. Gregory, St. John Chrysostom, St. Athanasius, St. Cyril, St. Nicholas Bishop of Myra.

FOR the first Martyrs, St. Stephen, St. George, St. Demetrius, St. Theodore.

FOR the Hermits, St. Anthony, St. Euthymius, St. Saba, St. Onuphrius, St. Arsenius, St. Athanasius of Mount Athos.

FOR St. Cosmas, St. Damian, St. Pantaleon, St. Hermolaus.

FOR St. Joachim, St. Anne, and for the Saint in whose honour they perform the Mafs.

FOR the Person that causes the Mafs to be said.

FOR the Patriarchs, and for the Christian Princes.
HE lifts up as many Parcels of the same Crust, as he recommends Letter III.

HE does the like, in praying for the Dead.

LASTLY, He puts a Cross of Silver or Tin over the Basin, in which are all the Portions of Bread that are to be consecrated: this Cross hinders the Veil with which he covers it, from swagging down upon those Portions. After having set the Basin at the foot of the Chalice wherein are the Wine and Water, he leaves them on that little Altar, and goes to the great one to begin Mass; but he returns to take the Basin and Chalice at the time of the Consecration: then he carries them to the great Altar, passing through the little Door on the left hand, and re-entering into the Sanctuary by the middle Door. Through inexcusable Ignorance, the Greeks adore the Bread and Wine in this Passage, though they are not yet consecrated; whereas at the time of their Consecration, they extinguish the Candles, and think no more of that Holy Mystery. This may perhaps be a Remnant of the Heresy broach'd by Mark of Ephesus, that the Consecration was done by the Prayers of the Priest, and not by virtue of the Sacramental Words. Be this as it will, it is certain these poor Wretches, for want of being better taught, shew much more Devotion and Respect before, than after the Consecration. The Priest having set the Chalice and Basin upon the great Altar, breaks the biggest piece of Crust cross-wise, and puts the four parts into the Chalice, with all the Parcels; he pours a little hot Water, repeating the Sacramental Words: if there are no Communicants, the Papas alone consumes all that is in the Basin and Chalice; if there are Communicants, he gives them each a Spoonful: Come near, says the Priest, standing at the Door of the Sanctuary; come near, with the Fear of God, with Faith, and with Charity.

THOSE that are to communicate, prepare themselves by reiterated Signs of the Cross, accompany'd with profound Inclinations of the Body. 'Adoration and 'Penance differ among the Greeks in this; in Adoration they make Inclination only with half their Body, mixed by several Signs of the Cross; whereas in Penance, besides the Inclinations of Body and Signs of the Cross, they fall down upon their knees, and kiss the Earth. In order to make the Sign of the Cross regularly, they join together the three first Fingers of the Right Hand, to signify that there
there is but one God in three Persons. They carry this Hand to the Forehead, afterwards to the right Shoulder, and then to the left, repeating these words; Holy God, Holy and Mighty God; Holy and Immortal God, have mercy upon us!

THE Papas puts the Ritual upon the Head of the Communicant, and says the Prayers for the Forgiveness of Sins; while the Communicant says softly to himself, I believe, O Lord, and confess that thou art truly the Son of the living God, and thou camest into the World for the Salvation of Sinners, of which I am the greatest. The Papas giving him in a Spoon the consecrated Bread and Wine, pronounces these words; Thou, calling him by his Christian Name, Servant of God, receive the precious and most holy Body and Blood of our Lord Jesus Christ, for the Remission of thy Sins, and for Eternal Life.

THE antient way of Communion among the Greeks, was a little different from what it is now: the Penitent being come to the Door of the Sanctuary, prostrated himself, and worship'd God, with his Face to the East: then turning to the West, he adrest these words to the Congregation; Let us forgive one another, my Brethren: we have sinned in our Actions, and in our Words. The Congregation answer'd, God will forgive us, my Brethren. He repeated the same Ceremony towards the South and North. Then advancing towards the Priest, he used this beautiful Form of Speech; O Lord, I will not give thee the Kiss of Judas; but I will confess thy Faith, after the example of the good Thief: Remember thy Servant, O Lord, when thou comest into thy Kingdom. The Priest gave him the Communion, saying, The Servant of God receives the Communion, in the Name of the Father, of the Son, and of the Holy Ghost, for the Remission of his Sins. So be it.

THE Holy Sacrament is not carry'd with due Respect to the Houles of the Sick; the Consecrated Elements are in a wooden Box, that is kept in a Linen Bag hung up in the Sanctuary of the great Churches, where there is a Lamp burning night and day: this Bag is put behind the door in ordinary Churches; the Priest takes it under his Arm, and goes his way to the sick Person by himself.

WHAT remains of the Loaf, off of which the Priest has cut the Pieces to be consecrated, is divided into little Bits, and distributed to the Faithful
The Present State of the Greek Church.

Faithful by the name of Holy Bread. The Man or Woman that kneads the Bread designated for Consecration, must be pure; that is to say, the Man must not have known his Wife, nor the Woman her Husband, the Eve of the Day on which the Bread is made. So much for the Mass and Communion of the Greeks.

As to Confession, it was practiced among them in a very edifying manner before the Decadence of their Church. The Priest began with this wholesome Advice; The Angel of the Lord is at your elbow, to hear from your own mouth the Confession of your Sins: take good heed how you conceal the least Particular, either out of shame, or any other motive. After Declaration of his Sins, he again exhorted him to hide nothing, to perform Acts of Contrition, enjoin'd him Penance, and gave him Absolution in these terms: By the Power which Jesus Christ vested in his Apostles, when he said to them, Whatever ye shall bind upon Earth, shall be bound in Heaven; by that Power which the Apostles communicated to the Bishops, and which I received of him that gave me the Priesthood, thou art absolved from thy Sins by the Father, the Son, and the Holy Ghost: So be it. Thou shalt receive among the Just the Inheritance which is due to thy Works.

At present those wretched Papas that do the Function of Confessors, know not so much as the Form of Absolution: If a Penitent accuses himself of having stolen, they first ask him whether from a Native or a Frank; if he replies, from a Frank, there's no Sin in that; quoth the Papas, provided we share the Spoil. Confession among the modern Greeks is in effect no more than the Exaction of the Tax, which the Priests have arbitrarily imposed upon each Sin, with an eye to the Substance of the Persons that confess themselves guilty. The Monks of Monte Santo roam all over Greece; and Muscovy too, during Advent and Lent, to sell their Oil; and those Monks visit Peoples Houses, to hear Confessions (for the Curates seldom meddle with that Office) and to give Extreme Unction to Persons in full health; they anoint the Penitent's Backbone for each Sin that he declares, always taking care to lose neither their Oil nor their Pains; the least Unction whatsoever costs a Crown: that which is performed for the Sin of the Flesh, is the dearest of all; and as this Sin is most common, you may judge what the Tax amounts to. Those that apply this Unction most regularly, make use of...
of sacred Oil, and pronounce at each lick, the words of the 124th Psalm; The Snare is broken, and we are delivered.

To continue to describe the Practice of the other Sacraments among the Greeks, you will permit me, my Lord, to put you in mind, that among them Baptism is perform'd by Immersion; it is reiterated three times, at each time plunging in the whole Body of the Child, which the Curate holds under the Arms. At the first Immersion he pronounces in his Language a Form of Words, that signify, Such a one—the Servant of God, is baptized in the Name of the Father, now, for ever, and in Secula Seculorum. At the second Immersion he says, Such a one—the Servant of God, is baptized in the Name of the Son, &c. At the third, In the Name of the Holy Ghost. The Godfather answers every time, So be it. The Parents do not usually present the Child till eight days after its Birth; on the day of its Baptism, they take care to warm a quantity of Water, and to throw into it Flowers of a grateful Scent: after the Papas has blown it and blefs'd it, pouring into it some sacred Oil, with which they anoint the Body of the Child so thorowly, that hardly any of the Water can dwell upon it, they throw into a Hole that is under the Altar, all that has been used in this Ceremony. The Greeks so firmly believe that sprinkling of Water on the Head of the Child among us is insufficient for Baptism, that frequently they rebaptize the Latins who embrace their Communion.

After having baptiz'd the Child, and said some Prayers, they give it Confirmation: This is the Seal of the Gift of the Holy Ghost, says the Curate, applying the holy Chrifin to its Forehead, Eyes, Nostrils, Mouth, Ears, Breast, Hands, and Feet: they afterwards give it the Communion, tho oftentimes it throws out half the consecrated Bread and Wine that is put into its mouth. Seven days after Baptism, they carry the Child to Church, to perform the Ablution, the Curate repeating the Prayers set down in the Ritual, not only washes the Child's Shirt, but with a new Spunge, or a neat Linen Cloth, cleans its whole Body, and sends it away with this Form of Words; Thou hast now been baptized, enlighten'd with the Heavenly Light, fortify'd with the Sacrament of Confirmation, sanctify'd and wash'd, in the Name of the Father, of the Son, and of the Holy Ghost.
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The Greeks more frequently confer Extreme Unction upon Persons in Health than upon the Sick, as we just now said; usually they anoint only the Forehead, Cheeks, Chin, and Hands of the Sick, with common Oil that has never been blessed; afterwards with the same Liquor they dawb all the Rooms in the House, all the while repeating of Prayers, and draw great Crosses upon the Walls and Doors, while they sing the 90th Psalm.

They do not give Priesthood to Deacons upon account of Holiness of Life or Proofs of Learning; they rely entirely upon the publick Voice, which is not always so sure a Recommendation, as an exact Search into the Life and Manners, and a due Examination of the Doctrines of the Persons that offer themselves. They never now consult the antient Canons about the requisite Age, or about the Interval that should be kept between the several Orders; the Bishop confers them all in course, in three or four days: in a word, any Deacon may be admitted Priest, tho' but fifteen Years old, provided he have Mony; and no avow'd Enemy. The Bishop puts the question to the Congregation aloud in the Church, whether they think the Deacon there present to be worthy of the Priesthood: if all cry, worthy, which they generally do, his Consecration presently follows: if on the contrary but one opposes it, he is incapacitated for that bout; he must try to appease his Enemy either by Mony or Submission. He is generally allow'd a second or a third Presentation; yet some have been known to ruin themselves in Expences, and never arrive at it. The Greeks are very revengeful, and a Family-Quarrel cannot always be made up among them with Mony; they are not apt to pardon even Relations.

The Ceremonies of Marriage amus'd us agreeably one day at Mycone. We accompany'd the Couple to Church with their Godfather and Godmother, they are even permitted to chufe three or four; and this is done chiefly when the Bride is the eldest Daughter of the Family. I have not been able to learn for what reason she has the advantage above the rest of the Family; for a Man that has ten thousand Crowns, for example, gives five thousand to his eldest Daughter; and though there be a dozen other Children, they have no more than shares of the other half.

After the Papas had receiv'd the Company at the Gate of the Church, he ask'd the Consent of the Parties, and put upon each of their Heads...
heads a Garland of Vine-Branches, adorn'd with Ribbands and Laces: he afterwards took two Rings that were on the Altar, and put them on their Fingers; to wit, the Gold Ring on the Bridegroom's, and the Silver on the Bride's; saying, Such a one—the Servant of God, espouseth such a one—in the Name of the Father, of the Son, and of the Holy Ghost, now and always, and for evermore. So be it. He changed the Rings from the Finger of one to that of the other above thirty times; putting the Bride's upon the Finger of the Bridegroom, he said, Such a one—the Servant of God, espouses, &c. Then he again fell to changing the Rings several times, and left the Gold Ring with the Bridegroom, and the Silver with the Bride. Thus far we had nothing to grumble at; but we thought it very strange, that the Godfather and Godmother should spend as much time as the Papas had done, in the same sport: you may guess what a fine tedious piece of work 'tis, when there are four Godfathers and as many Godmothers. The two that were concern'd in this Wedding, rais'd the Garlands three or four inches above the heads of the Bride and Bridegroom, and with them went three times in a round, while the Company, Relations, Friends, Neighbours, very civilly gave them Kicks and Cuffs, according to I know not what ridiculous Custom which they have in that Country; there was no body but we that spared them, and they imputed our so doing to our want of Good-Breeding. After this Dance, the Papas cut little pieces of Bread, which he put into a Porrenger with some Wine; he eat of it first himself, and then gave a Spoonful to the Husband, and another to the Wife: all the Company tasted of it too; and we should have been counted very rude, had we refus'd it. Thus ended the Espoufals; the Priest did not say Mass, because the Ceremony was done in the Evening. The same day their Relations, Friends, and Neighbours sent them in Sheep, Calves, Fowls, and Wine; they lived merrily for two months: and so they do after Burials, which among the Greeks are the greatest times of Jollity. These Burials are perform'd in most doleful sort; we were surpriz'd at one in the Island of Milo: the business pass'd as follows.

The Wife of one of the principal Men in the City, over against whose House we lodg'd, expired two days after our Arrival. Scarce had she given up the Ghost, before we heard extravagant Cries, which made
The Present State of the Greek Church.

us inquire what was the matter: they told us, that according to the ancient Greek Custom the publick 'Weepers were doing their Duty over the Body of the Deceas'd. These Women really earn their Money hard, and Horace had good reason to say, that these Folks give themselves more plague and uneasiness, than those that mourn naturally. These hireling Grievers shriek and beat their Breasts most lustily, while some others of their gang sing: Elegies in praise of the dead Person: and their Songs are so contriv'd, as to serve for any Age, Sex, or Quality whatsoever. During this Clutter, they from time to time apostrophiz'd the Lady newly defunct: we thought the Scene a very odd one. Thou art happy, said they; thou mayst now marry such a Man.——And this Man was some old Friend, that cenfurous People had talk'd of for the Deceas'd. We recommend our Kinsfolk to thee, said one: Our Service to Gaffer such a one, said t'other: and a thousand such Fooleries. After this, they fell again to their crying, shedding floods of Tears, interrupted by Sobs and Sighs, that seem'd to come from the bottom of the heart: they scratch their Breasts; they tear their Hair, they resolve not to outlive the Deceas'd.

THE March of the Funeral began by two young Peasants, that carry'd each a wooden Crofs, follow'd by a Papas in a white Cope, attended by some Papas in Stoles of different colours; their Hair uncomb'd, and but indifferently furnish'd with Shoes and Stockins: next to these went the Body of the Lady uncover'd, dress'd after the Greek manner in her Wedding-Clothes; the Husband follow'd the Bier, supported by two Persons of good Consideration, who endeavour'd with weighty Arguments to keep him from expiring: though by the way it was whisper'd, that his Wife's Disease was nothing but Vexation. One of her Daughters, a tall handsome Girl, her Sisters, and some She-Relations, march'd in their turn, their Hair dilhevel'd, and leaning on the Arms of their Friends. When their Voices fail'd them, and they knew not what to say next, they laid violent hands upon their Locks, which they tugg'd heartily from one side to t'other. As Nature cannot long conceal it self, it is easy to distinguish upon these occasions which of them act sincerely, and which counterfeit. If there is a fine Suit of Clothes in the Town, it is sure to come out this day: the She-Relations and Friends are glad of the opportunity of shewing themselves in all their best rigging; whereas

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among
among us it is usual for every body to be in black: but all this does not hinder them from groaning terribly. It must be own'd the Greeks, both Men and Women, are very tender-hearted: when any body dies in the Neighbourhood, Friends, Enemies, Relations, Neighbours, Great and Small, think themselves bound to shed Tears; and a Man would be thought a very strange Fellow, that did not pretend at least to weep as well as the rest.

THEY do not say Mass for the Dead on the day that the Person is bury'd; but the next day they cause forty to be said at each Parish, at Seven Pence per Mass. When the Procession was come to the Church, the Papas said with a loud Voice the Office for the Dead, while a little Clerk repeated some of David's Psalms at the foot of the Bier: the Office being ended, they distributed twelve Loaves, and as many Bottles of Wine, to some poor People at the Church-Gate; they gave ten Gazettes, or Venetian Pence, to each Papas, a Crown and a half to the Bishop that accompany'd the Body: the Great Vicar, the Treasurer, the Archivist, who are Papas that possess the chief Dignities in the Church after the Bishop, received double what was given to that Prelate. After this Distribution, one of the Papas put on the Stomach of the Decease'd a piece of broken Pottherd, whereon was graved with the Point of a Knife a Cross, and the usual Characters IN B I. Then they took their leave of the dead Person; the Relations, and particularly the Husband, kiss'd her Mouth; this is an indispensible Duty, tho' she had died of the Plague: her Friends embraced her; her Neighbours saluted her, but they sprinkled no Holy Water after the Interment. They waited upon the Husband back to his House: at their departure, the Weepers began their noise anew, and at night the Relations sent in the Husband a good Supper, and came to give him comfort, by debauching with him all night.

NINE days afterwards they sent the Colyva to Church; so they call a great Bason full of boil'd Wheat, garnish'd with branch'd Almonds, dry'd Raisins, Pomegranates, Sefamum, and set round with Sweet-Basil, or some other odoriferous Herbs: the middle is rais'd up like a Sugar-Loaf, top'd with a Nosegay of artificial Flowers which are brought from Venice; and round the Rims of the Bason they lay either Sugar or dry'd Comfits, in the form of a Cross of Malta. This is what the Greeks call

*Jefus of Nazareth, King of the Jews.*
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the Offering of the Colyva, establish'd among them to put the Faithful in mind of the Resurrection of the Dead, according to Christ's own words in St. John: Verily, verily, I say unto you, except a Corn of Wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much Fruit. The Design of such Ceremonies cannot be discommended, and those that instituted them were full of the Holy Scripture: the Comfits and Fruits are added to it, only to make the boil'd Wheat less disagreeable. The Grave-digger carries the Colyva on his head, preceded by a Person holding two large Candlesticks of gilt Wood, adorn'd with Rounds of very broad Ribband, edg'd with a Lace half a foot deep: this Grave-digger is follow'd by three Persons, one carries two great Bottles of Wine, another two Baskets of Fruit, and the third a Turky-Carpet, which they spread on the Tomb of the Defunct, as a Table-Cloth for the Colyva and Collation.

While this Offering is carrying to the Church, the Papas say the Office for the Dead; he then devours a good share of the Feast; they invite the People of Fashion to partake of their Wine, and what is left is distributed among the Poor. When the Offering sets out from home, the Weepers set up their throats again as they did at the Burial: Relations, Friends, Neighbours, make the same Grimaces. In recompence for all this Snivel, each Weeper has but five Loaves, four Pots of Wine, Half a Cheefe, a Quarter of Mutton, and Fifteen Pence in Mony. The Kinsfolk are obliged by the Custom of the Country to weep often over the Tomb; and to shew the Excess of their Grief, they never shift their Clothes in that time; the Husbands neglect to be shaved, and the Widows suffer themselves to be half devour'd with Vermin: in some Islands they weep incessantly in their Houses. Neither the Widows nor Widowers set foot into the Church, nor frequent the Sacraments, during the time of their Mourning: sometimes the Bishops and Papas are obliged to constrain them to communicate, with Menaces of Excommunication, which the Greeks dread more than Fire it self. As to the Ceremonies we have mention'd, they differ in different places; and at Mycone, where we winter'd, we saw them practis'd as follows.

As soon as the Person has given up the Ghost, they ring one of their Bells; the Relations, Friends, and Weepers, mourn round the Body, which
they carry to the Church soon afterwards, nay they seldom stay till 'tis quite cold: they get rid of it as soon as they can, without giving themselves the trouble to inquire whether it died of a lingering Sickness, or whether it be only dead in appearance, as Apoplexicks have sometimes been, and yet recover'd. The Funeral stops in the middle of the chief place; where they weep very bitterly, at least in appearance. The Papas say the Office of the Dead round the Corps: 'tis then carry'd to the Church, where it is inhumed after reciting a few Prayers, accompany'd with Tears, Groans, and Sobs, true or counterfeit.

The next day they again ring their Bells: they serve up a Colyva in the House, on a Carpet spread on the ground; their Friends and Relations place themselves round it, they weep for two hours, while Mass for the Dead is saying at Church. In the Evening they send thither another Colyva, with a Bottle of Wine: all the Kindred and Children of the Deceased that are marry'd, do the like. This is divided among the Papas that recite the Office: each Man eats and drinks his fill, upon condition that he drops a few Tears now and then, for Manners sake.

The third day in the morning they send other Colyvas; and as it is usual to say but one Mass a day in Church, the Papas take their share, and officiate in their own Chappels. The other days, till the ninth, they say Masses only; the ninth day they perform the same Ceremony as the third.

The fortieth day after the Person's Death, and at the end of the third, sixth, and ninth Months, and the end of the Year, they do the same as on the third day; never failing to bestow a due quantity of Tears. Every year the Heirs send the Colyva to the Church, on the day of the Death of their Father and Mother: and it is only then that the Ceremony passes without grief.

Every Sunday in the first Year after the Person's Death, and sometimes in the second too, they give a great Cake, with Wine, Meat, and Fish to some poor Man: on Christmas-Day they do the same, so that you see Quarters of Mutton, Woodcocks, and Bottles of Wine, continually passing along the streets. The Papas distribute what part of it they think fit among the Poor, and make merry with the rest: for all these Offerings are carry'd from Church to their Houses. Thus these Gentlemen have
have more than they well know how to consume; and besides these Per-
quisesites of the Church, they are loaded with other Presents. The Heirs;
during the first Year, give to the Poor night and morning the Portion of
Meat, Bread, Wine and Fruit, that the Defunct would have eaten had he
lived.

WE were present at a very different Scene; and one very barbarous,
in the same Island, which happen'd upon occasion of one of those' Corpses,
which they fancy come to life again after their Interment. The Man
whose Story we are going to relate, was a Peasant of Mycone, natu-
really ill-natur'd and quarrelsome; this is a Circumstance to be taken
notice of in such cases: he was murder'd in the fields, no body knew
how, nor by whom. Two days after his being bury'd in a Chappel in the
Town, it was nois'd about that he was seen to walk in the night with great
hafe, that he tumbled about Peoples Goods, put out their Lamps, griped
them behind, and a thousand other monkey Tricks. At first the Story was
receiv'd with Laughter; but the thing was look'd upon to be serious,
when the better sort of People began to complain of it: the Papas them-
selves gave credit to the Fact, and no doubt had their reasons for so
doing; Masses must be said, to be sure: but for all this, the Peasant
drove his old trade, and heeded nothing they could do. After divers
Meetings of the chief People of the City; of Priests and Monks, it was
grayly concluded, that 'twas necessary, in consequence of some musty
Ceremonial, to wait till nine days after the Interment should be expired.

ON the tenth day they said one Mass in the Chappel where the Body
was laid, in order to drive out the Demon which they imagin'd was got
into it. After Mass, they took up the Body, and got every thing ready
for pulling out its Heart: The Butcher of the Town, an old clumsy
Fellow, first opens the Belly instead of the Breast: he groped a long
while among the Entrails, but could not find what he look'd for; at last
somebody told him he should cut up the Diaphragm. The Heart was
pull'd out, to the admiration of all the Spectators. In the mean time, the
Corpse stunk so abominably, that they were obliged to burn Frankincense;
but the Smoke mixing with the Exhalations from the Carcass, increas'd
the Stink, and began to muddle the poor Peoples Pericranies. Their
Imagination, struck with the Spectacle before them, grew full of Visions.

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It came into their noddles, that a thick Smoke arose out of the Body; we durft not lay 'twas the Smoke of the Incense. They were incessantly bawling out Vroucolacas, in the Chappel and Place before it: this is the name they give to these pretended Redivivi. The Noise bellow'd through the streets, and it seem'd to be a Name invented on purpose to rend the Roof of the Chappel. Several there present aver'd, that the Wretch's Blood was extremely red: the Butcher sware the Body was still warm; whence they concluded, that the Deeccas'd was a very ill Man for not being thorowly dead, or in plain terms for suffering himself to be re-animated by Old Nick; which is the Notion they have of a Vroucolacas. They then roar'd out that Name in a stupendous manner. Just at this time came in a Flock of People, loudly protesting they plainly perceiv'd the Body was not grown stiff, when it was carry'd from the Fields to Church to be bury'd, and that consequently it was a true Vroucolacas; which word was still the Burden of the Song.

I DON'T doubt they would have sworn it did not stink, had not we been there; so mazed were the poor People with this Disastfer, and so infatuated with their Notion of the Dead's being re-animated. As for us who were got as close to the Corpse as we could, that we might be more exact in our Observations, we were almost poison'd with the intolerable Stink that issu'd from it. When they ask'd us what we thought of this Body, we told them we believ'd it to be very thorowly dead: but as we were willing to cure, or at least not to exasperate their prejudiced Imaginations, we represented to them, that it was no wonder the Butcher should feel a little Warmth when he groped among Entrails that were then roting; that it was no extraordinary thing for it to emit Fumes, since Dung turn'd up will do the same; that as for the pretended Redness of the Blood, it still appear'd by the Butcher's Hands to be nothing but a very stinking nasty Smear.

AFTER all our Reasons, they were of opinion it would be their wisest course to burn the dead Man's Heart on the Sea-shore: but this Execution did not make him a bit more trac'table; he went on with his racket more furiously than ever: he was accus'd of beating Folks in the night, breaking down Doors, and even Roofs of Houses; clattering Windows; tearing Clothes; emptying Bottles and Vessels. 'Twas the most thirsty
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thirty Devil! I believe he did not spare any body but the Consul in Letter III., whose House we lodg'd. Nothing could be more miserable than the Condition of this Island; all the Inhabitants seem'd frightened out of their senses; the wisest among them were stricken like the rest: 'twas an Epidemical Disease of the Brain, as dangerous and infectious as the Madness of Dogs. Whole Families quitted their Houses, and brought their Tent-Beds from the farthest parts of the Town into the publick Place, there to spend the night. They were every instant complaining of some new In-fult; nothing was to be heard but Sighs and Groans at the approach of Night: the better sort of People retired into the Country.

WHEN the Prepossession was so general, we thought it our best way to hold our tongues. Had we oppos'd it, we had not only been accounted ridiculous Blockheads, but Atheists and Infidels. How was it possible to stand against the Madness of a whole People? Thofe that believ'd we doubted the Truth of the Fact, came and upbraided us with our Incredulity, and strove to prove that there were such things as Trou-colacasses, by Citations out of the Buckler, of Faith, written by F. Richard a Jesuit Missionary. He was a Latin, say they, and consequently you ought to give him credit. We should have got nothing by denying the Juftness of the Consequence: it was as good as a Comedy to us every Morning, to hear the new Follies committed by this Night-Bird; they charg'd him with being guilty of the most abominable Sins.

SOME Citizens, that were most zealous for the Good of the Publick, fancy'd they had been deficient in the moft material part of the Ceremoniy. They were of opinion, that they had been wrong in saying Mass before they had pull'd out the Wretch's Heart: had we taken this Precaution, quo' they, we had bit the Devil, as sure as a Gun; he'd ha' been hang'd before he'd ever ha' come there again: whereas saying Mass first, the cunning Dog fled for it a while, and came back again when the Danger was over.

NOTWITHSTANDING these wise Reflections, they remain'd in as much perplexity as they were the first day: they meet night and morning, they debate, they make Processions three days and three nights; they oblige the Papas to faft; you might see them running from House to House, Holy-Water-Brush in hand, sprinkling it all about, and washing the...
the doors with it; nay, they pour’d it into the mouth of the poor Vrou-
colacas.

WE so often repeated it to the Magistrats of the Town, that in
Christendom we should keep the strictest watch a-nights upon such an occa-
sion, to observe what was done; that at last they caught a few Vagabonds,
who undoubtedly had a hand in these Disorders: but either they were not
the chief Ringleaders, or else they were releas’d too soon. For two days
afterwards, to make themselves amend for the Lent they had kept in
Prifon, they fell foul again upon the Wine-Tubs of those who were such
fools as to leave their Houfes empty in the night: so that the People
were forc’d to betake themselves again to their Prayers.

ONE day, as they were hard at this work, after having fluck I know
not how many naked Swords over the Grave of this Corpse, which they
took up three or four times a day, for any Man’s Whim; an Albanese that
happen’d to be at Mycone, took upon him to fay with a Voice of Author-
ity, that it was to the laft degree ridiculous to make ufe of the Swords
of Chrisrians in a cafe like this. Can you not conceive, blind as ye are,
says he, that the Handle of these Swords being made like a Crofs,
hinders the Devil from coming out of the Body? Why do you not ra-
ther take the Turks Sabres? The Advice of this Learned Man had no
effect: the Vroucolacas was incorrigible, and all the Inhabitants were in a
strange Cofternation; they knew not now what Saint to call upon,
when of a sudden with one Voice, as if they had given each other the
hint, they fell to bawling out all through the City, that it was intol-
erable to wait any longer; that the only way left, was to burn the
Vroucolacas intire; that after so doing, let the Devil lurk in it if he
could; that ’twas better to have recourse to this Extremity, than to have
the Iland totally deferted: And indeed whole Families began to pack up,
in order to retire to Syra or Tinos. The Magistrats therefore order’d the
Vroucolacas to be carry’d to the Point of the Iland St. George, where they
prepared a great Pile with Pitch and Tar, for fear the Wood, as dry as
it was, should not burn faft enough of it itself. What they had before left
of this miserable Carcass was thrown into this fire, and consumed present-
ly: ’twas on the first of January 1701. We saw the Flame as we re-
turn’d from Delos: it might juftly be call’d a Bonfire of Joy, since after
this
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This no more Complaints were heard against the \textit{Vroucolacas}; they said Letter III. that the Devil had now met with his match, and some Ballads were made to turn him into Ridicule.

\textbf{ALL} over the \textit{Archipelago} they are persuaded, that only the \textit{Greeks} of the \textit{Grecian Rite} have their Carcasses re-animated by the Devil: the Inhabitants of the Island of \textit{Santorini} are terribly afraid of these Bulbeggars. Those of \textit{Mycene}, after their \textit{Visions} were clearly dispers'd, began to be equally apprehensive of the Prosecutions of the \textit{Turks} and those of the Bishop of \textit{Tinos}. Not one Papas would be at \textit{St. George} when the Body was burnt, for fear the Bishop should exact a Sum of Money of them, for taking up and burning a Corpse without permission from him. As for the \textit{Turks}, it is certain that at their next \textit{Visit} they made the Community of \textit{Mycene} pay dear for their Cruelty to this poor Rogue, who became in every respect the Abomination and Horror of his Countrymen. After such an Instance of Folly, can we refuse to own that the present \textit{Greeks} are no great \textit{Grecians}; and that there is nothing but Ignorance and Superstition among them?

\textbf{WHATEVER} their Genius may be, they want Instruction, and know nothing but by Tradition, which among them is not always infallible; so that it is no wonder they should still continue in their antient \textit{Heresy} concerning the Holy Ghost, which, according to most of their Doctors, does not proceed from the Son; But which of them troubles himself with Theological Disputes, except a few Monks of \textit{Monte Santo}? Most of the Papas whose Opinions we ask'd upon that head, did not so much as know the State of the Question. They are much better inform'd as to the Eucharist, and reply'd boldly, and as it were in passion, thinking we doubted their Faith, \textit{He is present corporally}, when we ask'd \textit{Σωματικῶς}.

AS to Purgatory, they know not what to say to it; most of them imagine that no body shall be judg'd till the end of the World: and tho they do not determine the Place where the Souls of the Dead are kept till the Day of the \textit{Resurrection}, they however pray for the Departed, in hopes that the Mercy of God may be moved thereby: nay, there are some of them that believe the Pains of Hell not to be eternal; but as they
they are very indifferent Geographers, they are as much puzzled where to place Hell, as where to place Purgatory.

OUR Missionaries find it very difficult to recall the Greeks to their true Belief, especially in Towns remote from the Sea-Coast, where the King's Charities cannot easily reach. Their Devotion to Saints, and particularly to the Holy Virgin, wants very little of Idolatry: they carefully burn a Lamp before her Image every Saturday; they are continually calling upon her, and returning her thanks for the good Success of their Affairs: their Promise is inviolable, when they give it with either a Kiss or a Touch of her Image; but then they sometimes grumble at her, and expostulate with her in their Misfortunes: this Breach is presently made whole again, they return to kissing her, they call her, The All-Holy, and at their Deaths leave her either a Vineyard or a Field. Most of their Chappels are dedicated to her; the Papas lose nothing by this; they are, as it were by Birth, Heirs of all the Goods belonging to the Virgin.

THO the Greek Chappels are not very neat, they however never fail to perform the Office in them regularly every Sunday and Holiday: this Office is very long, and holds above five or six hours. After the usual Prayers, they read some Passages of the Holy Scripture, and even the Lives of the Saints in vulgar Greek; we were assured that there are many apocryphal Facts in those Histories: all this while they lean on a sort of Crutches, which all their Churches are very well furnish'd with; it would be impossible for a Man to keep so long upon his legs, without this help. The Office begins very early in the Morning, according to the Custom of the Primitive Christians; and besides, the Greeks may pray more free from Interruption, while the Turks are asleep: they come therefore to Church two hours after midnight, and carry Victuals and Drink with them.

THEIR Country-Festivals are great Days among them; the Eve of those Days is spent in Dancing, Singing, and Feasting: Vollies of Mufket-shot make a great noise all over the Islands of the Archipelago; he that makes the greatest bouncing, is reckon'd the bravest Man. The Day of the Festival is set apart for the same Diversions, provided they pay
pay something to the Turkifh Officer for liberty of Merry-making; Letter III. they themselves will join with them, but they do it especially in the night-time, for fear of being cenfured. The handsomest Women never fail to be there; and nothing is so little thought of, as the Saint they are celebrating: instead of invoking him, they eat 'Fritters fry'd in Oil; sometimes, instead of a Bean, they mix with them a 'Parat, and he whose share it falls to, is King of the Feast. 'We may swear they don't forget drinking and joking: their way of dancing is very singular, and has no variety: the Dancers generally hold by one another's Handkerchiefs; the Man cuts a thousand Capers, while the Woman hardly so much as flirs. The highest of these Festivals are those of St. Michael, St. Andrew, St. Nicholas, St. George, and the Forty Martyrs. Formerly they used to recite the Panegyrick of the Saint whose Memory they honour'd, but that Practice is now discontinu'd in the Islands of the Archipelago. He that is at the charge of the Feast, only gives a few poor People something to eat; and this is an Imitation of the 'Banquets of the Primitive Chriftians, which 'St. Peter, 'St. Paul, and 'St. Jude, found great fault with. What would those Holy Apostles say to some Rogueries now committed by the Curates? On Twelfth-day, for instance, and at Easter, upon pretence of giving little 'Wax-Candles to the Children gratis, they dearly fell those which they distribute among the grown People; like some Quacks, who ask nothing for the Visits they pay to the Sick, but who make themselves hearty amends in their Demands for their Phy- fick. In most Villages, on the first Sunday in Lent, every Family carries a 'four-corner'd Loaf, each Corner, as also the Middle of the Loaf, mark'd with the Name of Jesus Christ: the Papas blesses it, and distributes the Corners to four Persons of the Family, whether Masters or Servants; the Middle is given to some fifth Person, that happens to be there by chance: and these five give to the Curate twelve or fifteen Pence in all, upon his assuring them that this Bread has more Virtue in it than the common Holy Bread: Lastly, the Curate receives the most zealous of his Parishioners at the Church-Door, with a Glafs of Brandy in his hand; being very certain, that this Glafs will procure him a Jug of Wine, and a Hollow Bit. Many such Abuses as these were committed among
among us, before the Establishment of Seminaries: we are to look upon those Houses as so many Nurseries of True Shepherds and Holy Priests; but we dare not hope, that so wholesome a Remedy will yet this long while be used in the Greek Church. The Convents of Monte Santo, tho regular in appearance, breed up the most dangerous Tricksters, instead of Apostolical Teachers, that might restore their Ecclesiastical Discipline. I have the honour to be with the profoundest Respect, &c.
LETTER IV.

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

My Lord,

T is so dangerous going from Candia to the Isles of the Archipelago, on board the Shipping of the Country, that we durst not attempt it: the Passage is a hundred miles, and these Vessels or Boats, not above fifteen foot long, are presently over-set with a sudden Gult of the North Wind. Besides, there's no sheltering-place on the way, which is a grievous misfortune at Sea, when a Tempest threatens. We therefore resolv'd to wait for a French Bark: by good luck there was at Canea one of those which your Lordship has forbid picking from Island to Island for Plunder. I promis'd the Master not to inform against him, and so he convey'd us to Argentiere, the first of August.

This Island, by the Greeks call'd Chimoli, took the name of Argentiere at the time when the Silver Mines were first discover'd there: there are still to be seen the Work-houses and Furnaces where they used to prepare this Metal; but at present they dare not meddle with this sort of Work without leave of the Turks, who under pretext that the Inhabitants of the Island reap'd great Advantages therefrom, would be sure to load 'em with Imposits. The Inhabitants are of opinion, that the principal Mines are towards the Poloni side, a small Port of the Island Milo. These Islands are not above a mile asunder from Cape to Cape, as the Geographers phrase it; but the Passage is twice as much. The Port of Argentiere
A Voyage into the Levant.

A voyage is not large, nor has it depth enough for Ships of Burden; which therefore stop at the Road of the South-East, under covert of the Isle of Polino, call'd Burnt-Island by the Franks.

PLINY writes, that Cimolus was antiently call'd the Island of Vipers: the Breed of 'em must be now extinct, for the People assur'd us they never saw any of those venomous Creatures. Pinetus, Pliny's Translator, and some other modern Geographers, thought this was the Isle of Sicandro: for my particular, I take Sicandro to be an imaginary Island; I'm sure we could get no tidings of it in the Archipelago.

There's but a single Village in Argentiere, and that a very poor one: the Island, which is parch'd up and full of barren Mountains, is but eighteen miles about. They grow no Barley nor Cotton but round this Village: they drink Wine of Milo and Rain-water, for they have no Fountain in the whole Country, only a few sorry Wells. The Vines yield no Grapes but for eating: all the Olive-Trees were cut down by the Venetians, when they had war with the Turks. In fine, this Island is become wretchedly poor ever since the King put down the French Corsairs in the Levant. Argentiere used to be the place of their Rendez-vous, where they spent in horrible Debaucheries the Booty they took from the Turks; to the great advantage of the Ladies, who are none of the coyest nor ugliest: this is the most dangerous Rock to split upon, in all the Archipelago; but he must be a mere Ignoramus that can't avoid it.

The whole Trade of the Island consists of this sort of rough Gallantry, suitable enough to Sailors who have none of the nicest Stomachs: the Women have no other Employment but making Love and Cotton Stockings. These Stockings are none of the neatest, tho' they supply the neighbouring Isles with 'em. The Men use the Sea, and in time grow to be very good Pilots. As for Religion, they are not over-burden'd with it here, any more than in the other Isles of the Archipelago; where they are thorowly ignorant and illiterate, consequentially very sorry Christians, I may say, downright Villains. The People of Argentiere are almost all of the Greek Communion, and are still in possession of a score of small Bells in their Chappels; a notable Privilege, considering the Government they live under! The Latins here are few in number, and there's ne'er a Barrel the better Herring between them and the Greeks.
Description of the Island of Argentiere.

The Latin Church is supply'd by a Vicar of the Bishop of Milo, to which Letter IV. Argentiere is a sort of Suburb. Justice is administer'd here by a Judge Itinerant, who is the only Mussulman of the whole Island: he is most commonly without either Man or Maid-Servant, and dares not talk big, for fear the Inhabitants should send him packing on board some Corfait of Malta.

ARGENTIERE is never mention'd in antient History: it is an Island that always follow'd the Fate of Milo. In the Overthrow of the Greek Empire by the Latins, Marco Sanudo a Venetian Nobleman annex'd it to the Dutchy of Naxia, together with some other Islands adjoining; it was afterwards involve'd in the Conquest of the Archipelago by Barbarossa.

AS poor a place as Argentiere is, it pays the Turks 1000 Crowns for the Capitation and Land-Tax, which consists in the fifth part of all Commodities: besides these Duties, the Inhabitants present the Collectors with 3. or 400 Crowns.

THERE are but two things in this Island which concern Natural History; the Terra Cimolia, and the Vegetables: as for the Silver Mines, they are no more to be thought of.

The Terra Cimolia, so highly esteem'd by the Antients, is a white Chalk, very heavy, without any taste, abounding with a small Grit that sets one's teeth on edge: this Chalk is easily crumbled, but it does not ferment, nor has the least Effervescence when 'tis put in Water; it only melts away, and turns to a Glue: its Solution, which is greyish, makes no alteration in the Tincture of Turn-sol, nor is it in the least affected by Oil of Tartar: Spirit of Salt strew'd on the Terra Cimolia ferments cold, as do all flony Substances: which makes me believe, that this sort of Chalk is the same with that which is found about Paris, only the former is more fat and soapy; and accordingly it is used in washing of Linnen, to save the Expence of Soap, but it does not wash near so white. I fancy any sort of Chalk would do as well; only care must be taken in this of Argentiere to separate the Grit, which would tear the Linnen. To conclude, these Islanders make no other Lye to wash with; and this has been a very old Custom here, since Pliny declares they made use of it in cleansing of Stuffs.
A S for the Medicinal Virtues of the *Terra Cimolia*, the Antients employ'd it in discussing of Tumours: the Moderns would do better, in the room of it, to substitute Potters Earth rather than Cutlers. *Ovid*, speaking of *Cimolus*, very truly says it was a very clayey Country; it is almost all over white with it: we found none inclining to red; perhaps the other fort of *Cimolia*, mention'd by *Pliny*, lies deeper.

A S for Vegetables, they were all burnt up when we arriv'd at *Argentiere*: 'tis the same in the other Islands, towards the end of July; the annual Plants are all gone; there's no knowing 'em but by their Skeletons, as one may say, or by their Seeds shed on the ground, and which grow up after the first Rains of the Autumn.

**BEING** incumbr'd with our Baggage, and reposing no great Confidence in the People of the Place, we went over to the Island of *Milo* in less than half an hour, on the second of *August*, in the ordinary Ferry which goes and comes every day from one Island to the other. *Strabo* places *Milo* 24 miles off Cape *Skilli* in the Morea, and almost the same distance from Cape *Spada* in *Candia*. A hundred miles between these two Islands, is the general Computation. *Milo* is a fine Island, almost 'round, about sixty miles in compass, well cultivated; and its Haven, which is one of the best and largest of the *Mediterranean*, serves as a Retreat for all Shipping that use the *Levant*: for it is situated at the Entrance of the *Archipelago*, which was known to the Antients by the name of the *Egean Sea*.

**T**HIS Island, tho small, was very considerable in the time that *Greece* flourish'd. *Milo*, says *Thucydides*, enjoy'd a perfect Liberty 700 Years before the famous War of *Peloponnesus*, which he gives so exact a Description of: a War wherein not only *Greece* was concern'd, but all the neighbouring Islands and principal Towns of the *Asiatick* Coast. In this hurly-burly, the *Miliotes*, notwithstanding strong Court was made to 'em by the *Athenians*, refolv'd to stick to a Neutrality: peradventure because they were descended of the *Lacedemonians*, according to *Thucydides* and *Conon*; tho *Stephens* the Geographer makes *Milo* a Colony of *Phenicians*. *Nicias* the Athenian General came to *Milo* with a Fleet of 60 Sail, and 2000 Soldiers on board, who landed, and laid the whole Country waste: yet was he fain to raise the Siege of the Town, which, according
PORT of the Island MILO (anciently MELOS) Survey'd from the top of ye Mountain called St. Eliah. & ye Profiles of all ye neighbouring Islands.
Description of the Island of Milo.

according to 'Synceillus, is as antient as Minos the Son of Europa. Some Letter IV. Years afterwards the Athenians made another Descent with 3000 Men, commanded by 'Cleomedes and Tifias; who after a tedious Conference with the Chiefs of the Isle, block'd up the Town: but the Miliotes ruin'd their Works. At length Philocrates bringing a fresh Reinforcement from Athens, they surrendred at discretion; and then happen'd that mighty Massacre, spoken of by Strabo, Diodorus Siculus, and Thucydides. The Athenians, by advice of 'Alcibiades, put to death all the Inhabitants of Milo, except the Women and Children, 'which were carry'd away Slaves into Attica. Five hundred Persons of the same Country were brought over to settle a Colony in the Island: mean while, 'Lyfander the Lacedemonian General having obliged Athens it self in its turn to surrender at discretion, the remainder of the Miliotes were restor'd into the Island, and the Colony of Athenians sent back again.

MILO afterwards underwent the same Fate with the other Islands of the Archipelago, that is to say, it fell under the Yoke of the Romans, and then under the Greek Emperors. Marco Sanudo, first Duke of the Archipelago, join'd this Island to the Dutchy of Naxia in the Reign of Henry of Flanders, Brother to the Emperor Baldwin. It was dismember'd from this Dutchy by John Sanudo, the sixt Duke of the Archipelago, who yielded it up to Prince Marco his Brother, who gave it for a Dowry with his Daughter Florentia to Francis Crispo. This Crispo, who was descended of the antient Greek Emperors, found means to re-unite Milo to the Dutchy of Naxia, by procuring Nicholas Carcerio, the ninth Duke there-of, to be assassinated: whereby Crispo became the tenth Sovereign of the Dutchy of the Archipelago. This Island, and most of the others of this Dutchy, were reduc'd by Barbarossa to the Obedience of Solyman II.

WE have seen in our days a Miliote, whose Name was Capsi, let himself up for King of Milo: he wanted neither Courage nor Talents for governing; but he was so indiscreet, as to descend from his Throne, and without his Guards pay a Visit to a Turkish Captain of a Ship, who was come to make him some advantageous Propositions from the Grand Vifier, to whom this new Sovereign had given some trouble: soon as Capsi was on board, they hoist'd sail, and carry'd the Wretch away to Constantinople; where, after a Reign of three Years, he was hang'd at the door of the
the Prison for Slaves. Not so imprudent were the antient Inhabitants of Milo, mention'd by Plutarch: they having planted a Colony at Cryassa, a Town of Caria, caus'd their Wives to conceal each a Dagger in her Bosom, with which they very seasonably murder'd the Inhabitants of the Town, who design'd to have done as much by them, and to that end had invited them to a Banquet.

We landed at a place call'd Poloni, on account, I suppose of some antient Temple of Apollo: here we were fain to tarry till Noon, before we could get Horses; for it is five miles from Poloni to the Town, which is call'd after the name of the Island, according to the old Custom of Greece, noted by Galen. After travelling more than half-way amidst Hills and barren Fields, you come into a very pleasant Plain, which extends itself as far as the Town of Milo. This Town contains near 5000 Souls, and is prettily built, but abominable nasty; for when they make an Erection of a House, they begin with the Hogfity, beneath an Arch even with the ground, or a little lower, and always fronting the Street: in a word, it is the Jakes of the whole House. The Ordure that gathers there, join'd to the Salt-marshes on the Sea-side, the mineral Exhalations of the Island, the Scarcity of good Water, so infect the Air, that it breeds very dangerous Distemper's. The Houses of this Town are far beyond those of Candia; the former being two Stories terrace-wise, the Masonry well perform'd, the Material an uncommon sort of Stone, like a Pumice, but hard, blackish, light of weight, not susceptible of Impressions of the Air, and very fit for sharpening all sorts of Iron Tackle. 'Tis not likely Theophrastus and Pliny meant this sort of Stone, when they said the best Pumice-Stones were found in this Island; for the Antients used it to soften the Skin, and make it look fleek. It is certain, the common Pumices are much fitter for this purpose, but those of Milo did not seem to us to have a finer Contexture than those which are on the shores of all the Grecian Islands; they come all out of the same Quarry, as hereafter we shall see. The Terraces at Milo are made just as those of the other Towns of the Archipelago; that is to say, a Lay of Earth well beaten up, which splitting, lets in the first Rain-Water through a thousand Chaps; but it becomes stronger and firmer, as it imbibes the Water, and its Crevices close up very leisurely.
Women of Milo.
Description of the Island of Milo.

The French Capuchins are well lodg’d in this Island, at the Entrance Letter IV. into the Town on the right hand coming from the Port: some years ago their Convent was demolish’d by the Turks, under pretence that they conceal’d the Plunder made by the Rovers; the House is rebuilt, and the new Church is very pretty, considering the place: the King contributed 1000 Crowns towards this Building; the French Merchants, the Captains of Ships, and the very Corsairs, bestow’d their Benefactions according to their respective Abilities, the Capuchins themselves being every where very poor. In the Levant they lay out what they can spare towards the maintenance of poor Christian Families, nor do they omit any opportunity of relieving or delivering of captive Slaves. One of the two Fathers that are in the Convent of Milo, keeps a School for Greek, the other for Italian: they have in their Garden an antique Figure without a Head; and in other respects much maim’d; ’tis thought to have been a Statue of Pandora, what is left of it is very curious. I rather took it to be a Diana, such as we see her represented on some Medals of Domitian, Trajan, Marcus Aurelius, Commodus, and others.

The Miliotes are good Sailors; being much used to the Archipelago, they serve as Pilots to most Ships trading thither from abroad. When the French Corsairs were masters of the Sea in the Levant, this Island abounded with all manner of Accommodations: they still have in their mouths the Achievements and heroick Actions of Messieurs Beneville Temericourt, Chevalier d’Hoguinoor, Hugh Cruvelier, and others who used to bring in their Prizes thither, as the principal Fair of the Archipelago: Merchandize used to sell cheap, the Burghers retail’d them again with good advantage, and the Ships Crews made consumpt of the Product of the Country.

The Ladies likewise made no ill hand of it; they are as arrant Coquettes as at Argentiere: they all make use of the Powder of a Sea-Plant to beautify themselves; it gives a Ruddines to their Cheeks, but it soon goes off; and spoils the Complexion, as well as destroys the upper Skin. The Ladies of both Islands follow the same Dress; it is a very disadvantageous one to the Fair Sex, and must needs look very odd in the eyes of all Foreigners: it utterly mis-shapes them, and represents the prettiest of
em with monstrous mill-post Legs, fit for nothing but to be painted on Skreens or Fans.

In Milo there are none but Greeks, except the Judge, and he's a Turk. The Wayvod is usually a Greek, who not only levies the Land-Tax, but also has power of chastizing Offenders, and inflicting the Baftinade, in like manner as the Aga of the Janizaries in the Towns of Turk. In the Year 1700, the Land-Tax amounted to 5000 Crowns, and the like Sum was paid to Mezomorto, the Captain-Bashaw, for the Capitation. Every year they chuse three Consuls at Milo; they are call'd Epitropi, and those who go out, Primati or Vechiardi, that is, antient Consuls. The Consuls for the time being have the management of the City-Rents, accruing from the Customs, the Salt-pits and Mill-stones: the whole is farm'd out at no more than 1000 Crowns a year. The Customs are 3 per Cent. on all sorts of Wares. The Hand-Mills made here are very neat, and the Stone excellent: they are exported to Constantinople, Egypt, the Morea, Zant, Cephalonia, and even Ancone. Mylos in Greek signifies a Mill; 'tis said the Island borrow'd its Name from the great Trade it drove in these Mills, but 'tis much more likely, that it has preserv'd its antient Name of Melos, (now Milo) which Festus derives from a Phenician Captain call'd Melos.

As for Salt, it cannot be said to be sold here; for the ordinary Measure, which weighs 466 Pounds French, is to be had for seven Pence. The Salt-pits are two miles from the Town: in Winter the Sea-water fills the Cifterns with it, and in the great Heats the Salt chryvallizes therein.

The Consuls have the Nomination of all the Officers to collect the Capitation in the Town: each Head is rated at five Crowns; they then pay over this Mony to the Captain-Bashaw's Order. The Turks are continually griping these poor Greeks: for example, when we were there, they would take Sequins at no more than two Crowns, whereas they are worth seven Livres ten Sol's; another year they will be paid in such Goods of the Country, as are like to produce most Gain, such as Silk and spun Cotton: more than that, you must make 'em large Presents, if you would avoid being put in Irons or bastinado'd. The Turks are more insolent than ever in the Islands, since the disappearing of the French Corfaars, so that
that the Greeks are at a loss what to wish: the Corsairs kept the Turks in Letter IV. awe, and eat up the Profit of their Captures in the Country; but then they were sometimes none of the easiest Guests to be dealt with.

SUITs in Law come first before the Consuls and Primati; from whom an Appeal lies to the Cadi, if the Party pleases: but the Consuls, who assist at the Cadi's giving Judgment, will not only threaten to turn him out of the Island, but often actually do so, if he does not do justice. The Grand Cadi of Scio has the right of sending another: the new Cadi is treated for three days by the Officers of the Town, who assign him a Lodging, he paying the Rent. He has 10 per cent. out of the Effects that are litigated; sometimes he takes Silver of one side and Gold of t'other: the bigger Sum determines his Decree. If, as it sometimes happens, he's an honest Man, he orders immediate Payment in Money or Merchandize; if the Debtor has no Effects, he's undone, unless he craves time to make Satisfaction; if he denies the Debt, his Oath is taken, and he exempted from farther Prosecution: a Papas is sent for, to be present at his swearing by the Gospel; or if he has no mind to stay till the Papas comes, he swears him by the Alcoran.

There are two Bishops in this Island, the one a Greek, the other a Latin; this last has but one Priest for his whole Body of Clergy, tho' he be Bishop of Milo, Argentiere, and Siphanto, where he keeps only simple Vicars: the See was vacant in 1700, and 'twas thought the Pope would have none but an Apostolical Vicar there, in regard the Church of Milo is not endow'd with above 150 Crowns Rent; formerly it had 500, but the Grand Signor after the War of Candia having caus'd the Islands to be visited, and the Titles of those who were possess'd thereof examin'd, the Latin Bishop of Milo, who under leave of the Venetians enjoy'd Burnt-Island, was found to be without Title: whereupon this Island, which adjoins to Argentiere, was put to sale by Auction, and sold for 500 Crowns. The last Bishop died so necessitous, that he had pawn'd the Chalice, Mitre, and all the Ornaments of his Church: he had starv'd to death, had not the King allow'd him a Pension. The Episcopal Church is intitled St. Cosmus and St. Damianus; it was heretofore a Greek Chappel, sold to the Latins: the Bishop's Lodge, which is exactly opposite, is very handsome. This Bishop has no contest with the Greek Bishop about their
their Income, tho M. Thevenot affirms the contrary: perhaps the Occa-

sion of their Difference is ceas’d.

THE Greek Bishop is rich. We saw him not; he was gone to Con-

stantinople to be confirm’d by the Patriarch, who had appointed a new

one with design to extort Money from the old one.

THE principal Church of Milo is our Lady of the Port, παναγία όροσ.

THE others: are St. Normantinus, a Hermit of Mount Sinai. The

Greeks call this Saint καργάλος, as who should say, a Saint that is in-
voked in cafes of Leprosy; καργα signifies Black, and λός a Leper.

THE Grand St. George, ἀγιός γεωργιός μεγάλος.

ST. George the Hermit, ἀγιός γεωργιός μονοναυσιδιος.

THE Annonciade near the Square, Ευαγγελίστα.

ST. Anthony near the Castle, ἀγιός αντωνίου.

ST. Demetrius in the same Quarter, ἀγιός Δημητρίου.

ST. Michael the Archangel, ἀγιός ταξιάρχης.

ST. John Baptist, ἀγιός βαπτίστης προδρόμου.

THE Grand St. Nicholas, ἀγιός Νικόλαος μεγάλος:

THE Little St. Nicholas, ἀγιός Νικόλαος μικρός.

THE Holy Ghost, ἀγίου πνεύμα.

ST. Athanasius, ἀγίου Αθανασίου.

ST. Spiridion, ἀγίου Σπηλιάν.

OUR Lady, παναγία κυρία.

THE Forty Saints, ἀγιοί καιριάλα.

ST. Polycarpus, ἀγίου πολύκαρπος.

ST. Eleutherius, ἀγίου Ελευθερίου.

THESE Churches are so many Parishes, and each hath its Papas.

Next to the Bishop, the 'Economus is the first Dignity Ecclesiastick; he walks on the right hand of that Prelate, whose Substitute or Vicar he is. The 'Treasurer walks on the left: the 'Archivist or Record-
keeper comes next; all his Places are in the Bishop’s disposal: more than this, he has thirty Priests under him.

BESIDES the Chappels, which are very numerous in this Island, there are thirteen Monasteries: to wit,

OUR Lady of the Castle, παναγία καρπανί, two miles from the Town, Eastward.
Description of the Island of Milo.

ST. Helen, towards the North, a mile from the Town, ἀγία Ἑλένη.

OUR Lady of the Veil, on a little Hill, Eastward, a mile and a half from the Town, παναγία "Αμπλιον.

ST. Michael the Archangel, depending on the Convent of the same Name, which is in the Isle of Σέρφο, ἀγίας ταξιαγχός.

THE Monastery of Christ, dependant on the Convent of ST. John de Patino or Patmos, ο Χριστός.

ST. Saba, belonging to the Patriarch of Jerusalem, ἀγία Σαβά.

ST. John de Fer, situated below the Mountain of ST. Elijah, ἀγίος Σιλέβηρος."νάκων.

OUR Lady of the Mount, Eastward, four miles from the Town, παναγία βασιλιά.

OUR Admireable Lady, four miles off in like manner, παναγία θεαράφων.

OUR Lady of the Garden, παναγία κύπο.

ST. Elijah near Castro, on a Hill over against the grand Mountain of ST. Elijah, on the top whereof is a Solitude, where there's but one Caloyer; ἀγίας Ἡλίας.

ST. George the Bald, on a Hill near ST. Elijah, in sight of the Port, ἀγίας Γεωργίου Καπελιος.

ST. Marine, a Convent below ST. Elijah, ἀγίας Μαρίνης.

THIS is the fairest Monastery in all the Island: they drink admirable Wine, not at all inferior to that of Candia. There are more Olive-Trees hereabouts, than any where else throughout Milo. The Spring that waters the Gardens of this Convent, is very beautiful, and runs down into a huge Well. The Orange and Cedar-Trees would be perfectly fine, did they but know how to manage 'em. The Neighbourhood of the House is pleasant, cover'd with Mastick and Arbute-Trees, which are elsewhere very scarce; for they burn nothing in this Island but Under-wood, and for fifteen or twenty Pence, they buy an Afs-load of it.

AS for what concerns Natural History, Milo must be look'd upon to be an almost entirely hollow Rock, spungy, and soak'd, as one may say, with Salt-water of the Sea. The Iron Mines which are found there, and from whence a certain Tract of Land takes the denomination of ST. John Σιλέβηρος ἄνακων de Fer, maintain perpetual Fires: the following Experiments seem to demonstrate this Metal to be the chief Cause of subterranean Fires.
Principle, which, well evinced, will help to explain the Production of the Minerals, which this Island so abounds with.

'TIS certain, Filings of Iron, steep'd in common Water, will grow considerably warm, and much more so in Sea-water; and if you mingle therewith some Sulphur powder'd, you will see this Mixture really burn; some time after 'tis moisten'd. It is therefore probable, that the Fires which are constantly felt in this Island, are solely occasion'd by a ferruginous Matter, and by Sulphur, which no place in this Island is without: these Materials are heated by being drench'd with Sea-water. Coasting round the Island in a Boat, a Man discovers multitudes of subterranean Mouths, through which the Sea-water ingurgitates, and by means where-of the Sea-salt is convey'd into the minutest Cavities of this spongy Rock.

'TIS highly probable, this Salt undergoes much the same Process as that we put in our Retorts: namely, the Fire which is continually heating the Bowels of this Island, causes an acid Spirit to separate from this Salt, which Spirit is not unlike that we draw from Sea-salt by common Fire. To the foresaid Acid must be refer'd the Production of Alum and Sulphur, which are the commonest Minerals in Milo: for this Liquor penetrates insensibly the hardest Rocks, dissolves 'em, incorporates with 'em, and is converted into Alum. We can hardly make a question of this, since by pouring Spirit of Salt upon common Stones or upon Chalk, aluminous Concretions are produced: the same acid Spirit, mix'd with the Brimstone which pervades the Veins of the Earth, occasions the Formation of Sulphur. No body denies that Sulphur is only a fat Substance fix'd by an acid Spirit: the Sulphur which is artificially made, and the Analysis of common Sulphur, put this Truth out of all dispute. The Water of the Sea is not only salt, but bitter and fat: for all things well consider'd, what can become of that vast quantity of Oil which must be deposited therein by the Fish, which are continually corrupting? No wonder the Sea is sometimes in a flame, when agitated by Tempefts. Perhaps this Fat is partly the Matter of Brimstone, of which the common Sulphur is made; and this may be the reason of Sulphur's being ordinarily found in places lying to the Sea, where Earthquakes are but too frequent. Such are the famous Vulcanoes that vomit Flames of Fire; Venus,
Description of the Island of Milo.

Suvias, Stromboli, Mount Ætna, Mountains in Ireland, Fayal, Pic-Teneriffe. In these Islands, and on the Coasts of the Terra-firma of America, there are Fires which have been burning from the beginning of the World.

To return to the Island of Milo, it certainly abounds with all the Materials necessary to the Production of Alum and Sulphur. As for Nitre, there's none at all, whatever the Inhabitants say, who confound it with Alum. The Sulphur of Milo is very beautiful, and has a greenish shining Cast, which made the Antients prefer it to that of Italy: it is found in this Island in large pieces when they dig up the ground, and in huge Veins in the Quarries whence they draw their Mill-stones. If the other Islands are without these sorts of Minerals, it is because their interior Structure favours not the Introduction of the Sea-water into the Hollows of the Rocks, and because they are empty of ferruginous Particles.

Thus is the Island of Milo a natural Laboratory, wherein is continually preparing Spirit of Salt, Alum, Sulphur, by means of the Sea-water, Iron, and Rocks; and by the singular Structure of the Interior of the Island, which is so form'd as to strain the saline and fat part of the Sea-water: these parts are put in motion by the Violence of the Burnings excited therein day and night by the Iron and Sulphur; which Burnings, produced by the Spirit of Salt, give birth to the Sulphur and Alum. Tis observ'able, that this spungy cavernous Rock, on which Milo is founded, is a kind of Stove, gently warming the Earth, and causing it to bring forth the best Wines, and Figs, and most delicious Melons of the Archipelago. The Sap of this Earth is admirable, and is always at work; the Fields there are never at rest. The first Year is sown Wheat, the second Barley, and the third they raise Cotton, Pulse, and Melons, all higgledypiggledy. The Champain is cover'd over with all manner of good things: the Lands are so many Gardens, separated from each other by Walls of dry Stone, without either Mortar or Mud. In time of War they sow but little Cotton; because the Armies are furnish'd from thence with Corn, French-Beans, and other Pulse: in time of Peace they don't gather Corn enough for the Inhabitants: but they sow a great deal of Cotton, which yields a better Price. Cotton in the Cod, that is, wrapt in its Fruit, is worth a Sequin the Hundred Weight, and ten or a dozen Livres when it is stript.
FROM the Town to the Road for Ships, the length of two miles, there's nothing to be seen but Gardens, and Fields crowded with Wheat, Barley, Cotton, Sesamum, French-Beans, Melons, Gourds, Coloquintida; these Fields are terminated by the Salt-pits, and the Salt-pits by the fore-said Road, the Heights whereof are cover'd with fine Vineyard Plots, Olive and Fig-Trees.

THIS Road may easily contain a large Naval Army; its Entrance faces the North-West, and the Ships lie secure from every Wind towards the Protothalassa, where is good Anchorage. The two small Rocks at the mouth of the Road are call'd Arcaries, that is to say, Eminencies; Anti-milo is a defart Island rising like a Sugar-Loaf, between the West and the North-West; the Greeks call it Remomilo, and the Franks continue to call it after its old Name Antimilo. Prafonisi is another Island near the Port of St. John de Fer, behind the Mountain of St. Elijah, on the left of the Road, as you come from the Town. There are likewise many small Shelves or Rocks round Milo; but they're too inconsiderable to be taken particular notice of.

IN Spring-time Milo and the rest of the Islands of the Archipelago are all like a Carpet, thick-set, and as it were studded with Anemones of all Colours; they are simple, and yet from their Seeds come the most beautiful Kinds that are seen in our Parterres. Of all the rare Plants growing in this Island, the prickly Pimpemelle was that which pleas'd us most: we had met with it before in Candia, but I could not perswade my self that this Plant, which requires great Care to raise in our Gardens, could be so common in the Archipelago. It is an Under-Shrub, call'd in vulgar Greek Stabida: besides the Resemblance of its Name, it answers in its Virtues to the Stæbe of Dioscorides. The prickly Pimpemelle is of marvellous use in this Island, towards multiplying the Pasturages, and transforming as it were the Heaths into Meadows. In August, when it blows North, and this Plant is dry'd up, they set fire to the foot of it; in an instant the Wind carries the Flames far and wide, even to the very Mountains. The first Autumn-Rains that fall, fetch out an excellent Herbage from these burnt Lands; and this much sooner than in France, because it never freezes in this Island, and very rarely snows; when it does, the Snow melts away in a quarter of an hour: the Cold here is not at all prejudicial
Description of the Island of Milo.

...to the Olive-Trees, as in Provence and Languedoc, where the Con-
texture of the Bark of those Trees is torn by the Dilatation of the Water,
which freezes in the Pores of their Fibres. This happy Temperature,
and the Goodness of the Pasturage, contribute mainly to the Excellence
of the Catell bred in this Island; where you see fine Flocks of Goats, of
whose Milk they make admirable Cheese. *Clemens Alexandrinus and
*Julius Pollux, in reckoning up the nicest things serving for Food in
Greece, have not forgot the Goats of Milo.

WINE is one of the best Commodities of this Island; throughout
the Archipelago they make it thus: Every private Man has in his Vine-
yard a sort of a Ciftern, of what dimensions he thinks fit; it is made
square, well wall'd, and cemented with Brick-Mortar, open at top. In
this they stamp the Grapes, after letting 'em lie in it two or three days to
dry: as fast as the Must or Liquor runs out at a certain hole of Commu-
nication into a Bafon plac'd below the Ciftern, they pour it into Leather
Budgets, and away with it to Town, where they empty 'em into Casks
of Wood, or into large Earthen Jars, bury'd up to the neck in the ground.
in these Vessels this new Wine works as it lifts; they throw into it three
or four Handfuls of white-lime Plaster, with the addition now and then
of a fourth part of fresh or salt Water, according to the Conveniency of
the place. After the Wine has sufficiently work'd, they stop up the
Vessels with Plaster; which is no scarce thing here, especially towards
Poloni: for want of Wood, they burn it with Cow-dung.

THEIR way of washing Linen, is, to let it steep in Water; then
smeer it with a white Earth or Chalk, the same as the Terra Cimolia
mention'd before. A finer and whiter sort, I'm apt to think, might be
found, if they would take pains to dig for it. Dioscorides and Pliny call
it the Earth of Milo, because in their days the best was found in this
Island.

THE Waters of Milo are not very good to drink, especially in low
places, where they are infected with a Smell of Sulphur and rotten Eggs.
They have scarce one good Spring but that of Castro, which is warm at
its Source, but grows very cold two hours after 'tis drawn up; and for
Lighthness of Weight, none can compare with it. In the time of the last
War, General Morosini sent some Galliots to fetch a quantity of it for
his
his Table. *Castro* is a Village standing on a Mountain, on the left hand as you enter the Road. The People of *Provence* call it *Six-ovens*, from its resembling a Village of the same name not far from *Toulon*. Our Abode for some days in this Island, gave us an opportunity to make the following Remarks.

*The* publick Baths are at the foot of a small Hill on the right, going down from the Town to the Port: The *Greeks* call these Baths *Loutra*, and not *Staloutra*, as the *Franks* pronounce it; who on this occasion, as well as many other, corrupt the Expression used by the *Greeks*, when they call to one another to go to the Baths. You enter in at a Cavern, which you must stoop to go through; but after you are advancing about fifty paces, you find two Ways, one of which is so narrow, a Man must crawl on his Hands and Knees: yet this is prefer’d to the other, because the latter, tho’ more spacious, is extremely rugged and uneven: both lead to a Chamber form’d by Nature; adjoining to this Chamber, is a Conservatory of lukewarm Salt-water, in which they sit to bathe. It is so excessive hot in this place, that the Sweat gushes out in huge Drops; this is much better than your artificial Baths, where the Breast usually suffers: those who go there only to sweat, fit themselves down at the further end of the Chamber in a place somewhat rais’d. This natural Stove would be proper for Persons afflicted with the Palsy, Rheumatism, or other Fluxions independent of the Secret Disease, which is not to be conquer’d by Sweatings excited by external Remedies: and yet the Stove we’re speaking of, is frequented by none but old batter’d Debauchees, who can never be cured without Mercury; and this is what brings these places very much into discredit. The Water of the Baths makes no manner of alteration in the Tincture of *Tum-folé*: it is nothing but Sea-water heated; it whitens and coagulates Oil of Tarrar; Sea-water quite cold will do the same. The Water of these Baths naturally glides away into the Salt-Marshes some paces distant.

*Below* these Baths on the shore, just by *Protothalassa*, we found bubbling through the Sand variety of little Springs, so hot as to burn one’s Fingers; having never a Thermometer, nor any other Instrument for measuring the Degree of Heat, a Thought came into my head, to drop a dozen of Eggs into this Water, to see if it would harden ‘em in five
five or six minutes, as common Water will over the fire; but to our great surprize we found, that after half an hour's waiting there seem'd to be little or no alteration in the Yolk of those Eggs. We open'd some other of our Eggs an hour after, but they differ'd very little from the first; nor indeed after two hours continuing in the Water was there so much as one boil'd as it should be. We observ'd that some other which were bury'd in the Sand, were sufficiently boil'd, and fit for eating: this shews that there's as much difference between the Warmness of Water and that of Sand, as between the Balneum Maria and the Fire of Sand. This Phenomenon however seem'd to me to be somewhat surprizing; for I remember'd I had seen, at Fort des Bains in Rouffillon, Soldiers eat Pullets boil'd in that large fine Conservatory, built and magnificently arch'd by the Romans, for preserving a Spring of boiling Water, which coul'd out in the high Road. All the Sources of boiling Water which I have met with in different Countries, seem'd to me to be equally hot, having no other Thermometer but my Hand; and I can safely say, I did not meet with any one of them that I could dip my Fingers in without burning me. They all smoke alike; yet there is this difference between 'em in relation to Eggs: in some, an Egg shall not be boil'd in two hours, and in others four or five minutes will do the business; as we observ'd some time after in those of Prousa the Capital of Bithynia, at the foot of Mount Olympus in Asia. The Sediments or Bottoms of every one of these boiling Waters, seem'd to me to be of the colour of Rust: which makes me fancy, that they participate much of a ferruginous Matter.

This is no place for speaking of the Virtue of hot Waters: all I shall say, is, that a Gentleman of Cephalonia, being over-run with an inveterate Itch, and the usual Remedies proving ineffectual, was cured by bathing 25 days in the Waters of Milo; which were brought to Town by order of Dr. Stai a Candiot, a Man of Sense, and a good Physicin. This Person had better luck than he that Hippocrates tells us of, who after being cured of the same Disease as above, by using the Milo Waters, became hydropick, and died. A very authentick Proof of the Goodness of the Baths in this Island!

The 15th of August we went to see the purging Fountain: it is six miles off the Town Northward, between St. Constantine and Castro. This Spring
Spring rises on the very edge of the Sea, in a steep place, but it flows on a level with the Sea-water, and often mixes with it: there is another that bubbles up, a little beyond it, where the Sea reaches not in calm Weather. They are almost lukewarm, and not at all Salt-tafted, but rather of a yapid Sweetness; and yet they coagulate Oil of Tartar, tho they have no effect in other Trials. In May, when the Sea is low, the Greeks go and drink of this Water, by way of Purgative; they swallow whole Jugs of it, and after they have voided the gros Dejections, they go on drinking till it comes out at the Anus as clear as it went in at the Os. Thus are they purg'd once for the whole Year, as Dogs are by eating the Herb call'd Dogs-grass in the Spring.

AFTER we had visit'd the mineral Waters, we went to see the Alum Mines, the chief of which are half a league from the Town towards St. Veneranda: they are at present unwrought, for fear of fresh Exactions from the Turks, on account of the Profits that might accrue therefrom. They made a thousand Scruples before they would let us see them; only to skrew a little Mony out of us, a common Practice in the Levant for the least Trifles. The Entrance is through a narrow Passage, which leads to certain Chambers, or, hollow Places, formerly made so, when they wrought for Alum; these Vaults are four or five foot high, nine or ten broad, incrusted almost throughout with Alum, which grows in the form of flat Stones from nine to fifteen lines thick: as fast as they take these away, there come new ones; and 'tis plain the Spirit of Salt, which penetrated these Stones, did as it were make 'em exfoliate according to their respective Veins. The Solution of this Alum natural and unprepared, is acrid and ftiptick: it ferments and coagulates Oil of Tartar, in like manner as Alum purify'd, from which it differs in nothing but having a greater quantity of flony Matter. The plumous or feather'd Alum, which is found there likewise, performs the same Alterations when try'd: but neither of 'em emits any urinous Smell, when Oil of Tartar is pour'd thereon; which allows no room to suspect there's any mixture of Salt Ammoniack.

THIS * plumous or feather'd Alum is one of the moft curious things

* So call'd, because instead of parting into Scales, it rises in white, soft, Threads or Filaments, like the Feathers of a Quill, from whence comes its Name.
in all the Levant, with respect to Natural History. No Traveller, that I know of, has ever given an account of it. It rises in large Lumps compos'd of Threds fine as the softest Silk, silver'd over, shining, an inch and a half or two inches in length, of the same taste with the Stone-Alum. 'Tis a vulgar Error, to think the feather'd Alum to be the same with the Lapis Amianthus, or incombustible Stone. Whenever I ask'd for feather'd Alum, either in France, Italy, England, or Holland, they always shew'd me a base sort of Amianthus brought from Carysto in the Negropont: it is easy to break and divide, and of all the kinds of Amianthus is certainly the most despicable; but it does not melt or consume either in Fire or Water, any more than the Amianthus of Smyrna, Genoa, and the Pyrenees. To make short, the Amianthus is a stony insipid Substance, which softens in Oil, and thereby acquires Supplenens enough to be spun into Threds: it makes Purses and Handkercheifs, which not only resist the Fire, but are whiten'd and cleans'd in it. The plumous Alum, contrariwise, is a true Salt, not differing from the common Alum otherwise than as it is divided into small Strings: the Stones through which this Alum protrudes, are very light and friable. From the furthermost of these Vaults to the Cavern at the Entrance, we counted, as we came back, a hundred paces: and we were often forc'd to creep on our Bellies from one Vault to another.

THE Antients were acquainted with all these sorts of Alum. Pliny declares, that next to the Egyptian Alum, this of Melos was most in esteem; it being, he says, solid, liquid, and hairy: there cannot, in my opinion, be an apter comparison made of plumous Alum, than this of Hairiness. Dioecorides, who likewise spoke of it before him, says, that the Alum of Melos hinders Women from conceiving; this may be but a false Observation. Yet those Authors who are commonly look'd upon as false Historians of Nature, were far better acquainted with these Alums than any of us. According to Diodorus Siculus, the Antients drew but little Alum from the Isle we're speaking of; and they knew of none, but the Mines of Lipara and Melos.

FOUR miles from the Town, Southward, on the edge of the Sea, in a very steep place, is a Grotto about fifteen paces deep, whither the Water of the Sea penetrates when it is rough Weather. This Grotto, which
A VOYAGE into the Levant.

is from fifteen to twenty foot high, is all crustled over with Alum subli-
mate, white as Snow in some places, reddish in others, and golden-
colour'd like the Chymical Flowers of Salt Ammoniack; which doubtles-
proceeds from some mixture of Iron or Oker. All the Rocks round the
Cavern are lin'd with the like Concretions, of which there are a great many
which are only of Salt Marine sublimated, as soft and fine as Peruke-
Powder; you may see the holes through which appears the Alum per-
fecfly pure, and as it were gritty, but excessively hot: these Concretions
ferment cold with Oil of Tartar.

AMONG these Concretions, we discover'd two sorts of Flowers very
white, fine as Silk-Thred: the one aluminous and acrid, the other utter-
ly insipid and fтоny. The aluminous Threds are but three or four lines
long, and faften'd to Concretions of Alum; so that they differ nothing
from the plumous Alum: but the fтоny Threds are longer, a little more
flexible, and issue from those Rocks. 'Tis highly probable this is the
Stone which Dioscorides compares with the plumous Alum, tho it be, as
he says, tasteless and non-astringent: the same Author distinguishes it from
the Lapis Amianthus. Be that as'twill, this Concretion should seem to be
a Vegetation of the Rock itself; for there are found parcels of these
Threds that have lost their Flexibility, and are become very Stones for
hardness, and yet the Direction of the Threds not confounded nor ef-
faced: this may furnish new Lights towards the Knowledge of the Vege-
tation of Stones, which I propos'd in the History of the Academy Royal of
Sciences. The same Direction of Fibres appears sensibly in every Species
of the Amianthus, especially in that of the Pyrenees and Smyrna. These
Stones are very hard for a certain space of time, and striped according to
their length: afterwards they de-compound themselves, I can't tell how,
and their Strings or Filaments separate themselves from each other in par-
cels, as if they had been glued together at first, and now were unglued;
We likewise very sensibly perceiv'd the same Direction in the Stone
whence is taken that beautiful Plaster of Spain: this is a very common
Stone in Provence. I have in my possession some pieces of Plaster of
Montmartre, where are the like Concretions.

THE Flexibility of these Stones of Milo, which properly speaking are
nothing else but fтоny Embryos, may help to account for a wonderful
Stone,
Description of the Island of Milo.

Stone, which M. Lautier has a long time preserved in his Cabinet: this Letter IV. Stone, which was very hard, a sort of a brown Freestone, square, near two inches thick, and one foot long, had a certain Flexibility, so that it would visibly bend in your hand, when you held it in the middle in an Equilibrium, and let it poise even.

Some paces from this Cavern on the Sea-shore is another Grotto, the bottom whereof is fill'd with Sulphur, which is incessantly burning, so as there's no going into it. All the places near are continually smoking, and sometimes cast out Flames of Fire; there's seen Sulphur perfectly pure, and as it were sublimated, which is incessantly inflamed in certain places: there are others, from whence distils drop by drop a Solution of Alum, much more acrid than that of common Alum; this Solution is of an almost corrosive Stipticity, and ferments briskly with Oil of Tartar. According to appearance, this should be that sort of Alum, which Pliny calls liquid Alum, and which he positively assigns to the Isle of Melos: however, this kind of Alum was not liquid, as may be seen in Dioscorides. It seems as if the Liquor which flows from this Grotto should be only a Spirit of Salt, which in Solution contains terrene and aluminous Particles: this confirms the natural and continual Production of Spirit of Salt, in the Bowels of this Island. They who are troubled with the Itch, go and sweat in this Grotto; they gently bathe and foment with this Liquor of Alum, such parts of their Skin as are most affected; then they wash themselves in Sea-water, and are generally cured without any more ado.

I should never make an end, were I to describe all the various Caverns of this Island. There's not a hole in these Rocks, but if you put your Head down, you'll feel a considerable Warmth. When the Corsairs were Masters of this Island, they caus'd to be repair'd an ancient Stove, which still bears their name. They made in it very convenient Rooms, where they would go and sweat some days together: this Stove is a natural Cavern, situated on one side of the Mountain of St. Elijah, and heated by the Vapours of some warm Water like that of the Baths. 'Tis plain this is no dry Exhalation, because it suppies and mollifies the Skin, thereby facilitating Transpiration: they would be of great use in Rheumatismus and certain Palsies; but as it is frequented only by such as labour under Venereal Distempers, most of 'em, instead
of being better, are the worse for it; because only the most subtile part of the Poison being carry'd off by Sweating, what remains behind of that Humour turns so acrimonious, that it destroys the Contexture of the Bones.

AFTER examining the Cavern whence distils this aluminous Liquor, we were led to a Chappel dedicated to St. Cyriacus; not far off it, is a Spot of Ground that is incessantly burning, and the Fields about it continually smoking; some of 'em as yellow as if they were cover'd with Marigold Flowers: this is owing to the Sulphur, that colours the Earth so. The burning Fountain of Dauphine, which more justly is call'd the burning Earth, is of the same nature.

THO the Air of Milo is very unwholome, and the Inhabitants subject to dangerous Distempers, yet they lead a merry Life: they regale very cheap; Partridges are not above a Groat or Five-Pence apiece: Turtle-Doves, Quails, Wheatears, Wood-Pidgeons, and Ducks, are in great plenty; as likewise good Figs, Melons, and excellent Grapes. Roots of the Cabbage-Kind are not bad; nor is there any want of delicate Fish on Fast-days: there are also very good Oysters, but those call'd red Oysters are tough as Whit-leather, and intolerably salt; the Shell-fish call'd Goats-eyes are perfectly delicious, and bigger than in Provence.

WHEN we were in this Island, there raged a terrible Distemper, not uncommon in the Levant; it carries off Children in twice twenty-four hours. It is a Carbuncle or Plague-Sore in the bottom of the Throat, attended with a violent Fever; this Malady, which may be call'd the Child's Plague, is epidemic, tho it spares adult People. The best way to check the progress of it, is to vomit the Child the moment he complains of a sore Throat, or that he is perceiv'd to grow headed: this Remedy must be repeated according as there's occasion, in order to evacuate a sort of Aqua-fortis that discharges itself on the Throat. It is necessary to support the Circulation of the Juices, and the Strength of the Patient, with spirituous things; such as Treacle, Spirits volatile, aromatick, unctionous, and the like. The Solution of liquid Styrax (commonly call'd in English Storax) in Brandy, is an excellent Gargarism upon this occasion; which tho a Calf that requires the greatest dispatch, yet the Levantines are as slow as if twere a chronical, not an acute
Description of the Island of Milo.

Acute Distemper. The Surgeons here are for the most part arrant Ignoramus's, and either French or Italian all of 'em. Yet at Constantinople we met with an able Surgeon, M. Deschiens, who was bred in the Hotel Dieu of Paris. Among the Physicians, M. le Duc holds the first place; he is of Vire in Normandy, and practices Physick with great Success and Credit. We were likewise acquainted with another excellent Person, who, to the Practice of Physick, of which he has no small share, has join'd the Study of Mathematicks and Natural Philosophy; and this is M. Spoleti, Professor of Padua, who formerly was a Retainer to M. Soranzo the Venetian Ambassador.

The Physicians, all over the Levant, are generally Jews or Natives of Candia, old Nurslings of Padua, who dare purge none, but such as are upon the mending hand. The whole Science of the Orientals, in matter of Distempers, consists in giving fat Broths to such as are in a Fever, and in reducing their Diet to next to nothing: that is to say, for the first fifteen or sixteen days of a continual Fever, happen what will, they will not suffer the Patient to take any thing but a slender Panade twice a day, or two Doses of Rice-water. These Panadoes are Bread crumb'd, and boil'd in Broth not made of Flesh-Meat: they let a certain quantity of Crumb of Bread soak in warm Water, and then boil this Water till the Crumb is almost disolv'd; sometimes they add a little Sugar at last. This Food agrees better with the Constitution of Carthusian Monks than Laymen, who must be blooded or purg'd at certain times, in order to prevent such Accidents, as without such precaution would be the death of 'em. Thus fares it with these poor Greeks, whom the lightest Fever (with their way of managing) reduces to Skin and Bones, and they are whole Years in recovering. Hippocrates, the learnedest of all the Greek Physicians, has reason good to condemn this outrageous way of Dieting, and prescribes Purgatives as soon as ever the Symptoms sufficiently appear.

If the Patient grows light-headed, he is presently look'd upon as possessed by the Devil: the Physicians and Surgeons are strait dismiss'd, and the Papas sent for; who after they have extoll'd the sage Conduct of his Parents, fall to repeating I know not what Prayers, and almost drown the Patient with Holy Water: and so torment him with Exorcisms, that instead of abating his Deliriousness, they add to it. At My—
cone they call’d us Madmen, for proposing to the Relations of a Woman of Quality to have her blooded in the Foot, to settle her Head. The Papas were going to ring us a Peal: What could we say to People that won’t hear Reason? Not content with splitting her Brains two or three days, under pretence of driving the Devil out of her Body nolens volens, they carry’d the poor Woman to Church, and threaten’d to bury her quick, if she did not declare the Name of the Demon that posses’d her; could we but learn his Name, quo’ they, we’d soon make him know his Lord God from Tom Bell. For want of this, they were sadly at a nonplus, for they knew not how to speak to him. The Papas were in a Muck-sweat upon’t, and as uneasy as if they trod upon thorns: at length the sick Party, whose Distemper was a most malignant Fever, made her Exit in such strong Convulsions, as frighten’d everybody. The whole Art of the Papas terminated in making the By-standers sensible of the Violence of the Conflict between the Devil and the Patient, who for not making a vigorous Defence, these Doctors said should not be bury’d in consecrated Ground; and accordingly they carry’d her from the Church to the Country, whereas others are brought from the Country to the Church. Whenever any one recovers after so tragical a Scene, the People cry a Miracle, and the Papas go for Wonder-workers.

BEFORE we left Milo, we went to the top of St. Elijah (the highest Mountain of the Country) for the pleasure of surveying the adjoining Islands; ’tis one of the finest Views of the Archipelago: ’twas a glorious fine Day, and yielded us a sight of an Infinity of Islands, which glitter in the Sea, as Horace expresses it.

WHEN we were descend’d from this Mountain, we embark’d for the Isle of Siphanto, which is not above 36 miles from Milo. Siphanto retains its old Name of Siphnos, which Stephens the Geographer derives from one Siphnos the Son of Sunion: for before that, it was call’d Merope, according to the same Author; and Merapia and Acis, according to Pliny, who makes it to be 28 miles in Circumference, tho’ ’tis reckon’d at 40.

THE Isle of Siphanto is in a fine Air: they especially think so, who arrive there from Milo, where the sulphureous Vapours are perfectly infectious. There are Men at Siphanto 120 Years old: the Air, Water,
Description of the Island of Siphanto.

Fruit, Wild-Fowl, Poultry, everything there is excellent; their Grapes are wonderful, but the Wines not delicate, and therefore they drink those of Milo and Santorin. Tho Siphanto is cover'd over with Marble and Granate, yet is it one of the most fertile and best-improv'd Isles of the Archipelago: it supplies Corn enough for its Inhabitants, who are a good sort of People. Their Ancestors Morals were very scandalous. When any one was upbraided of living like a Siphantine, or keeping his Word like a Siphantine, it was as much as calling him Rogue; according to Stephens the Geographer, Hesychius, and Suidas.

The Inhabitants of Siphanto employ themselves in improving their Oils and Capers. The Silk of the Island is very good, but they have not much of it; there's great demand for their Callicoes. The other Commerce of Siphanto is in Figs, Onions, Wax, Honey, Sesamum; they work likewise in Straw-Hats, which are sold all over the Archipelago by the name of Siphanto Castors. This Island, wherein there are above 5000 Souls, was tax'd in 1700, at the rate of 4000 Crowns to the Capitation and Land-Tax. Befide the Castle situated on a Rock by the Sea-side, and perhaps built on the Ruins of the old Apollonia, there are five Villages, Artimone, Stavril, Catavati, Xambela, and Petali; four Convents of Caloyers, Brici or the Fountain, Stomongoul, St. Chrysofom, and St. Elijah; two Convents of Nuns, one containing about 20, and the other 40, in a place call'd Camarea. These Maidens do not always lead the most regular Lives: sometimes they come hither from the Archipelago, to make their Vows. There are 500 Chappels, and 60 Papas, who say Mass but once a year, the day of the Dedication of their Chappels.

The Harbours of the Isle are Faro, Vati, Kitriani, Kironiisso, and that of the Castle. Faro has doubtless preserv'd the Name of an antient Phare or Light-House, which serv'd for the Direction of Shipping. Golzius gives us a Medal, where on one side is represented a Tower with a Man at top; on the other, the Head of Jupiter, according to Nonius; for my part, I rather take it to be a Head of Neptune. M. Foucault, who has the best Collection next the King's, has a Medal of this Island: the Type is a Head of Gordianus Pius, and the Reverse a Pallas with a Head-piece on, and darting a Javelin. The Ports of Siphanto were pretty much frequented about fifty Years since: one Basili, a rich Trader of this
this Island, and who lies inter'd in the Monastery of Brici, drew thither by his Industry and Ingenuity a great Resort of Ships from France and Venice.

**Siphanto**, in days of yore, was famed for its rich Gold and Silver Mines: at present they scarce know the places where those Mines were. To shew us one of the principal, they carry'd us to the Seaside near San-Softi, a Chappel half in Ruins; but we saw no more than the Mouth of the Mine, and we could move no farther because of the Intricacy and Darkness of the place. Its Situation did however recall to our mind the account *Pausanias* gives of this matter; namely, that *Apollo* appropriated to himself the tenth part of the Gold and Silver which was got out of the Mines of *Siphnos*, and that they were destroy'd by an Inundation of the Sea, which aveng'd that God for the Contempt shewn him by the Inhabitants, in refusing to pay that sort of Tribute. *Herodotus* speaks of another Misfortune, which these Mines brought upon this Island. Such of the *Samians* as had declar'd War against *Polycrates* their Tyrant, finding themselves forsaken by the *Lacedemonians* after the Siege of *Samos* was rais'd, fled to *Siphnos*, where they wanted to borrow ten Talents. *Siphnos* was at that time the richest of all the Islands, yet they refus'd to comply with the *Samians*; whereupon these last fell to plundering the whole Country, and the Inhabitants were for'd to give them a hundred Talents by way of Redemption. 'Tis pretended that the *Pythoness* had foretold this Disaster: being consult'd by the *Siphnians* how long their Wealth would hold out, she bid 'em beware of a red Embassy at a time when their Town-house and Market-place was white. This Prophecy was, it seems, fulfill'd upon the arrival of the *Samians*, whose Ships were painted red, according to the old Custom of the Insulares who have plenty of Bolus; and the Town-house of *Siphnos*, as well as the Market-place, was faced with white Marble.

**Besides** the Mines aforesaid, they have plenty of Lead: the Rains make a plain discovery of this, go almost where you will throughout the whole Island. The Oar is greyish, fleck, and yields a Lead like Pewter. This Lead, which is a sort of natural Ceruse, easily vitrifies; and makes the Seething-pots of the Island exceeding good. *Theophrastus*, *Pliny*, *Isidorus*, write, that at *Siphnos* they used to carve out of a certain
Description of the Island of Siphanto.

certain soft Stone, a sort of Pots to boil Meat in; and that these Pots would turn black, and grow very hard, by being scalded in boiling Oil: the Drinking-Cups that used to be made here, were likewise much in request.

About fifty Years ago there came to Siphanto some Jews, by order of the Porte, to examine into the Lead-Mines; but the Burghers fearing they should be constrain'd to work 'em, bribed the Captain of the Galliot that had brought over those Jews, to sink his Vessel, which accordingly he did by boring holes in it while the Jews were aboard, with a Cargo of Oar consign'd to Thessalonica. This Officer saved himself in his Chaloupe, the rest went to the bottom. After this, some other Jews came over on the like Errand, but made no better a hand on't. The Siphantines, to get rid of 'em at once, gave a Sum of Mony to a Corsair of Provence, who was at Milo, and who cannonaded a second Galliot laden with Jews and Lead-Oar: so that the Turks and Jews both gave over their Enterprize.

The Turks did not dare to appear much abroad in these Islands before the departure of the French Privateers, who would often go and take 'em by the beard, and away with 'em on board Ship, where they made Slaves of 'em. Our Privateers have been sometimes more successful in the Preservation of Christianity, than the most zealous Missionaries: witness the following Example. Some Years ago, ten or a dozen Families of Naxos embrac'd the Mahometan Religion: the Christians of the Latin Communion got 'em snapt up by the Privateers, who carry'd 'em to Malta. Since which, no one has thought it worth while to turn Mahometan at Naxos. The famous Corsairs of the Archipelago had nothing odious but the Name of Corsair. They were Men of Quality and distinguish'd Valour, who only follow'd the Mode of the Times they liv'd in. Did not Messieurs de Valbelle, Gardane, Colongue, come to be Captains and Flag-Officers of the King's Fleet, after they had crus'd upon the Infidels? How many Knights of Malta do we see supporting in the Levant the Christian Name, under the Banner of Religion? These Gentlemen minister Justice to such as address themselves to 'em. If a Greek insults a Christian of the Latin Communion, the latter need but complain to the first Captain that puts into that Port; the Greek is sent for, taken up if he refuses to pay.
obedience, and bastinado'd if he has done amiss. The Captains put an end to Suits of Law, without Lawyers or Attorneys. The Evidence is carry'd on board Ship, and the Party against whom the Tryal goes, is sentenced to make satisfaction either in Mony or dry Blows: All this is done gratis by the Judges, without Fee or Reward, unless perhaps a Hog's head of Wine or a good fat Calf.

We said before, that the Bishop of Milo was Bishop of Siphanto: he has but one Vicar there, and his Church is very poor. The Greek Archbishop is rich; for he is Spiritual Lord of the Isles of Nanfio, Poliandro, Nio, Serpho, Mycone, Sikino, Stampalia, and Amorgos.

The Ladies of Siphanto, to preserve their Beauty, when they're in the Country, cover their Face with Linen Bandages; which they roll so artfully, that you can see nothing but their Mouth, Nose, and White of their Eyes. You may be sure they have no very conquering Air in such a Disguise, but rather look like so many walking Mummies: and accordingly they are more careful to avoid Strangers, than those of Milo and Argentiere are eager to meet them.

The Antiquities of the Island have met with very ill Treatment, Going from the Port to the Castle, near a Well on the left hand of the Road, there's an antique Tomb-stone, which serves for a Hog-trough: it is Marble, a noble Design, six foot eight inches long, two foot eight inches broad, two foot four inches in height; it is adorn'd with Acanthus-Leaves, Pine-Apples, and other Fruit. Just by this Monument is another piece of Marble mortis'd into the Wall, and which was the Fragment of some other Tomb-stone.

Some paces farther, at the foot of a Hill, just by the Ruins of an old Temple, which may have been that of the God Pan, antiently ador'd in that Town, there's still to be seen a Marble Tomb-stone eight foot long, three foot four inches deep, two foot eight inches broad; but the Ornaments mere Baubles: Children holding up Festoons, from whence there hangs a huge Bunch of Grapes. The Fore-part of another such-like Tomb-stone is fix'd into the Front of a House in the principal Street in the Burrough: this has an Inscription, but so blind as not to be read, unless it be part of a word, 

A T

**B A S I Δ E.**
Description of the Island of Siphanto.

At the Monastery of Brici, contiguous to a fine Spring, there's a Letter IV. Tomb-stone of Marble, serving to a very different purpose from that it was design'd for; it being turn'd into a Cistern to water Cattel at: this Tomb-stone is but three foot eight inches long; but tho' the Ornaments of it are destroy'd, yet Time has spar'd the three Children in the Fore-part, which Figures shew that the rest was done by an excellent Hand.

Over the City-Gate that opens to the Port, are some Fragments of two Marble Figures of an indifferent Beauty, one naked, the other cloth'd. At the corner of a fort of square Tower on the left hand of the Castle-Gate, is a Bas-Relief of Marble, which is taken to be the History of Tobit: I rather think it the Remainder of some Tomb-stone. In the same Wall there's the Head and Breast of a Lion.

On an octagon Pillar of Marble, near the Castle-Gate, is to be read in Gothick Characters, \textit{M CCC LXV MI SLCE. Tandoly de Coronia.} This Lord, we were told by the principal Men of the Island, was of Bologna in Italy, Father to Utuly de Corogna, who gave his only Daughter in Marriage to Angelo Gozadini, Lord of Siphanto and Thermia. Siphanto had been dismembred from the Dutchy of Naxos; for 'tis certain that Marco Sannudo made a Conquest of it, and annex'd it to this Dutchy under Henry II. Latin Emperor of Constantinople. We saw at the House of the Vicar of the Latin Church, the Instrument by which Utuly de Corogna settled an Estate in 1462, for the benefit of the Church in the Castle. The Family of the Gozadini were in possession of Siphanto till Barbarossa made himself master of it under Solyman II. This Family is at present reduc'd to three Brothers, who are confin'd to their Beds almost all the Year round; one by the Gout, another by a grievous Rheumatism, and the youngest by a Palsy. The Wife of M. Guion, the French Consul at Siphanto, is of this Noble Family: this Consul, who is a learned Person, and speaks many Languages, preserves the Seal of Angelo Gozadini, by which it appears he was Lord of Siphanto and Thermia. He assured us, that the publick Fountain which is at the further end of this Valley leading to the Port, was a Work of the remotest Antiquity, and came out of an Alley cut in the Rock above a mile deep.
BEING so near the Isle of Serpho, we had the curiosity to go thither: it's but twelve miles from Siphanto, reckoning from Cape to Cape; but it's twice as much from the Castle of Siphanto, whence we set out the 24th of August, to that of Serpho. Pliny allows this Island but a Circuit of 12 miles; but it's certainly 36.

The Mountains of Serpho are so rugged and steep, that the Poets feign'd that Perseus transform'd into Stone the very Natives of the Place. Strabo says, and they who please may believe it, that on this Coast was fish'd up a Chest, wherein Acrisius had shut up Perseus and his Mother Danae. Polydectes, who reign'd in this Island, would have oblig'd him to marry her; and his Subjects joining in the same, Perseus, who had brought Medusa's Head along with him, turn'd them into Stone. There's great likelihood that the Iron and Load-stone Mines of this Island were not known at that time; for otherwise they had certainly attributed the Production of these likewise to the Power of the Gorgon. These Mines lie very shallow in the Earth; they are laid open every day by the Rain. The Iron Mineral is feeded with Stars in several places, like the Regulus Stellatus of Antimony. Those of the Load-stone are very plentiful; but if a Man would have good pieces, he must dig deep, which is very difficult in a Country where amidst so much Iron they have scarce Tools fit to turn up the Onions, which they cultivate among their Rocks in little moist Bottoms: these Onions are very sweet, whereas the Onions of Siphanto, which are not water'd, are as four as those of Provence; but let M. Spén say what he will of them, the Onions of the Levant are not better than some about Paris. In short, the Inhabitants of Serpho are so proud of their Onions, that it never once enters into their pates to catch the Partridges that devour half their Corn and Grapes. There is in this Island, but one Burrough, that bears the same name, and a poor beggarly Hamlet call'd St. Nicolo. The Burrough incircles a hideous frightful Rock, three miles from the Port, which is a very handsome one, and serves only for a Retreat to such Ships as happen to be put out of their way by tempestuous Weather: the Inhabitants are as arrant Drones, and as contemptible as their Forefathers. Origen being minded to let Celsus know how ridiculous it was to reproach our Saviour's Birth, tells him:
Description of the Island of Serpho.

him, that even tho he had been born in the Island of Seriphos, even tho Letter IV. he had been born of the very Scum of the Seriphians, yet it must be granted that he made more noise in the World than the Themisctol's, the Plato's, the Pythagoras's, than the wisest Greeks, than their greatest Kings and Generals:

THE Inhabitants of Serpho pay but 800 Crowns to the Capitation and Land-Tax: accordingly their Crop of Barley and Vintage is but small. The best Lands belong to the Monks of St. Michael the Archangel, whose Convent is Northward near the Sea, within fight of Thermia and Serphopola, a base Rock, where these Monks breed their Goats and Swine, under the inspection of a Caloyer. Altho in the vulgar Greek the word Poula signifies little, yet there's no probability that Ovid and Juvenal meant Serphopola, under the name of Parva Seriphus; for this Rock, which is not a mile in compass, was never inhabited. Origen and those Authors call it Serpho, a small Island, because in fact it is no more than 36 miles in circuit. Here it was Polydeuces reign'd; and here are still to be seen those dreadful Rocks, on which the Fable of Perseus was grounded.

EVERY Inhabitant of this Island is of the Greek Communion: the Cadi is itinerant, as well as he of Siphanto. The Waivod of Serpho, a Turk of Negropontus, to whom we were recommended by M. Guion, gave us a hearty Welcome, and earnestly invited us to see the Greeks dance at la Madona de la Mafferia, which is the prettiest Chappel in the Island. It is certain the Greeks have not absolutely lost that Jocularity, nor that Genius for Satire, which shone so conspicuous in their Ancestors; they are every day making very witty Ballads: nor is there any manner of Posture they do not put themselves into, when they dance. The Feast seem'd to us to be somewhat scandalous, and much more tedious, in regard it lasted all the night: far from languishing after the Fair Ones of the Country, we were impatient to be going to the Isle of Thermia, which is not above twelve miles from Serpho; but on the morrow there rose so strong a Wind North, that we durst not venture out.

WE must not look for Antiquities in Serpho: it is a place that never was either powerful or magnificent, tho its Port made it recommendable, even in the time when Greece was illustrious. According to Herodotus, Lib. 8, the Inhabitants of Seriphs, Siphnos, and Melos, were the only Islanders
that refus'd to admit Xerxes's Troops and Fleet, when that Prince aiming at the Conquest of Greece, would fain have secure'd such as sided with him. Herodotus deduces the Miliotes from the Lacedemonians, and thofe of Siphnos and Seriphos from the Athenians, who took the name of Ionians from one of their Generals, Ion the Son of Xuthus. After the Battle of Artemisium, where-in 'twas a measuring Call as to the Advantages gain'd either by the Greeks or Persians, the Athenians juftly anxious for the Preservation of their City, fent away their Wives and Children into the Ifle of Salamis, and made fuch strenuous Inftances to the other People of Greece, that they prevail'd to have a common Fleet assembled round this Ifland: The Inhabitants of Melos fent thither two Gallies, thofe of Seriphos and Siphnos the fame.

The Romans look'd on Seriphos as a place fit to make enormous Offenders die of the Spleen. Augustus banish'd to this place the Orator Caffius Severus, who could not be cured of giving foul Language by feventeen Years Banifhment into CRETE. Vestilia the Wife of Labeon, convicted of Adultery, was likewise banifh'd thither: and Stratonicus found this place so very uneafy, that he one day ask'd his Hoft, what fort of Offence was punish'd with Banifhment in his Country: Perjury, faid the Hoft. Why dolt not thou forswear thy felf then, cry'd Stratonicus, to be difmis'd from this cursed place?

The greatest pleafure we took in this Ifland, was to hear the Frogs croaking in the Marshes round the Port. Pliny and Elian fay, they were mute in Seriphos; and recover'd their Voice again, if transported elfewhere: this Race of mute Frogs muft needs be loft. Hermolaus Barbarus has reftor'd the Passage in Pliny where this Fact is reported: for in the antient Copies it is Grass-hoppers, not Frogs. Theophrastus, fays Elian, does not pretend it was Jupiter who struck the Frogs of Seriphos mute, at the defire of Perseus, who could not fleep for their noife: that Philofopher refers the Caufe of it to the Chillness of the Water there. We roam'd all about this Marsh in fearch of Plants; and we found the Water as it were lukewarm. However, this fable Obfervation concerning the Frogs of Seriphos, gave occasion to the Proverb quoted by Stephens the Geographer and Suidas, Such a one is a Frog of Seriphos; that is, he's a Fool, and can't speak.
Caryophyllus Grecus Arboreus
Lanceolato periamum Coroll.
Inst. Rei herb. 29.
Description of the Island of Serpho.

Next to the Mines of Load-stone, the most curious thing in the Letter IV. Isle of Serphus, relating to Natural History, is a sort of Clove-July-Flower; the Trunk whereof comes up like a Shrub, in the Chinks of those horrible Rocks which are above the Town. This Plant has not chang'd, tho rais'd from the Seed, and cultivated in the Royal Garden at Paris, where it maintains the Honours of Greece, amidst an infinite number of scarce Plants come from the same Country.

Its Root is thick as a Man's Thumb, cover'd over with a Bark, brown, hard, ligneous, divided into several other Roots somewhat hairy: it pushes through the Chinks of the Rocks a crooked Trunk, two foot high, about two inches thick, brittle, hard, dingy-colour'd within, cloth'd with a Bark blackish, chapt, rugged, and as it were adorn'd with some Ringlets: this Trunk likewise produces several Stalks, all branchy and brown, except towards the top, where the young Buds are of a sea-green, garnish'd with Leaves of the same colour, an inch long, three or four lines broad, obtuse at the point, opposite two by two, brittle, bushy, bitter as Gall. These Buds extend the length of half a foot, laden with Leaves like the former, but narrower, and usually support a single Flower, sometimes a pretty large Cluster: each Flower consists of five Leaves, an inch and a half long, which run not above half an inch out of the Cup, rounded, indented like a Cock's Comb; gridelin, stript with Veins darker towards their Base, the other Stripes a deep purple. The Tail of these Leaves is narrow, white, and inclos'd in the Cup: this Cup is a Pipe an inch long, a line in diameter, somewhat puffy toward the bottom, where it is accompany'd with another Cup, with many Scales pointed, and lying one on another: from the bottom of the grand Cup rise slender white Threds or Chieves, each charg'd with a gridelin Summit. The Piftile or Pointal is but five lines long, cylindrical, pale green, terminating in two white Horns, which surmount the Threds. When the Flower is gone, this Piftile becomes a sort of Cod or Shell, reddish when 'tis ripe, swelling toward the middle; at the point it opens into five parts, and displays the Seeds; black, flat, slender, white within, some oval, others circular, fasten'd to small Threds, which from the Body of the Placenta convey to them the nutritious Juice.

I am, MY LORD, &c.

LET-
LETTER V.

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

My Lord,

T HE Autumn is a very agreeable Season in the Archipelago, yet the Sky, which began to be overcast, seem'd to threaten us with Storms and Tempefts; which were what we fear'd more than any other Adventure whatever: and as Storms do generally follow the Change of Seasons, the Apprehension of the Rains which constantly fall in the Levant at the beginning of September, put us upon making more dispatch than we should have done at another time. Our Design was, if possible, to see the whole Archipelago; and since our Departure from Candia, we had as yet been at no more than four Islands of it. We set out therefore from Serpho for Siphanto, and embark'd for the Island Antiparos, which is eighteen miles distant from it.

Antiparos, \( \text{Ωιαρός} \), Steph. \( \text{Ολιαρός} \), Strab. \( \text{Ωλιαρός} \), Plin.

Antiparos is a Rock about sixteen miles in circuit, flat, well-cultivated, and produces as much Barley as serves sixty or seventy Families, inhabiting a sorry Village a mile from the Sea, who pay 700 Crowns for their Land-Tax, and 500 Crowns Capitation, who all their Trade lies in a little Wine and Cotton. Every Year they chuse two Consuls, sometimes but one, who has ten Crowns for taking care of the Affairs of the Island. In Spiritual Matters, it depends upon the Greek Archbishop of Naxia; but he has very bad Parishioners, for the greatest part of the Inhabitants of the Island are French and Maltese Corsairs, who are neither Greeks nor Latins.
Description of the Island of Antiparos.

The best Estate in the Island belongs to the Monastery of Brici at Siphanto, which sends two Caloyer to gather in the Harvest: it brought in a considerable Revenue, before the Venetians burnt its Olive-Trees; but they did not spare the very Joyists of the Houses in those places where their Fleet winter'd during the Candian War. As to Good Cheer, the People know not what it means, except in Fish; for Butchers Meat is often impossible to be had: they have neither Hares nor Partridges, but only Rabbits and wild Pigeons. The Consternation was so great there when we arrived, that they had not left so much as a Table-Cloth or a Napkin in their Houses; but had bury'd every thing in the Fields at sight of the Turkish Army, which was exacting the Capitation. It must be confess'd, the Cudgel of the Turks has very great Vertues, the whole Island trembles at the least mention of the Bastinade: the Beast among them dare not shew themselves but in the most humble posture, their Heads cover'd with a dirty Cap; and most of them, to avoid so great a shame, hide themselves in Caves. The Turks, who suspect that the most valuable of their Goods are conceal'd, bastinade the Officers that are upon Duty, and this Ceremony continues till their Wives have brought out their own Ornaments and those of their Neighbours. We may easily conceive what Lamentations attend these Proceedings: oftentimes the Turks, after having seiz'd all their Jewels and other Finery, will throw the Husbands, Wives, and Children into Irons.

The Port of Antiparos is navigable only for small Barks and Tartanes; but in the middle of the Canal, between this Island and that of Paros, there is depth for the biggest Vessels: this Canal, which is no more than a mile broad between the Rocks of Strongilo and Despotico, which are situated a little on one Side of its Opening, is full of other small Rocks that have no names.

This Island, as despicable as it appears, has in it one of the greatest Rarities that perhaps is in Nature, and which proves one of the important Truths of Philosophy, to wit, the Vegetation of Stones. We were resolv'd to be satisfy'd ocularly of it, and therefore went to the spot, that we might be able to philosophize thereon with greater certainty. This admirable place is four miles from the Village, about a mile and a half from
from the Sea, in sight of the Islands Nio, Sikino, and Policandro, which are but 35 or 40 miles distant.

A ROUGH Cavern is the first Object that offers itself to you, about thirty paces broad, vaulted in a kind of Arch, and inclosed with a Court made by the Shepherds: this place is divided into two by some natural Pillars, on the biggest whereof, which looks like a Tower fix'd into the top of the Cavern, there is seen an Inscription very antient and very broken: it mentions some proper Names, which the Natives, by I know not what Tradition, suppose to be the Names of the Conspirators against Alexander the Great; who after having fail'd in their Design, took refuge in this place, as the safest they could think of.

AMONG these Names, there is only that of Antipater that can favour the Tradition of the Greeks; for Diodorus Siculus relates, that some Historians accused Antipater of Alexander's Death. Every body knows that that Prince left Antipater Regent in Europe, when he set out for the Conquest of Persia; but that Minister, enraged at the ill Offices done him by Olympias with his Master, was suspected of having caus'd him to be poison'd by his Son, who was one of the King's Cup-bearers: however whether that Suspicion was well or ill grounded, Diodorus takes notice that Antipater nevertheless retain'd part of his Authority after Alexander's Death: so far was he from having occasion to fly to this Island for Concealment.

We could read only part of the Inscription; but it was communicated to us quite entire by a Citizen of the place, who keeps a Copy of it: he assured us, that it had been decypher'd by a more learned Man than us, who pass'd through Antiparos some years since. These are the Contents of the Inscription:

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'Aristeas,'
Cavern leading into the Grotto of Antiparos.
Description of the Island of Antiparos.

Perhaps they are the Names of the Inhabitants of the Island, who in the Magistracy of Crito were the first that ventured to descend into the Grotto, to take a view of it.

Beneath this Inscription is a long square hole, in which was formerly fix'd a piece of Marble that now lies not far from it, but which is not very ancient, as appears by a Figure of the Cross: 'tis a Basso-Relievo done in the time of the Christians, so ill handled, that you can make nothing of it; and if we may judge by Appearances, it was never thought worth carrying away. On the left hand, at the bottom of a Rock cut into an inclining Plain, is to be seen another Greek Inscription, more worn than the former.

Between the two Pillars that are on the right hand, is a little Platform gently sloping, separated from the innermost part of the Cavern by a low Wall: in this place was graved some years ago, at the foot of a Rock that is pretty flat, the following words:

Hoc antrum ex naturae miraculis rassisimum una cum comitatu recessibus ejusdem profundioribus et abditioribus penetratis suspiciebat et sat is suspici non posse existimabat car. Fran. Olier de Nointel Imp. Galliarum Legatus. Die Nat. Chr. quo consecratum fuit. An. MDC LXXIII.

You afterwards go forward to the bottom of the Cave in by a greater Descent of about twenty paces long: this is the Passage into the Grotto, and this Passage is only a very dark Hole, in which you cannot walk upright, nor without the help of Torches. First, you go down a frightful
frightful Precipice by means of a Rope, which you take care to fasten at
the very Entrance. From the bottom of this Precipice you slide down
into another much more terrible, the sides very slippery, and deep Abysses
on the left hand: they place a Ladder aside of these Abysses, and by
its means we tremulously got down a Rock that was perfectly perpendicu-
lar. We continu'd to make our way through places somewhat less
dangerous; but when we thought our selves upon sure ground, the most
frightful Leap of all ftopt us short, and we had infallibly broken our necks,
had we not had notice, and been kept back by our Guides. There is
still the Remains of a Ladder, which M. de Nointel had placed there:
but as it is now grown rotten, our Guides had taken care to bring anot-
her brand-new. To get down here, we were forced to slide on our backs
along a great Rock; and without the assistance of another Rope, we had
fallen down into horrible Quagmires.

WHEN we were come to the bottom of the Ladder, we again rolled
for some time over Rocks, sometimes on our backs, sometimes on our
bellies, according as we found most ease; and after all these Fatigues, we at
length enter'd into that admirable Grotto, which M. de Nointel had just rea-
son to say he could never sufficiently admire. The People that conducted
us, reckon'd it 150 fathom deep from the Cavern to the Altar mark'd A. and
as many more from that Altar to the deepest place you can go down into.
The bottom of this Grotto on the left hand is very rugged; on the
right it is pretty even, and this way it is that you go to the Altar. From
this place the Grotto appears to be about forty fathom high, and fifty
broad: the Roof of it is a pretty good Arch, in several places rising
out into large round knobs, some bristling with points like the Bolt
of Jupiter, others regularly dinted, from whence hang Grapes, Fel-
toons, and Lances of a surprizing length. On the right and left are na-
tural Curtains, that stretch out every way, and form on the sides a sort
of channell'd Spires or Towers, for the most part hollow, like so many
little Closets all round the Grotto. Among these Cabinets, one large
Pavilion (B) is particularly distinguishable; it is form'd by Productions
that so exactly represent the Roots, Branches, and Heads of Colly-
Flowers, that one would think Nature meant by this to shew us how she
operates in the Vegetation of Stones. All these Figures are of white
Marble
Description of the Island of Antiparos.

Marble, transparent, chry stalliz'd, and generally break aslant and in different Beds, like the Judaick Stone. Most of these pieces even are cover'd with a white Bark, and being striken upon, will sound like Copper.

ON the left, a little beyond the Entry (C) of the Grotto, rise three or four Pillars (D) or Columns of Marble, planted like Stumps of Trees on the tuft of a little Rock. The highest of these Stumps is six foot eight inches, and one foot diameter, almost cylindrical, and of equal thickness, except in some places, where it is as it were wavy; it is rounded at the top, and stands in the middle of the others. The first of these Pillars is double, and not above four foot high. There are on the same Rock some other budding Pillars, that look like the Stumps of Horns; I examin'd one which was pretty large, and that probably might be broken in M. de Nointel's time: it exactly represents the Stump of a Tree cut down; the middle, which is like the ligneous Body of the Tree, is a brown Marble approaching to an iron-grey, about three inches broad, surrounded by divers Circles of different colours, or rather by so many old Saps, distinguish'd from each other by six concentrick Circles, about two or three lines thick, whose Fibres run from the Center to the Circumference. These Stems of Marble must certainly vegetate; for besides that not one single Drop of Water ever falls into this place, it would not be conceivable, if they did, how a few Drops falling from a height of 25 or 30 fathom, could form cylindrical pieces, terminating like round Caps, and always of the same regularity: a Drop of Water would much rather dissipate in the fall; it is certain that none distils through into this Grotto, as it does into common subterranean Cavitites. All that we could find here of this nature, was some few indented Sheets of Stone, the points of which let fall a pearly Drop of Water very clear and very insipid, which no doubt was form'd by the Humidity of the Air, which in such a place must condense into Water, as it does in Apartments lined with Marble.

IN the furthest part of the Grotto to the left, appears a Pyramid much more surprizing, which ever since M. de Nointel caus'd Mafa to be celebrated here in 1673, has been call'd the Altar (A). This piece stands by itself, quite separate from the rest; it is 24 foot high, somewhat like a Tiara, adorn'd with several Chapters fluted length-ways, and sustain'd on their feet, of a dazling whiteness, as is all the rest of the Grotto. This
This Pyramid is perhaps the finest Plant of Marble that is in the world: the Ornaments with which it is cover’d, are all in the shape of Colly- flowers; that is to say, terminating in large Bunches, more masterly described than if a Sculptor had just given them the finishing Touch. Once again I repeat it, 'tis impossible this should be done by the Droppings of Water, as is pretended by those who go about to explain the Formation of Congelations in Grottos. It is much more probable, that these other Congelations we speak of, and which hang downwards, or rise out different ways, were produced by our Principle, namely, Vegetation.

At the foot of the Altar are two Half-Columns, on which we placed Flambeaux to illuminate the Grotto, that we might view it more narrowly. M. de Nointel caus’d them to be broken off, to serve as a Table for the Celebration of midnight Mass. Upon the Basis of the Pyramid, the following Words were carv’d by his Order:

**Hic Ipsi Christus Adfuit**  
**Ejus Natali die Media Nocte Celebrato**  
**M DC LXXIII.**

In order to go round the Pyramid, you pass under a great Mass or Cabinet of Congelations, the backside of which is hollow like the Roof of an Oven: the Door into it is low; but the Drapery of the sides is Tapestry of great beauty, whiter than Alabaster: we broke off some bits of it, and the inside look’d like candy’d Lemon-peel. From the top of the Roof, just over the Pyramid, hang Festoons of an extraordinary length, which form as it were the Attick of the Altar.

Monsieur the Marquis de Nointel, Ambassador of France to the Porte, pass’d the three Chrismas Holydays in this Grotto, accompany’d by above five hundred Persons, as well his own Domesticks, as Merchants, Corfairs, or Natives, that were curious to follow him. A hundred large Torches of yellow Wax, and four hundred Lamps that burnt night and day were so well placed, that no Church was ever better illuminated. Men were posted from space to space, in every Precipice from the Altar to the opening (C) of the Cavern, who gave the signal with their Handkerchiefs, when the Body of J. C. was lifted up; at this signal fire was put
Description of the Island of Antiparos.

Put to 24 Drakes, and to several Pateræroes that were at the Entrance of the Cavern: the Trumpets, Hautbois, Fifes, and Violins, made the Consecration yet more magnificent. The Ambassador lay in the night almost opposite to the Altar, in a Cabinet seven or eight foot long, naturally cut in one of those large Spires which we mention'd before. On one side of this Spire is a hole that is an Entrance into another Cavern, but no body durst go down into it.

They were very much perplex'd to bring Water from the Village to serve so many People. The Capuchins, that were his Excellency's Chaplains, were not in possession of the Rod of Moses. After much searching they found a Spring to the left of the Ascent; it is a little Cavern, in the hollow of the Rock, that serves as a Receptacle to the Water.

M. DE NOINTEL was the Man that renew'd the Memory of this Grotto. The Natives themselves durst not go down into it before he came to Antiparos; he encouraged them by Largefes. The Corfairs offer'd to accompany any that would shew them the way: those Gentlemen thought nothing difficult that might be a means of making their court to his Excellency, who was a passionate Lover of such Curiosities, and especially of any thing antique. Perhaps upon the credit of the Inscription we have inserted above, he imagin'd some precious Monument might be found there. He carry'd with him two very skilful Draughts-men, and three or four Mafons with Utensils that would loosen and lift away the most lumberfome pieces of Marble. Never did Ambassador return from the Levant with fo many fine things: and by good-fortune most of these pieces of Marble are in the hands of M. Baudelot of the Academy Royal of Inscriptions and Medals; they were reserv'd for a Person of his Merit.

I have but one word more to say of the Grotto of Antipater; so they call a little Cavern, into which you enter by a square Window open at the hindermost part of that Cavern, which serves as a Vestibulum to the great Grotto. That of Antipater is all lined with Marble crystalliz'd and fluted; it is a kind of Parlour of the fame Floor with its Opening, and would be extremely agreeable to a Man that had not been dazzled with the Miracles that are in the large Grotto.

The top of the Mountain where these Grottos are, is as it were paved with transparent Chrystallizations, like common Talc; but which...
A Voyage into the Levant.

which always break into Lozenges or Cubes: and I fancy these Chrystal-
izations are Symptoms of subterranean Grottos. I have seen the like at
Candia upon Mount Ida, and at Marseilles at St. Michael D'Eau Douce.
From the Ridges of the Cavern of Antiparos hang some Roots of that
fine Caper-Tree without Thorns, whose Fruit they candy in the Islands.
The rest of the Mountain is spread with Cretan Thyme, false Dittany,
Cedars with Cypress-Tree Leaves, Lentisques, Squills: all these Plants
are common over the Islands of Greece, and Antiparos would not be worth
visiting, were it not for this charming Grotto.

WE crofs'd the Canal that runs between Antiparos and Paros, with
a South-West Wind, that blew in our poop, and carry'd us six miles
in less than an hour's time: for tho' the Canal is not above a mile broad,
it is reckon'd fix or seven from the Port of Antiparos to that of Paros.
This Diftance satisfy'd us that Antiparos is the Island which the Antients
knew by the name of Oliaros: there is no room for doubting it, from a
Paffage which Stephens the Geographer has preserv'd to us, of the Treatife
of the Islands by Heraclides Ponticus, who makes Oliaros to be a Colony
of Sidonians, and places that Island about seven miles from Paros; which
agrees exactly with the Length of our Paffage. Our Boat was bravely
toll'd about, and the Rain, which fell in sheets, wetted us to some pur-
pofe: it was the last Day of August, and the first time we had seen it
rain in the Archipelago.

WE landed the second of September at the Gate of the Castle of Par-
erechia, the chief Town in the Island Paros, built on the Ruins of the
antient and famous Paros, which, according to Stephens the Geographer,
was the biggest and moft potent of the Cyclades. When the Persians, by
order of Darius, crofs'd over into Europe to make war on the Athenians,
Paros fided with the Afiatics, whom she affifted with Troops for the
Battel of Marathon. Miliades, laden with Glory after that great Day,
obtain'd of the Athenians a strong Fleet, and affured them, without de-
claring for what purpofe he design'd it, that he would carry their Army
into a Country where it fhould win great Riches without much trouble.
Paros was besieged by Land and Sea: the Inhabitants feeing their Walls
laid in ruins, defired to capitulate; but perceiving a great Fire on the side
Description of the Island of Paros.

of Myone, they imagin’d it to be the Signal of some approaching Suc-
cour, sent them by Datis one of the Persian Generals; whereupon they
would not any more hearken to Capitulation: and this gave occasion to
the Proverb, To keep one’s Word after the Parian manner. Miltiades, who
was in apprehension of the Enemy’s Fleet, burnt all his Machines, and
retired hastily to Athens.

HERODOTUS, who describes this very carefully, far from saying that the Besieged were inclined to capitulate, relates, that Miltiades de-
pairing to carry the Place, consulted Timon, a Priest of the Country,
who advised him to perform some secret Ceremony in the Temple of
Ceres near the City. That General follow’d her Counsel; but endea-
vouring to leap over the Inclosure of the Temple, he broke his Leg. In
all probability the Ceremony did not succeed; he was obliged to raise the
Siege; the Senate condemn’d him to pay the Charges of the Expedition:
he was thrown into Prison till he should pay the Debt, and there he died
of his Wounds. This Siege was very glorious to the Parians, notwith-
standing they were reckon’d People without Faith for their behaviour in
it; for Miltiades, who had been unable to subdue it, was the greatest Sol-
lier of his Age. After the Battel of Salamin, Themistocles, tho busi’d in
the Siege of Andros, rais’d Contributions upon Paros, and made it tribu-
ary to Athens, because it had favour’d the Asiaticks more than any other of
the Islands. This is what is to be found of most certainty in the Greek
History relating to the Island of Paros. If we go back beyond the Power
of the Athenians, we shall even then meet with something considerable of
his Island; and this would give occasion to speak of the different Masters
that posses’d these famous Cyclades, among which, Paros was not the least
considerable.

PERHAPS Sesostris, that great King of Egypt, who call’d himself
king of Kings and Lord of Lords, receiv’d the Submission of Paros, as
well as of most of the rest of the Cyclades, that is to say, of some other
Islands of the Archipelago that lie almost in a Circle round the famous
Delos. The Phenicians must have posses’d these Islands, since they were Thucyd. lib. 1.
the first Masters of the Grecian Sea; but it is no easy matter to reconcile
Thucydides and Diodorus Siculus, about the time when the Carians settl’d
these Islands. Thucydides pretends that Minos drovethose People out
of Vol. I.
of them; and Diodorus on the contrary advances, that they did not so much as go thither till after the Trojan War, and that they forced the Cretans to leave them. Stephens the Geographer affirms, that the Arcadians mix'd with the Cretans, and gave the name of one of their Generals, call'd Paros, to the Island we are now speaking of; for before, it went by that of Minos, as Pliny observes.

According to Apollodorus, it was in this Island that Minos learnt the Death of his Son Androgeus, who was kill'd in Attica, where he had distinguished himself at the publick Games. That unhappy Father, who was then sacrificing to the Graces at Paros, was so struck with Grief, that he threw his Garland to the Earth, and would not play on the Flute. Eurydemon, Chrysos, Nephalion, and Philolas, other Children of Minos, were retired to Paros, when Hercules past through it to go in quest of the Girdle of Hypolita, Queen of the Amazons, by order of Eurystheus.

It is also certain, that Paros did not refuse the Proposals of Xerxes Son of Darius, when that Prince demanded of the Grecian Islands Earth and Water; since of all the Islanders, there were only the Inhabitants of Melos, Siphnos, and Seriphos, that would not grant him his Demand. The Inhabitants of the other Islands deserted the Athenians, and did not own their Sovereignty till after the Storm was blown over. Diodorus Siculus remarks, that they were plunder'd, in spite of the Athenian Fleet appointed to defend them from the Insults of Alexander Tyrant of Phœtea, who surpriz'd and routed that Armament.

It appears by that famous Monument of Adulis, so exactly described by Cosmos of Egypt, and so well illustrated by the R. F. Dom Bernard de Montfaucon, that the Cyclades, and consequently Paros, were under the dominion of the Ptolemies, Kings of Egypt: for that Monument, which is of the time of Ptolemy Evergetes, the third of the Name, makes mention of those Islands. From the dominion of the Egyptians, it fell again into that of the Athenians. Mithridates for a little while was Master of the Cyclades; but being forc'd to give way to the Great-fortune of Sulla, to the Valour of Lucullus, and to the Great-chiefs of Pompey, as Florus expresseth it, he retired towards the North. The Romans continued quiet Possessors of Athens and the Archipelago, the Islands of which were erected into a Province
Description of the Island of Paros.

vince, with Lydia, Phrygia, and Caria. This Province was afterwards under a Proconful, together with the Hellespont and Asia Minor.

The Greek Emperors in their turn were Masters of the Archipelago, till Marco Sanudo, a Noble Venetian, was made Duke of Naxos by Henry Emperor of Constantinople. This new Duke united Paros, and several other neighbouring Islands, to Naxos. Paros was dismembered from it by Florentia Sanudo, Dukes of the Archipelago, who gave it as a Portion to Mary, her only Daughter, the Wife of Gaspar de Sommerive: this was a great Lord, who afterwards justly pretended to the whole Dutchy of Naxos; but he was obliged to take up with Paros, being unable to refit Francis Crispo, who having caus'd Nicholas Cercario to be assassinated, enter'd into possession of the rest of the Dutchy.

Some Years after, Paros came into the Illustrious Family of Venier, by the Marriage of Francis Venier, a Noble Venetian, with Florentia de Sommerive, eldest Sister to Courain de Sommerive, to whom she was sole Heires. Francis Venier was Grandfather of that famous Venier who yielded the Island of Paros to Barbarossa, Captain-Bailaw under Solymon II, only because he was utterly destitute of Water at Kephalo in Fort St. Anthony. Leunclavius makes mention of, a Greek call'd James Heraclides and Basilicus, who deduced himself from the Prince of Wallachia, and bore the Title of Marquis of Paros. The Wallachians put him to death in 1563; but it is not probable he ever was in possession of that Island, in regard the Turks took it from the Venetians.

As to the Castle of Paros, or Parichia, its Walls are built of nothing but antient pieces of Marble. Most of the Columns are placed in it long-wise, and shew only their Diameter: some of those that stand upwards, support Corniches of an amazing bigness. On whatever side you cast your eyes, you see nothing but Architraves or Pedestals, mingled with great pieces of Marble, that were formerly employ'd in nobler Works. To make the Door of a Stable, which usually serves for that of the whole House, they set up two Ends of Corniches, the Moldings of which are admirable: across these they lay a Column to serve for a Lintel, without much minding whether tis placed according to Rule, and level, or no. The Natives, who find this Marble ready cut to their hands, put it together as well as they can, and oftentimes whiten it with Lime. As for Inscriptions, they are not hard to be met with round the Town; but they are

so mauled, that you can make nothing of them. The French, Venetians, and English, have carry'd away the best, and they every day break to bits the finest pieces that they find, for the inclosure of their Fields; Frizes, Altars, Basso-Relievos, nothing can escape the Ignorance of the Greeks. Wretched Cutters of Saltfellers and Mortars are all you can find here, in the room of those great Sculptors and skilful Architects, who formerly made the Marble of this Island more famous than that of the neighbouring Islands; for this beautiful fort of Stone is no less common at Naxos and at Tinos, but they wanted Men of Skill to work upon it, and bring it into repute.

They carry'd us three miles from the Castle to see some antient Quarries, where there is nothing left but a few Trenches all cover'd with broken Bits and Rubbish of Stone, as fresh as if they had been lately work'd in: Mandrake and false Dittany grow plenty about them. The most antient Quarries are a mile from thence, above the Mill belonging to the Monastery of St. Minas. In one of those Quarries is an antique Basso-Relievo, wrought upon the Marble itself, which in that place lies naturally almost perpendicular at the bottom of a great Cavern that now is used for a Sheep-fold, from whence it is probable they got this fine Marble by the Light of Lamps. There is great likelihood that the Mountain where this Cavern stands, is Mount Marpesus, mention'd by Servius, and Stephens the Geographer.

This Basso-Relievo is four foot long, and its highest part is two foot five inches; the bottom of it is cut level, the top is pretty irregular, because the Performer fitted it to the Figure of the Rock. Tho' this Work has been very ill handled by Time, it nevertheless appears to be a kind of Bacchanaal, or if you will a Country-Wedding, containing twenty nine Figures tolerably well design'd, but ill put together. Of twenty of these Figures, which are upon a line, the six biggest are seventeen inches tall; they represent Nymphs dancing a sort of Brawl: there is another fitting on the left hand, that seems to draw back, tho' press'd to dance. Among these Figures appears the Head of a Satyr with a long Beard; that laughs till his sides crack. On the right are placed twelve smaller Figures, which seem to come only to be Spectators: Bacchus sits quite o' top of the Basso-Relievo, with Asses Ears, and a huge gundy Gut, surrounded with Figures.
Description of the Island of Paros.

figures in several Attitudes; they all seem perfectly merry, especially a Satyr that stands in the front, with Ears and Horns like a Bull. The Heads of this Piece were never finish'd: 'twas a Whim of some Carver, who diverted himself with loading his Marble, and who wrote at the bottom of his Basso-Relievo,

ΔΑΜΑΣ
ΟΑΡΤΗΣ
ΝΤΜΦΑΙΣ.

Adamas Odrysies rear'd this Monument to the Girls of the Country. Antiently the Ladies call'd themselves Nymphs, as Diodorus Siculus informs us; and Barthius proves pretty plain, that this Name was peculiarly apply'd to those that were not marry'd.

In a word, the Marble of this Island grew so famous, that the best Carvers used no other. Strabo had reason to say, that it is an excellent Stone for Statues; and Pliny tells us, that it was sent from Egypt, to adorn the Frontispiece of that celebrated Labyrinth, which was counted one of the Wonders of the World. As to Statues, the best Judges agree, that the Italian Marble is preferable to the Grecian. Pliny justly affirms, that that of Luna is much whiter. The Grecian Marble has a large chrystalline Grain, that gives false Lights, and flies in little bits, if not cautiously managed; whereas that of Italy obeys the Chizzel, being of a much finer and closer Grain.

THE Quarry of Marble that is in Provence between Marseille and les Pennes, seems to be of the same Grain with the Grecian Marble: perhaps it would be foster, if they dug to a certain depth. There is also found in those parts a very hard Stone like Porphyry, but the Spots of it are pale; the only way to know the Beauties of these Quarries, is to open them. Who would ever have thought, that a Representation of Silenus would be found in those of Paros, had they not gone very deep to discover that Miracle?

AFTER visiting these Quarries, we went to see the principal parts of the Island. There still remains at Naufa or Agoufa a ruinated Fort built in the Sea, on the Remains of which are to be seen the Arms of Venice: the other chief Villages are Cosfou, Lephebis, Marmara, Chepido, and Dra-goula.
A Voyage into the Levant.

...These three last Villages are at Kephalo, a part of the Island very well known by means of Fort St. Anthony, which Barbarossa had not conquer'd, but that the Soldiers in it died of Thirst: Venice, the Lord of the Island, who defended it so vigorously, got away to Venice, whither he had before sent his Wife and Children. The Fort is demolish'd, and nothing is left but the Monastery of St. Anthony. At present they make use of the Marble dug from the Quarries of that part of the Island, and especially from those of Marmara, whence they carry it in Boats to Parechia; whereas that of the antient Quarries can go thither only by Land-Carriage, which is very scarce in the Islands.

...P L I N Y very well fixes the Bigness of the Island Paros, in saying it is but half as large as Naxos, which he reckons 75 miles round: by this Reckoning, Paros must be but 36 or 37, the usual Measure of the Natives. They suppose it to contain about 1500 Families, commonly tax'd at 4500 Crowns: Capitation; but in 1700, they forced them to pay 6000, and 7000 for the Land-Tax. Indeed this Island is well cultivated; they feed abundance of Flocks: their Trade consists in Corn, Barley, Wine, Pulse, Sesamum, Calicoes. Before the Candian War, they gather'd a great deal of Oil; but the Venetian Army burnt all the Olive-Trees of Paros, in nine or ten Years that it continu'd there. This Island is so well stock'd with Partridges and wild Pigeons, that we bought three Partridges and two Wood-Pigeons for eighteen Pence. Their Butchers-Meat is good, and they do not want for Hogs: they have here, as in the rest of the Islands, excellent little Mutton, which they feed in their Houses with Bread and Fruits. Their Melons are perfectly delicious; but they have no opportunity of eating them when the Turkish Army is among them: for they in a few days consume all the Fruits of the Archipæago.

At Paros we saw it rain for the first time since we left France. The Earth was so parch'd, that it required a little Deluge to allay its Thirst. The Cotton, the Vines, and the Fig-trees would be quite burn'd up, were it not for the Dews, which are so abundant, that our great Coats were dripping wet with them, when we lay in the Fields, or in Boats, which we were often drove to do, in passing from one Island to another. To set out in a Calm, won't save you: as they have no Compass, you are forced to put in at the first Lee-shore, when a brisk Gale begins to blow.
Description of the Island of Paros.

The Cadi, the Consuls of France, England, and Holland, reside at Letter V \( \text{Petrichia} \); where two Consuls are chosen every year: the Office of Cadi, and that of \( \text{Paivode} \), when we were there, were exercis'd by \( \text{Constantachi Condili} \), the richest Greek in the Island, Brother of \( \text{Miquelachi Condili} \), Consul of France: it is a mark of great Elegance among the Greeks, to have their Names terminate in \( \text{achi} \). They say, \( \text{Constantachi} \), \( \text{Miquelachi} \), \( \text{Janachi} \), instead of \( \text{Constantine} \), \( \text{Michael} \), \( \text{John} \); and in this Island they speak with more propriety than in the rest of the Archipelago.

The Inhabitants of Paros have always been accounted People of good Sense, and the Greeks of the neighbouring Islands often make them Arbitrators of their Disputes. This puts me in mind of the Choice the \( \text{Milestians} \) formerly made of some wise \( \text{Parians} \), to put their City, which was ruin'd by Parties, into a Form of Government: those \( \text{Parians} \) review'd the Country of \( \text{Miletus} \), and named to the Magistracy those whose Lands were best cultivated; reasonably concluding, that they who took due care of their own Estates, would not neglect the Affairs of the Publick.

\( \text{St. Marty's} \) is the best Port in the Island: the greatest Fleet may anchor there with safety, and more conveniently than in that of \( \text{Agoufa} \), which is close to it. The Port of \( \text{Paivichia} \) is fit only for Small-Craft: they have a mighty esteem for that of \( \text{Drio} \), where the Turkish Fleet generally casts anchor. The Road of \( \text{Drio} \), which is on the Western part of the Island, leaves \( \text{Naxia} \) to the East, and \( \text{Nio} \) to the South. The most Eafterly of the two Rocks that lie in the middle of this Road, is not above 500 paces long, and the other is almost 800: here the Fleets have good Mooring, and the South-West is the Wind that blows into the Road. Opposite to this latter Rock, in a Plain at the foot of a little Hill, runs a fine Stream, issuing from four Springs not above eight or ten paces one from the other: these Springs first form a little Stream, divided into three Gutters, where the Turks have within these few years cut Cisterns for Bathing and making their Ablutions: these Gutters run down into the Sea, and when the Ships water, they flow into the Casks in the Boats, by means of Pipes made of boil'd Leather, which they call \( \text{Hand-Leathers} \).
THE Panagia or Madona, which stands out of the City of Parechia, is the largest and handsomest Church in the Archipelago: this is no very great Commendation; its Light is good, and the Arches of the Roofs are tolerably beautiful: but as the Columns were taken out of the Ruins of the City, and are of different Orders and Models; the whole is badly mismatched. The great Dome on the outside has the form of the Helm of a Lembick: the Sculpture of the Frontispiece is execrable, and the Painting of the Choir very coarse. The Greeks call this Church Catapoliani. It is not at all probable, that it was built upon the Ruins of that magnificent Church dedicated to the Virgin, described by Baronius. That was in the midst of a great Forest, which was the Retreat of St. Theodore, the Patroness of the Island; and Catapoliani is at the Gate of Parechia, that is, of the antient City of Paros, on the Sea-shore.

THE Convent of French Capuchins, which is on the right hand as you go to this Church, is very well built; its Church is pretty, and its Garden agreeable: there are but two Fathers in it, who live upon Alms, and teach Greek and Italian. It is the Rendezvous and Comfort of the Latins, who are but very few in this Island.

AMONG the Chappels in the Town, St. Helena's is much esteem'd: indeed it is a very great pity, that the Parian Marble, formerly so great an Ornament to Greece, should be so ill apply'd. Nothing can be more ridiculous than to see poor Plates of Earthen Ware inched in that beautiful Stone, instead of Sculpture, to adorn the Frontispieces of their Chappels: 'tis like setting a Flint Stone in Gold. They reckon no less than sixteen Monasteries in Paros, viz.

ST. Minas the Martyr, the biggest Convent in the Island, tho it has but two Caloyers; 'Αγίος Μίνως.

ST. Michael the Archangel, 'Αγίος Μιχαήλ.

THE Convent of the Apostles, 'Αγίοι Ἀποστόλοι.

OUR Lady of the Lake, Παναγία Ἀγαθογούση.

ST. John the Rainy, 'Αγίος Ιωάννης Καύσεχα.

ST. George of the Gooseberries, a Fruit pretty rare in the East; 'Αγίος Γεώργιος Μέροσου.

ST. Andrew, 'Αγίος Άνδρεας.

ST. Anthony, 'Αγίος Αντωνίως.
Description of the Island of Paros.

THE Holy Solitude, 'Αγία Μονή.
OUR Lady of all Foresight, Παναγία Σεντηφειάνη.
ST. John Adrian, 'Αγίος Ιωάννης Αδριανή.
ST. Cyria, or St. Dominic, 'Αγίος Κυριάκος.
ST. John of the Seven Fountains, 'Αγίος Ιωάννης έπιεδειός.
OUR Lady of the Unwholesome Place, Παναγία Τοπηφάνα.
ST. Noirmantinus, the Hermit of Mount Sinai, 'Αγίος Κατάλαττης.

THE Monastery of Christ, 'Ο Χριστός.

ARCHILOCUS, the famous Author of Iambick Verses, disting- 
guish'd himself among the Great Men of Paros. Horace was in the right 
to say that Rage inspired that Poet: his Verses were so biting, that Lyc- 
cambas, his Antagonist, was such a Fool as to hang himself for despair.
Archilochus lived in the time of Gyges King of Lydia, and was Cotem- 
porary with Romulus.

WE are at a loss for the Name of an excellent Man of that Island, 
who was the Author of the noblest Monument of Chronology that is in 
the World, which is now to be seen in the Sheldonian Theatre at Oxford:
upon this piece of Marble, which M. de Peiresc purchas'd in the Levant, 
with several others, that fell into the hands of the Earl of Arundel, are 
engraved the most noted Greek Epochas from the Reign of Cecrops, the 
Founder of the Athenian Monarchy, to Dioginetes the Magistrate; that is 
to say, the Course of 1318 Years. Bishop Utber believes that this Chron- 
ology was written 263 Years before Christ.

THIS Marble, which could not be corrupted like a Manuscript, in- 
forms us of the Time of the Foundation of the most famous Cities of 
Greece, and the Age of the greatest Men that were Ornaments of that 
Nation. For instance, by this we know that Hesiod lived 27 Years be- 
fore Homer, and that Sappho wrote not till about 200 Years after that 
Poet. These Marbles fix the Magistrates of Athens, and are of vast help to us in the Wars of those Times: but this is not a proper place to enter 
into these Particulars; it is our business now to relate our Passage into the 
Island of Naxia, known to the Antients by the Name of Naxos.

WE arrived there the seventh of September, in less than two hours; for the Passage from Port Agoufa (which is at the North Point of Paros)
is but nine miles over, and the Canal, in a direct line, is but six miles broad: so that Pliny has very well settled the distance between these two Islands at 7 miles 500 paces. Naxia is a Corruption of Naxos: every body knows that the Greek Tongue has undergone great Changes in the Decadence of the Empire. The word Naxia is to be found in John Camenius, who wrote of the taking of Thessalonica by the Saracens: he was taken and carry’d to Candia with the other Slaves. The Fleet of the Saracens, in which they were, anchor’d at Naxia, says he, to exact the accustom’d Tribute; but it suffer’d very much in the Port of the Fishpond, which is now call’d the Port of the Saltpits, to the right of the Gate of the Castle. They still catch abundance of Mullets and Eels in this Port, by means of certain Hurdles of Reeds fasten’d together: these Hurdles fold like our Skreens, and are so order’d, that the Fish which get into them at holes left on purpose, cannot disengage themselves. They make use of Machines like these, but much bigger and better-contriv’d, in the Canal of Martigues in Provence: the Invention is very antient. The ichthysophagi of Babylon apply’d themselves to this kind of Fishing, and without trouble caught more Fish than they knew how to dispose of. These Hurdles last a long while, and are very portable, like those which we use as Pens for Sheep.

The Fishery of Naxia, the Customs, and the Saltpits of the Town, are farm’d but at 800 Crowns: accordingly you may have twelve or fifteen Measures of Salt for a Crown, and each Measure weighs 120 French Pounds. The Port of the Saltpits is not fit for large Vessels, no more than the other Ports of the Island, which are all open to the North or South-East: their Names are Calados, Panormo, St. John Triangata, Filolimnarez, Potamides, and Apollona, which perhaps retains that Name from the Temple of Apollo, which the Athenians built at the point of Naxos, opposite to the Island of Delos. We must have a care not to confound the Island of Naxos, as M. Spou has done, with a Town of the same Name in Sicily; where, according to Thucydides, the People of the Island Euban rais’d an Altar to Apollo.

NAXOS, tho’ without Ports, was a very flourishing Republick, and commanded the Sea, at the time when the Persians pass’d into the Archipelago. It is true, they were in possession of the Islands of Paros and Andros.
Description of the Island of Naxia.

Andros, whose Ports are excellent for the Reception and Entertainment of the greatest Fleets. Aristagoras, Governour of Miletus in Ionia, laid a design to surprize Naxos, under pretence of restoring the greatest Lords in the Island, who being driven out by the Populace, had taken refuge with him. Darius King of Persia furnish'd him not only with Troops for landing, but also with a Fleet of two hundred Ships. The Naxiotes being secretly forewarn'd by Magabates, the General of the Persians, with whom Aristagoras happen'd to fall out, prepared a warm Reception for him. He was forced to draw off, after a Siege of four months: and all the Service he could do the Islanders that had retired to Miletus, was to obtain leave to build them a Town at Naxos, to cover them from the Inults of the People.

THE Persians made a second Descent upon this Island, when they ravaged the Archipelago. Datis and Artaphernes meeting with no resistance, burnt the very Temples, and carry'd off a vast number of Prisoners. Naxos recover'd itself from this Loss, and sent four Ships of War to that powerful Grecian Fleet, which beat that of Xerxes at Salamin, in the Gulph of Athens. The Remembrance of the Mischiefs the Persians had done to Naxos, and the Fear of provoking them to new ones, obliged the People to declare for the Asiatics: but the Officers of the Island were of a contrary Opinion, and carry'd the Ships which they commanded, to join the Grecian Fleet, by order of Democritus, the most potent of the Citizens of Naxos. Diodorus Siculus informs us, that the Naxiotes gave great proofs of Valour at the Battel of Platea, where Mardonius, another Persian General, was defeated by Pausanias. Mean while the Allies having given the Command of the Army to the Athenians, these latter declared War against the Naxiotes, to punish the Favourers of the Persians. The City therefore was besieged, and forced to capitulate with its primitive Masters; for Herodotus, who places Naxos in the Distinct of Ionia, and calls it the happiest of Islands, makes it an Athenian Colony; and relates that Pithstratus had in his turn been in possession of it.

THESE are the most remarkable Events that happen'd to the Island of Naxos in the polite Times of Greece. If we search into remoter Antiquity, we find in Diodorus Siculus and Pausanias the Origin of the first People that settled there. Butes, the Son of Boreas King of Thrace, having
having attempted to surprize his Brother Lycurgus in an Ambush, was by his Father’s Order obliged to leave the Country with his Accomplices: their Good-fortune brought them to the Round Island, for so they named this we are now speaking of. As the Thracians found in it few or no Women, and most of the Islands of the Archipelago uninhabited, they made some Irruptions upon the Continent, whence they brought off Women, among whom was Iphimedia the Wife of King Aloeus, and his Daughter Pancratia. That King enraged at such an Injury, commanded his Sons Otus and Ephialtes to revenge him: they beat the Thracians, and made themselves masters of the Round Island, which they named Dia. These Princes some time afterwards kill’d each other in Combat, as Pausanias says; or were kill’d by Apollo, according to Homer and Pindar: thus the Thracians remain’d quiet Possessors of the Island, till a great Drought constrained them to leave it, above two hundred Years after their Settlement.

It was afterwards held by the Carians; and their King Naxios or Naxos, according to Stephens the Geographer, gave it his own Name. He was succeeded by his Son Leucippus, the Father of Smardius, in whose Reign Theseus returning from Crete with Ariadne, landed in the Island, where he left his Mistress to Bacchus, whose Menaces had terribly frighten’d him in a Dream.

The Inhabitants of Naxos pretended that that God was brought up among them, and that this Honour had procured them all manner of Felicity. Others believed that Jupiter had intrusted him with Mercury, to be educated in the Cave of Nyia on the Coasts of Phœnicia, on that side that comes nearest to Nile: from whence Bacchus was call’d Dionysus.

This is not a proper place to disentangle the Story of Bacchus. Diodorus Siculus relates, that there were three of them, to whom we are obliged not only for the Cultivation of Fruits, but also for the Invention of Wine, and for that of Beer, which one of them brought into use, in favour of such Nations as could not raise Vineyards in their own Country.

The famous Epocha that the same Author has preserv’d us relating to the overflowing of the Pontus Euxinus into the Grecian Sea, gives us great light into most of the Adventures that happen’d in some of those Islands. That Epocha at least discovers to us the Foundation of many Fables that have been publish’d of them: it will not be improper to mention it here by the
the way, that the Readers may not wonder at certain things which we shall speak of in our Description of the other Islands. Diodorus then assures us, that the Inhabitants of the Island of Samothrace had not forgot the prodigious Alterations made in the Archipelago by the Overflows of Pontus Euxinus, which of a great Lake that it was before, became at last a considerable Sea by the Concourse of the many Rivers that disgorged into it: these Overflows laid the Archipelago under water, destroy’d almost all the Inhabitants, and reduced those of the highest Islands to the necessity of climbing up to the tops of the Mountains. How many large Islands were then split into divers pieces, if we may use that Expression? Was there not reason after this, for looking on these Islands as a new World, that could not be peopled but in process of time? Is it at all surprizing, that the Historians and Poets should publish so many strange Adventures, that happen’d in those Islands in proportion as People of Courage left the Continent to go to view them? Is it any wonder that Pliny, the Epitomizer of so many Books now lost, should speak of certain Changes incredible to those that do not reflect upon what has happen’d in the Universe during so many Ages? What we have further to say of Naxia, is less remote from our Age.

During the Peloponnesian War, this Island declared for Athens, with the other Islands of the Aegian Sea, except Milo and Thera. Naxos, afterwards fell into the hands of the Romans: after the Battel of Philippi, Mark Anthony gave it to the Rhodians; but took it from them again some time afterwards, because their Government was too rigorous. It was under the dominion of the Roman, and afterwards of the Greek Emperors, till the taking of Constantinople by the French and the Venetians; for three years after that great Revolution, as the French pursu’d their conquests of the Provinces and Places upon the Continent, under the Emperor Henry, the Venetians being masters of the Sea, gave permission to such Subjects of the Republick as would fit out Ships, to possess themselves of the Islands of the Archipelago, and other maritime Places, upon condition that the Acquirers of them did homage to those to whom they belong’d, according to the Partition made between the French and Venetians. Marco Sanudo then got possession of Naxia, Paros, Antiparos, Milo, Argenteire, Siphanto, Polichandro, Nansio, Nio, and Santorini. The Emperor Henry erected
erected Naxia into a Duchy, and gave Sanudo the Title of Duke of the Archipelago, and Prince of the Empire. F. Sauer, a Jesuit Missionary very much esteem'd in the Levant by the name of F. Robert, has happily clear'd up the Succession of the Dukes from Marco Sanudo to James Crispo, the 21st and last Duke of the Archipelago, who was outed by the Turks under Selim II. and died of Grief at Venice. His Father John Crispo had enter'd into an Engagement some years before, to pay Soly- man II. a Tribute of six thousand Crowns in Gold, when Barbarossa made his Descent upon the Island, and plunder'd it. Thus ended the Sovereignty of the Archipelago, after having been above three hundred Years in the hands of Latin Princes. A long while before, the Island had been ravaged by Homur a Mahometan Prince, Cotemporary with John Paleologi, and Master of Smyrna and the Coast of Ionia.

THO this Island is one of the most agreeable in the whole Archipelago, yet to us it seem'd fitter to inspire Grief than Joy: you must traverse it all over to find out the fine parts of it, which are the Campo de Naxia, the Plains of Angarez, of Carchi, of Sangri, of Sidropetra, of Potamides, of Livadia; the Valleys of Melanes and of Pefaro. The whole Island is cover'd with Orange, Olive, Lemon, Cedar, Citron, Pomegranate, Fig, and Mulberry-Trees; it has also a great many Streams and Springs. 'The Antients were not in the wrong, when they call'd it Little Sicily. Archilochus in Athenæus compares the Wine of Naxos to the Nectar of the Gods. There is a Medal of Septimius Severus, on the Reverse whereof Bacchus is represented holding in his Right Hand a Goblet, and a Thyrse in his left. They drink excellent Wine at Naxia to this day: the Naxiotes, who are the true Children of Bacchus, cultivate the Vine very well, tho' they let it run along the ground eight or nine foot from the Trunk; which is the occasion that in great Heats the Sun dries the Grapes too much, and they are more easily rotted by the Rain than at Santorini, where the Vine-Stumps grow like Shrubs.

STEPHENS the Geographer relates two Fables out of Aesoppiades, which shew the Goodness of this Island. It is given out, says he, that the Women are brought to bed at the end of eight Months, and that there flows a Spring of Wine in that Island: this Wine no doubt got its name of Dionysia, which Pliny mentions. That Author allows Naxos to
Description of the Island of Naxia.

The Herodotus says that is likely to draw a great Trade, yet they carry on a considerable Traffic in Barley, Wine, Figs, Cotton, Silk, Flax, Cheese, Salt, Oxen, Sheep, Mules, Emerils and Oil: they burn only Mastic Oil, tho for a Crown you may have eight Oues of Olive-Oil. Their Mastic-Trees are loaded with a prodigious quantity of Seed, which when it is ripe they set to concoct, and press some days afterwards: this Oil is good against a Looseness, the Whites, the Gonorrhea, the Cholick: they anoint with it, in the falling of the Anus. * Dioscorides recommends it for cutaneous Disempers. The Ladanum gather'd in this Island is fit for nothing but the Use of the Inhabitants; it is full of Dirt, Goats-hair, and Wool: for they do not take the pains to get it with Whips, as they do in Candia; they only cut off the Wool and Hair of such Animals as have rubb'd against the Bushes of that sort of Cistus which we have described before, and which is very common at Naxia. Herodotus and * Dioscorides mention this way of gathering Ladanum. Wood and Coal, which are things very rare in the other Islands, are in great plenty in this. The People eat well; Hares and Partridges are extremely cheap; they catch their Partridges in wooden Traps, or else by means of an Ass, under the belly of which a Peasant hides himself, and so drives them into the Nets.

It is probable the City of Naxia, the Capital of this Country, was built upon the Ruins of some ancient City of the same name, which Ptolemy seems to have mention'd. The Castle situated on the most elevated part of the Town, was the Work of Marco Sanudo, the first Duke of the Archipelago: it is a Circuit flank'd with great Towers, within which stands a very large square one, whose Walls are very thick, and which was properly the Palace of the Dukes. The Descendants of the Latin Gentlemen that settled in the Island under those Princes, are still in possession of the Scite of this Castle. The Greeks, who are much more numerous, enjoy all from the Castle down to the Sea. The Enmity between the Greek and Latin Gentry, is irreconcilable: the Latins would rather make Alliance with the meanest Peasant, than marry Greek Ladies;
A Voyage into the Levant.

Ladies; which made them procure from Rome a Dispensation to inter-lady with their Cousin-Germans. The Turks use all these Gentlemen, of both sorts, just alike. At the arrival of the meanest Bey of a Galliot, neither Latins nor Greeks ever dare appear but in red Caps, like the common Gally-Slaves, and tremble before the pettiest Officer. As soon as ever the Turks are withdrawn, the Naxian Nobility resume their former Haughtiness: nothing is to be seen but Caps of Velvet, nor to be heard of but Tables of Genealogy; some deduce themselves from the Paleologi or Comnenii; others from the Justiniani, the Grimaldi, the Summaripas.

The Grand Signior never need to fear any Rebellion in this Island; the moment a Latin flirs, the Greeks give notice to the Cadi; and if a Greek opens his mouth, the Cadi knows what he meant to say before he has shut it. The Ladies here are most ridiculously vain; you shall see them return from the Country after Vintage, with a Train of thirty or forty Women, half on foot and half upon Asses; one carries upon her head a Napkin or two made of Cotton, or a Petticoat of her Mistress’s; the other marches along, holding in her hand a Pair of Stockings, a stone Kettle, or a few Earthen Plates: all the Furniture of the House is set to view, and the Mistress gallantly mounted, makes her Entry into the City in a kind of Triumph at the head of this Procession. The Children are in the middle of the Cavalcade, and the Husband usually brings up the Rear. The Latin Ladies sometimes dress after the Venetian manner; the Habit of the Greek Ladies here differs a little from that of the Women of Milo: we shall mention all their Clothes, in our Description of the Dresses of those of Mycone.

To come to something more serious: There are two Archbishops in Naxia, one Greek, and another Latin; the Latin one is very easy in his Circumstances, and is named by the Pope: his Church, which is call’d the Metropolitan, was built and endow’d by the first Duke of the Island; and accordingly the Chapter consists of six Canons, a Dean, a Chanter, a Provost and a Treasurer, besides nine or ten assistant Priests, that make up the rest of the Clergy.

The Jesuits have their Residence near the Ducal Tower; they generally are seven or eight Priests, not only employ’d in educating the Youth, but also in performing Missions into the other Islands of the Archipelago, which
Women of the Island of Naxos.
which they do with a great deal of Zeal. The Capuchins have also a Letter V.
Settlement at Naxia, and apply themselves no less ardently and success-
fully to the Instructi... The House of the Cordeliers
is without the Town; but there are only one Priest and one Lay-Brother
that lodge in the antient Monastery of St. Anthony, which was formerly
erected into a Commandery of Rhodes, and given to the Knights by the
Dutchess Frances Crispo.

PHYSICK is practis'd by all these Religious. The Jesuits and Capu-
chins have very good Apothecaries Shops. The Cordeliers set up for the
Trade as well as the rest: their Superior was Surgeon-Major to the Venet-
ian Army during the last War, and got himself naturaliz'd at Venice, that
he might be Master of his Convent, which is dependent on that Repub-
lick, tho it is in the Dominions of the Turks. These are the Doctors
that compose the Faculty of Physick at Naxia; they are all French, and
yet agree together very indifferently.

THE Country-House belonging to the Jesuits is pretty enough, con-
sidering it is among a People that know nothing at all of Building.
The Greeks, who can but just make a shift to place a Ladder on the
Outside of their Houses, to get up to the first Story, admire the Stair-
case of this, which is within: this exceeds the Conception of their Ar-
chitects. We admired their Gardens and Orchards: their Fields stretch
quite to the Valley of Melanez, which is one of the most agreeable
Places in the whole Island.

THE Greek Archbishop of Naxia is very rich; Paros and Antiparos
are dependent upon him in Spiritual Matters: he hath in the Town 35
Priests, or Sacred Monks, that are under his Direction. Here follow the
Names of his principal Churches.

THE Metropolitan, Μ. Μπεράτορι. .
TWO Churches call'd by the name of Christ, Χρίστου.
THE Church of the Cross, Ἐκκλησία του Σταυροῦ.
OUR Lady the Merciful, ηΜητρια Ελεούς.
OUR Lady Proteftrf of the Island, ηΜητρια Πρωτεστρονος.
ST. John the Evangelist, Άγιος Ιωάννης Ελεούς.
ST. Demetrius, Άγιος Δημητριος.
ST. Pantaleon, or the Great Alms...
TWO Churches call'd St. Veneranda, Παναγιάτικη.

ST. John Baptist, 'Αγιος Ιωάννης πρεσβύτερος.

ST. Michael the Archangel, 'Αγιος Ματέως.

ST. Elijah, 'Αγιος Μιχαήλ.

THE Church of the Favourite of God, 'Αγιος Θεοτόκος.

ST. Theodosia, 'Αγια Θεοδώρα.

ST. Dominica, 'Αγια Δομινική.

ST. Anastasia, 'Αγια Αναστάσια.

ST. Catharina, 'Αγια Καθάρινα.

THE Annunciade, Ευαγγελισμὸς.

The chief Monasteries in the Island are,

THE Virgin of Publication, Παναγιά Παναγιομένη.

THE most Elevated Virgin, Παναγιά Παναγιώτικη.

THE Holy Ghost, Κύριος ὁ Άγιος.

ST. John Give-Light, 'Αγιος Ιωάννης φωτοθέτης.

THE Convent of Good Instruction, Καλωφητήρ.

THAT of the Cross, το Σταυρός.

THAT of St. Michael, το Ματάκι.

The Villages of the Island are,

Comiaqui, Vourvouria, Engarez,

Votri, Carchi, Danaio,

Scados, Acadimi, Tripodez,

Checrez, Mognitia, Apano Lagadia,

Apano Sangri, Kinidaro, Cato Lagadia,

Cato Sangri, Aiolas, Metochi,

Cheramoti, Siphones, Scalaria, where the Pots Pyrgos,

Metochi, are made.

Siphones, Moni, Couchoucherado, Apano Potamia,

Moni, Perato, Gizamos, Cato Potamia,

Caloxyla, Damala, Aiteli,

Charami, Melanz, Vazokilotisa,

Filoti, Cabonez, St. Eleutherius, the Castle

Damariona, Cournocorio, of which is call'd Fa-

THESE
The Gate of an ancient Temple of Bacchus standing upon a Rock near the Island of Naxos.
THESE Villages are not all very populous; the Jesuits assured us, there were not above 8000 Souls in the Island. In 1700, the Inhabitants paid 5000 Crowns Capitation, and 5500 Crowns Land-Tax. They every Year in the City elect six Administrators. At the time when we were there, the Cadi was not accompany’d with more than seven or eight Turkish Families, and the Vaivode was another Turk deputed by a Bey of a Galley of Seitos.

The Gentlemen of Naxia keep wholly in the Country in their Castles, which are pretty handsome square Houses, and visit one another but very rarely: Hunting is most of their Employment. When a Friend comes to see them, they order one of their Servants to drive the first Hog or Calf he can light of into their Grounds: these Animals thus caught straying, as they call it, in their Territories, are confisicated, and put to death according to the Custom of the Country; and they feast upon his Carcass. Pliki is a part of the Island where they say there are Stags: the Trees are not very tall; we saw none but Cedars with Cypress-Leaves.

ABOUT a Musket-shot from the Island, near the Castle, rises out a little Rock, on which is to be seen a very beautiful Gate of Marble, among some large pieces of the same Stone, and some bits of Granate-Stone; the Turks and Christians have carry’d away the rest: they say these are the Ruins of the Palace of Bacchus; but it is much more likely they are the Fragments of a Temple of that God. This Gate, which consists but of three pieces of white Marble, is remarkably noble in its Simplicity: two pieces form the Mounters, and the third the Lintel; the Threshold was of three pieces, the middlemost of which is gone. The Gate in the clear is eighteen foot high, and eleven foot three inches broad: the Lintel is four foot thick; the Mounters are three foot and a half broad, and four foot thick. All these pieces were cramp’d with Copper; for bits of that Metal are to be found among the Ruins.

Zia, which is the highest Mountain in the Island, signifies the Mount of Jupiter, and has retain’d the name of Dia, which was formerly that of the Island. Corono, another Mountain of Naxia, keeps that of the Nymph Coronis, the Nurse of Bacchus; which seems to give authority to the Pretension of the antient Naxiotes, who maintain’d that the Educa-
tion of that God was intrusted to the Nymphs Coronis, Philia, and Cleis, (whose Names are to be found in Diodorus Siculus) in their Island. Fanari is another of the Mountains of Naxia, and is pretty considerable.

TOWARDS the bottom of the Mountain Zia, on the right hand of the Road to Perato, in the very Road, you see a Block of rough Marble, eight foot big, which naturally juts out about two foot and a half beyond the rest. Underneath this Marble, we read this antient Inscription:

ΟΡΟΣ ΔΙΟΣ ΜΗΛΟΣΙΟΤ.

The Mountain of Jupiter, the Preserver of Flocks.

M. Galand, of the Academy Royal of Inscriptions, who accompany'd M. de Nointel in his Voyage into the Archipelago, communicated this Inscription to M. Spon, and F. Sauer has transcribed it also. The way of writing underneath, or to say better, on the inferiour Surface of a piece of Marble, is a very good means of preserving the Letters.

We were also shew'd the Grotto where they pretend the Bacchantes celebrated the Orgies: but for want of Torches we could not go into it. As for the King's Arms, which M. de Nointel caus'd to be carv'd upon that Rock, our Guide inform'd us that they had been destroy'd by Thunder, and that he did not know what was become of them.

As to the Natural History of the Island, they pretend that near the Castle of Naxia there are Mines of Gold and Silver. Those of Emeril are at the bottom of a Valley beyond Perato, in the Territories of M. Corronello, Consul of France, and of M. de Grimaldi. They find the Emeril as they plough the Earth, and carry it down to the Sea-Coaft, to put it on board Ships at Triangata or at St. John. The English often ballast their Ships with it: it is so cheap upon the spot, that you may have twenty Quintals of it for a Crown, and every Quintal weighs 140 Pounds. The Mountains of this Island are of Marble or Granate: we were assured that serpentine Stone was also to be found there.

We simpied in the Marshes towards the Port of the Saltpits at Calamitia, where the Jesuits regaled us; at Pliki; at Perato, where the Consul for some days gave us very agreeable Entertainment; at Fanari, and at Zia. Before we come to give a general Description and Catalogue of the Plants of this Island, we shall here mention three, that are rare enough to
Screphularia glauco
Soliæ, in amplas la
tinias diviso Coroll.
Rei herb. 9.
Heliotropium humifusum flore minimo; semine magno Coroll. Inst. Rei herb. 7.
Description of the Island of Naxia.


ITS Root is a foot and a half long, the Neck an inch and some few lines big, hard, reddish within, brown without, picked at the bottom, divided into hairy Fibres. The Stalk, which often rises two or three foot high, is full of Branches from the very bottom, ligneous, and comes to be an Under-Shrub, quite bare of Leaves except towards the top: its Leaves are eight inches long, sleek, shining, divided almost like those of the Thapsia; that is to say, into parts opposite two and two, cut in quite to the Stalk, and flash'd very deep length-ways. This Stalk embraces part of the Branches, and furnishes very visible Vessels, the Subdivisions of which stretch out towards the edges of the Leaves: they diminish quite to the Extremity of the Branches, among several small Stalks laden with Flowers like those of the other sorts: these Flowers are Cups five lines long, greenish, three lines diameter, divided into two Lips deep purple, the uppermost of which is separated into two roundish parts, terminated in a point, underneath which are two other little parts of the same colour. The Cup of these Flowers is a Basin of one single piece, divided into five rounded parts, from the bottom of which rises a Pistle terminated by a pretty long Thred: this Pistle joints in with the Flower by way of Gomphosis, like the Teeth in the Jaws, and afterwards becomes a Cod four lines long, almost round, terminating in a point hard, prickly, brown, which opens in two parts, and discovers two Cells full of black Seeds pretty small. This Plant grows in the clifts of the Rocks along the Sea-shore, and is not rare in the other Islands of the Archipelago: it is bitter, and smells ill.


ITS Root is about two inches long, no more than one line thick, hairy, white, and puts forth some Stalks that creep wholly upon the ground, the longest of which are above half a foot, pale green, hairy, full.
full of Branches, with Leaves almost oval, half an inch long, four lines broad; those also a pale green, hairy, vein’d, and of the same texture with those of the Wart-wort, but of a much sourer taste: they do not diminish towards the top, except just at the summits, where they are but two or three lines long. All the Branches end in an Ear like a Scorpion’s Tail, from an inch to fifteen lines long, laden with two Rows of white Flowers, of the same figure as those of the common kind; but their Basi is scarce half a line broad: the bottom of it is greenish, and the Rims cut into ten points, five alternately bigger one than the other. The Pistil is accompany’d with four Embryos, but usually most of these Embryos are abortive; and when the Flower is gone, you find nothing but one single Seed a line and a half long, rising out on one side, flat on the other, pointed at one end, cover’d with a whitish Skin, under which is another almost black, which covers a sort of Cod, full of white Pith. This Plant grows in the fields round the Port.


The Root, which is a foot long, as thick as a Man’s Thumb, not very fibrous, produces a Stalk a foot and a half high, strait, brittle, hairy, striped, pale green, full of Sap, the lower part furnish’d with Leaves hairy also, stiff, seven or eight inches long, three or four inches broad, cut in deep as far as the Stalk, and notch’d unequally about the edges. Those Leaves that grow at the upper end of the Stalks, lie very far one from t’other, are much smaller, rais’d with a large white Rib in the same manner as the lowermost ones: the last Leaves are small, and notch’d only about the rims; the Stalks sometimes divide themselves into Branches almost naked, each of which supports a Flower of an inch and half diameter, yellow, like that of the common Vipers-grass: the Demi-fleurons are one inch long, filifulous, and white at their first springing, obtuse and notch’d at their extremity, garnish’d at the opening of the Fislula with a kind of a Sheath a-crofs, which runs a Thred with two Horns: each Fleuron bears upon an Embryo of Seed, thin and barbed. The Calix or Cup is shaped like a little Pear, an inch long, seven or eight lines thick, cover’d with several Scales that are pale green or reddish towards the middle, but white and
Description of the Island of Naxia.

and small towards the edges: the Demi-fleurons are about twenty lines long, white and sif,tulous in the Cup, yellow elsewhere, jutting out about an inch, square, notch'd at the point, two lines broad. From the Fiftula arises a Sheath three lines long, which lets out a yellow Thred fork'd with Horns curling downwards. Each Demi-fleuron bears upon an Embryo of Seed, white, a line long, which comes in time to be a Seed greyish, hairy, near a line thick, channel'd, two lines and a half long, pointed at bottom, full of a white Pulp: this Seed is a little crooked, adorn'd with a tuff nine or ten lines long, of a dingy white approaching to red, pretty dry and brittle, consisting of a dozen hairs. Thus by the Structure of the Seed, this Plant may be rang'd under the Genus of Catanance.

THE Height of the Mountain Zia invited us to make a geographical Station upon it. After regulating our universal Quadrant, we observ'd that,

Stenofs lies to the East-North-East. Acariz, a Rock between Naxia and Stenos, is upon the same Line, but much nearer to Naxia.

Amorgos is to the East-South-East, as also are Cheiro and Copriez.

Nicouria is between the East and East-South-East.

Stampalia to the South-East.

Skinosa between the South-South-East and the South.

Raclia between the South and the South-West.

Nio between the South-South-West and the South-West.

Sikino to the South-West.

Policandro between the South-West and the West-South-West.

Santorin between the South and South-South-West.

Milo between the West-South-West and West.

Nicaria between the North-East and the North-North-East.

Samos between the North-East and the East-North-East.

Patmos to the North-East.

Tinos between the North-West and the North-North-West.

Mycone between the North-North-West and the North.

The two Islands of Delos, the same as Tinos.

Andros between the West-North-West and the North-West.
Syra to the North-West.
Thermia to the West-North-West.
Paros to the West.
Nanto to the South-South-East.

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

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

My Lord,

I set out from Naxos the 15th of September, with design to go to Patmos, to visit the Grotto where 'tis thought St. John wrote the Apocalypse; but the South-West Wind obliged us to put in at Stenofa, a scurvy dangerous Rock uninhabited, and not above ten or twelve miles about. Stenofa is East-North-East, eighteen miles from Naxos, reckoning from Cape to Cape: for from one Port to the other, it is 36. There's nothing in Stenofa but a Sheep-fold, a sheltering-place for five or fix poor Goat-herds, who for fear of falling into the clutches of the Corsairs or Banditti, betake themselves to the Rocks at sight of the least Cock-boat. Once in three months Biscuit is sent to these miserable Wretches: they can hardly find Water in the Island, which however is fertile in fine Plants, and cover'd with Lentisks, Kerms, and Cistus's. It belongs to the Community of Amorgos.

BAD Weather detaining us at Stenofa longer than we expected, and our Provisions beginning to fail, we were reduced to make Pottage with Sea-Snails, and we had leisure enough to dissect them: they are far better than the Goats-eye Shell-fish, if eaten raw; and preferable to Land-Snails, if boil'd. It was the only Ragou this Island supply'd us with; for we had neither Nets, nor Hooks for fishing: and the Goat-herds taking us for Banditti, durst not come near us; tho' our Sailors, who knew not where to look for fresh Water, had display'd all the white Vol. I.
Rags they could muster up, as a Token that we were peaceable Folks.

THE Sea-Snails are of the same kind with those in our Gardens; their Shell is much of the same form and size, but near a line in thickness. It is a shining Naker within, the Outside is most commonly cover'd with a tartarous greyish Bark, under which the Naker is marbled with black Spots, chequer-wise: some there are without a Bark. This Fish, which keeps a long time out of water, trails over the Rocks, and draws its Horns just as a Land-Snail: they are slender, five or six lines long, consisting of longitudinal Fibres, with two Planes external and internal, interspers'd with some Rings or annular Muscles; by the playing of these Fibres, the Horns go in or out as the Creature lifts. The Forepart of this Snail is a large Muscle or Plafton cut beneath in manner of a Tongue, towards the Root whereof is fasten'd a round Blade, fine as a Carp's Scale, shining, supple, four lines broad, reddish, mark'd with several centrical Circles. The Plafton is so fasten'd by its Root to the Shell, that the Creature can't be parted from it till after 'tis boil'd; then it comes out intire, and 'tis perceivable that this Root bending backwards, answers to the turning of the Snail. In its interior Surface, the Plafton, which is hollow'd gutter-wise, supports the Viscera of the Creature wrap't up in a sort of Purse like a Worm of a Gun, where concludes the Conduit of the Mouth.

THE Isle of Stenufa would not deserve to be mention'd, were it not for some rare Plants it produceth, and especially a kind of Ptarmica, which we no where else met with: this Plant is so rare, that I can't dispense with giving a description of it.

IT'S Root is ligneous, greyish towards the neck, three or four lines thick, accompany'd with reddish Fibres, about half a foot long, crooked and hairy: it puts forth several Heads, where grow in bunches very white Leaves, two inches and a half long, on which are rang'd sometimes alternately, and sometimes in couples, other Leaves two or three lines long, one line and a half broad, flash'd like a Cock's Comb, cottony, white, aromatick, bitter: from these Heads grow Stalks nine or ten inches high, one line thick, cottony likewise, white, garnish'd with some Leaves like the undermost, but smaller: each of these Stalks is terminated by
Parmica moana
pinnulae cristatae
Coroll. Inst. Rei
Herbar. 37.
Asparagus, Creticus fruticosus, crassioribus et brevioribus a culeis, magnis fructu Coroll.
Inst. Reel herb. 21.
Description of the Island of Nicouria.

by a Bunch, an inch broad, flat above, consisting of several Flowers very thick set, supported by unequal Tails; the Cup of these Flowers is two lines long, one line broad, with manifold Scales, white, hairy, pointed, these embrace the Fleurons and Demi-fleurons as usual: the Fleurons are a pale yellow, flash'd into five points; the Demi-fleurons of the same colour, a line broad. All these pieces are borne on the Embryos, which afterwards become flat Seeds, half a line long, somewhat more narrow, brown, with a whitish Border, separated from each other by little membranous Leaves, folded up gutter-wise.

THIS fine Plant comforted us for the Irtfulness of abiding so long in so dismal a place. The North-Wind a second time made us lay aside our Design of going to Patmos. There’s no wrestling against Eolus; he threw us towards the Isle of Amorgos, which well deserves a Traveller’s Observation: but the Sea running high, we put in at Nicouria, a steep Rock within a mile of Amorgos.

NICOURIA is a Block of Marble in the midst of the Sea, not very high, but about five miles in compass; on it is seen nothing but lean lank-gutted Goats, and red Partridges of a wonderful beauty, which made us amends for the sorry Fare we met with at Stenofa: our Greeks made horrid havock among ’em; dry and tough as they were, we thought ’em as delicious as those of Perigord. As for Simpling, we made no great hand of it here; yet there are two undescribed, tho’ they grow in some other Islands of Greece.


THIS Plant pushes through the Chinks of the Rocks in long Stalks from one to two foot long, about three lines thick, crooked, angular; greyish, oftentimes curvated below, branchy from their birth, subdivided into several gutter’d Branches a line thick, yellow-green, inclining to a sea-green, garnish’d here and there with large Prickles in clusters: the thickest of these Prickles are seven or eight lines long, one line thick; the others are half as short, but all are firm, yellow-pale, striped, reddish, and sometimes blackish at the point. From the Base of these Prickles issue several Flowers all along the Branches, supported by very slender Tails,
Tails; each Flower consists of six greyish Leaves, inclining to a yellow, dispos'd like a Star, usually turning back in the lower part, two lines and a half long, one line broad, pointed and striped. The Pistil is a three-corner'd Button, one line long, surrounded with six Chiefs or Threads two lines long each, topt with a yellow Summit, the Flower snells ram-mish. The Fruit is half an inch diameter, adorn'd with three round risings, pulpy, and separated into three Cells, each fill'd with a spherical hard Seed. This Plant varies, there is a sort whose Prickies are an inch long.

*APiUM Græcum saxatile, Crithmi folio.* Corol. Infl. Rei Herb. 21

The Stalk of this Plant, which likewise issues out of the Rocks, rifes to about two foot high, thick as one's little Finger, intercut with several Knots, crooked, branchy, attended with several Clusters of thick Leaves, resembling those of the *Perecpiere* which is pickled in Vinegar, half a foot long, three or four inches broad, sea-green, fleshy, brittle, divided and subdivided into three pieces, nine or ten lines long, one line broad, pointed, an aromatick pungent taste: the Basis of these Leaves is pleated gutter-wise, and envelops part of the Stalk, which is striped, full of Pith, usually thick set with Branches below; garnish'd with Leaves like the former, but not above two or three inches long; those of the Branches are not above an inch or an inch and a half long: all which Branches and their Subdivisions terminate in clusters about two inches round, whose Rayons are but an inch and a half in height, hairy, as well as the Summit of the Plant, and laden with other small clusters of Flowers compos'd of five white Leaves, but one line and a half in length. The Pistil, *alias* Pointal, and the Cup of these Flowers, turn to Seeds about a line and a quarter long, greyish, less than half a line broad, picked at both ends, a little bending, gutter'd, bitter, aromatic.

'TIS on the steepest Rock of *Nicouria*, where this fine Plant grows: it's strange that Plants, which are not to be seen in the Plain, should be produced in places higher by many fathom than the rest of the Country. Being landed, we fail'd not to inquire for some Chappel of the Virgin; well assured we should find it in a Situation of the most difficult access, and consequently fittest for our Searches; the whole Devotion of the Greek Populace consists in visiting these Chappels. It sweats 'em as much
Description of the Island of Nicouria.

as a Bagnio, to get thither: and this Fatigue is justly look’d upon by the Letter VI. Greeks as one of the severest Penances that can be undergone in this World. There, dissolv’d in their own Grease, they huddle over a dozen Signs of the Cross, and as many Bowings of the Head and half the Body; \( \text{ἐπιμέλειας} \). then, if the Lamp is not lighted, they take out their Tinder-box, and to work they go; burning two or three Grains of Frankincense on a broad, flat Stone, kissing the Image of the Virgin, and the rest that are there; these Images are not graven nor carv’d, for such they can’t endure; they are a coarse Painting on pieces of gilded Wood. Such of ’em as are call’d Painters in this Country, not knowing how to design, make use of a Draught prick’d and rubb’d over with Coal-dust, to delineate the Features of the Figures; these Draughts are perpetuated by Tradition from Father to Son ever since the time of St. Luke; for all their Madonna’s are in the Attitude of that Saint. While the Incense is burning, these Innocents recommend their Affairs to the Virgin, and look out for a Papas to lay Maps; there’s nothing amiss so far: but how ridiculous is it for them to expostulate with the Virgin and Saints, if things don’t go as they’d have ’em! The good Women bring with ’em for the most part a Pot of Oil for the Lamp, or a fine Wax Taper; or else they leave behind ’em a Parat in the bottom of the Lamp, to buy Oil; with, to burn before the Image.

BUILDING being an easy Expence in this Country, ’tis common for the Greeks on their Death-bed to bequeath a score of Crown-pieces for the erecting a Chappel: this is what makes all the Islands so thick set with such Edifices. To the great scandal of Christianity, there are scarce any other places for Travellers to lodge in; here they put up their Luggage and Merchandize: here they dres their Victuals, and likewise make their beds; a Custom of very great antiquity. Diana and Juno used often to complain of their Temples being profaned; God preserve the Chappels we are speaking of, from the like. None but the Greeks of the Latin Rite can give any account of their Belief, or the Worship of the true God: and they too know but little of the matter. Such as do not converse with our Missionaries, are as ignorant as the most savage Barbarians. The whole Qualification of the Papas lies in inspiring them with an Horror to the Roman Church.

THIS,
THIS, you'll say, is a Digression very foreign to an Account of Nicouria, where there's not a Man either of the Latin or Greek Communion; but pray, what can be said of an Island unknown to the Antients and Moderns, and which besides affords nothing uncommon, nothing singular? And therefore we only staid there to take breath, and then pass'd over to Amorgos by night.

Amorgos is not famed in antient History for the Valour of its Inhabitants; they were rather devoted to the Arts of Peace: and hereof we have very considerable proofs. Goltzius mentions two Medals of Apollo's Head, the Reverse of the one is an Astronomical Sphere resting on a Tripod; of the other, the Reverse is likewise a Sphere and a Pair of Compasses: thereby indicating, that the People of this Island apply'd themselves to the Study of Astronomy and Geometry.

They had once a Manufactury of a sort of Stuff which bore the name of the Island, as did likewise the red Colouring it was dy'd with. The Tunicks of Amorgos were much in request: they were call'd Amorgis, as likewise was the Flax they were made of. It is agreed by Hesychius, Pausanias cited by Eustathius, and others, that this Stuff went by the name of Amorgos. There is sufficient ground to believe, that in dying it red they made use of a sort of Lichen, which is very common among the Rocks of this Island, and those of Nicouria. This Plant is still fold for ten Crowns the Hundred Weight, and is transported to Alexandria and England, where the Dyers use it, as we do the Parelle of Auvergne. To give a description of this Lichen, (which I think no body else has yet done;)

It grows in clusters, greyish, two or three inches long, divided into small Slips as fine as a Horse-hair, and splitting into two or three little Horns, slender at first, rounded and stiff; but afterwards near a line in thickness, hooked like a Sickle, and terminating sometimes in two points. The whole Plant is solid, white, of a salt taste: it is no scarce Plant in the other Islands of the Archipelago, but its Use in Dying is known only at Amorgos.

Strabo makes this Island to be the Birth-place of the Poet Simonides, so famed for his Lambicks. Stephens the Geographer informs us, that
Description of the Island of Amorgos.

that the ancient Towns of Amorgos were call'd Arcesine, Minoa, Aegiale; Letter VI-
the Ruins that are to be seen about the Western Bay, are the Remains of
some of these Towns; but of which, there's no certain determination
can be made, without the help of Inscriptions, and we met with but two
Stumps of Columns in a Chappel in the lower Town. The Southern
Harbour is the best they have: and here it was, according to all appear-
ance, that Clitus the Lydian, Admiral of Polysperchon's Fleet, grappling a
Trident in his hand, assumed the Name of Neptune, after he had sunk
three or four of Antiochus's Galleys.

HERACLIDES agrees that Amorgos was very productive of Wine,
Oil, and other Commodities: for which reason, Tiberius banish'd VIBUS
Serenus thither: the Emperor being of opinion, that when a Man's Life
was granted him, he should not be deny'd Necessaries.

THE Island of Amorgos is at present well improv'd: it yields Oil
enough for its Inhabitants, and more than enough of Wine and Corn:
this Fertility invites thither the Tartanes of Provence. The Island is not
above 36 miles about, and stretches from North to South: it is terribly
steep towards the South-East: the Burrough is three miles from the West
Port, built in form of an Amphitheatre round a Rock, where stands the
old Castle of the Dukes of the Archipelago, who for a long time were
masters of Amorgos. The People are not of the Latin Church: there was
neither a Cadi nor a Vaivod on the Island when we were there; their
Law-Suits were carry'd to Naxia or Stampalia: the former is thirty miles
from Amorgos, the latter fifty.

T.H.E best Places of Amorgos belong to the Monastery of the Virgin, Parazas:
whither they come from afar to assist at Mass: for all extraordinary Situa-
tions strike Devotion into the Populace. Three miles from the Burgh,
on the edge of the Sea, is built a large House, which at a distance resem-
bles a Cheft of Drawers fix'd toward the bottom of a hideous Rock, na-
turally perpendicular, and exceeding in height that of La Sainte Baume in
Provence. This Cheft of Drawers does however afford convenient Lodg-
ing to a hundred Caloyers; but there's no entring without very good Re-
commendation, and by a small Opening contriv'd in one of the corners of
the Building, the Door of it cover'd with Iron Plates. Within is a
Guard-Room furnish'd with huge wooden Clubs like that of Hercule's.
fit to knock down an Ox at a blow: there did not seem to be much need of this Precaution; for with a Kick of a Foot they might easily turn off a Man from the top of the Ladder by which they ascend to this Door. The Ladder has a dozen wooden Rounds, without reckoning some stone Steps against which it rests. After this, you pass up a very narrow Staircase; but neither the Cells nor the Chappel are cut in the Rock, as hath been reported. The Religious assured us, that their House was built by the Emperor Comnenius, who likewise handsomely endow'd it; I am not slack to believe as much: Anne Comnenius, his Daughter, takes notice that the Mother of that Prince had caus'd him to be bred up in a Monastery till the day of his Marriage. Those of Amorgos give out, that this Foundation was occasion'd by a miraculous Image of the Virgin painted on Wood, which they keep in their Chappel for a mighty Relick; pretending that this Image being profan'd in the Isle of Cyprus, and broke in two pieces, was convey'd in a supernatural manner by Sea to the foot of the Rock of Amorgos, where these two pieces join'd themselves again; that the same hath wrought, and does still work divers Miracles. The Image seem'd to us to be altogether smoke-dry'd, and of a very imperfect Design: the Caloyers that keep it, are very slovenly; their House has the Savour of a musty Guard-Room, and this Convent looks more like a Habouring-place for Highway-men, than a Religious Retreat. As there's no departing handsomely from a Monastery without bestowing something by way of Benevolence, we dropt them a few Pieces, and the Monks regaled us with a Plate of Grapes, the Bunches whereof were about a foot long; each Berry almost oval, fifteen or eighteen lines long, whitish green, exceeding sweet, and of an exquisite taste. This Convent having nothing about it but the Sea and frightful Rocks, I could not forbear asking the Monks whence they had such fine Fruit: they answer'd, from another part of the Island near a Chappel, where was preserved that famed Urn, which at a certain time of the Year fills it self with Water, and then empties it self again.

CHRISTIANITY has not alter'd the fabulous Disposition of the Greeks: On the Morrow we went to the Chappel, to satisfy our selves concerning this Prodigy, and to eat of those fine Grapes. St. George Basilami, so is the Chappel call'd, is four miles off the Town, on the left of the
the West Port, close to an Orchard of Fruit-Trees terraced, at the fur-
ther end of a Kitchen-Garden water'd with a small Spring, among a parcel
of well-cultivated Vineyards: a charming Abode, as we thought, for a
Papas. Tho the Chappel is no more than fifteen foot long, and ten
broad, yet it is divided into three Naves with good Walls, as if 'twere a
large Church; but the Side-Naves are so narrow, that but one Person can
pas in front. You enter the Chappel by a corner of the Nave on the
left; and we presently spying a Spring of Water over against the Door,
judg'd that this pretended Miracle was not difficult to be explain'd.
This Spring, which is a very little one, is restrain'd in a Conservatory
five foot four inches long; two foot eight inches broad; the Water was
not then above a foot deep: six paces from it, below a Closet wrought in
the same Nave, is bury'd even with the Surface of the Earth, the so much
celebrated Urn, which is consulted as the Oracle of the Archipelago: it is
a Vessel of Marble almost oval, about two foot high, sixteen inches broad;
the Opening of it, which is round, and eight inches diameter, is cover'd
with a piece of Wood fasten'd by an Iron Bar placed cross-wise.

THE Closet is more carefully shut, and they never open it till you
have given 'em some Mony towards paying Masses; we were not short in
our respects of that kind, and so had the pleasure to see the Urn uncover'd,
and to measure the Water, which was seven inches nine lines deep: but
they would not let us search further, nor examine the bottom of the
Urn, which is cover'd with Mud. The Papas only told us it was the
ordinary Depth of the Water: we pray'd him then to explain to us the
Secret of this mighty Miracle. It consists, said he, in that the Water
rises and sinks several times in the Year. 'Twas answer'd, that the Over-
plus of the Conservatory, which is close to it, might more or less pass
through the Earth, and be insensibly imbibed by that Marble, which was
no more than an inch thick, and perhaps crack'd at the bottom: this
place is very dark, and the Urn must be empty'd e'er it can be well
search'd into; for Father Richard asserts, that the bottom of this Vessel
is nothing but white Clay. The Papas thought it enough to tell us it
was a great Miracle.

WE desired him to tell us, whether 'twas true that the Urn was fill'd
sometimes in the space of half an hour, and empty'd it self visibly several
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times a day in the same space; whether 'twas true, that in a moment 'twas
so full as to run over, and the next moment so dry, as if there never had
been a drop of Water in it: the good Man distrusting us, and not being
so great a Fool as he seem'd to be, answer'd, That we needed but tarry a
little time to have ocular Demonstration; that as for himself, he had never
seen it either quite full or quite empty, but that it was the Effect of a
Miracle, and of the Virtue of the Great St. George; that such as came to
consult the Urn, before they undertook any Business of Importance, mil-
carry'd if the Water was lower than usual; that as for us, we ought to
rejoice it was otherwise when we came. We tarry'd about two hours in
the Neighbourhood of the Chappel, to make Draughts of Plants, or eat
Grapes; detaching from time to time some one of us, with a Wax-Candle
in his hand, to go and see whether the Water rose or fell: but it con-
stantly answer'd our Plumb-Line, which was a Stick gaged at seven inches
nine lines deep. In fine, we thought we could not do better than abide
by the Explication given us of it by our Servant; he was a Lad of good
Sense, and perceiving we were under some perplexity concerning this
Mystery, without recurring to the Transpiration of the Water through
the Earth and Marble, without naming St. George or the Virgin Mary,
told us with great Indifference, that the Papas, to make his own Pot boil,
had the Art to empty and fill this Urn out of the Conservatory, with his
Pot-Ladle, whenever he met with such as were willing to be impos'd on,
as are for the greatest part those who hunt after miraculous things.

This blunt Speech made us laugh. We took our leaves of the Pa-
pas, who judging by our Behaviour that we wanted Faith concerning the
Urn, came in haste after us, to tell us a convincing Story of it. A cer-
tain Greek Bishop, said he, with his pockets full of Gold, was going to
Constantinople, to purchase some more considerable Dignity, and by the
way had a mind first to consult the Urn, as to the Success of his Voyage;
but he found it almost empty. Mortify'd at this, he spent four or five
days in Prayer and Lamentation: the Papas seeing him so dispirited,
piously resolv'd to pour a good Pot-full of Water into the Urn, but to
his own great surprize, when he brought the Bishop to visit it, he found
the Water just as low as before. They redoubled their Prayers to the
great St. George; nay, they went to the principal Convent, to conjure
the
Origanum Dictami Cretici
sive Sotic erasse nunc villosa
nunc glabre.
Women of the Island AMORGOS.
Description of the Island of Amorgos.

the Virgin to send Water. Would ye think it, Gentlemen, (continu’d Letter VI. our Papas with an Air of Assurance) the Water one fine Morning was found there in great plenty. The Bishop departed, after returning a thousand thanks, and was no sooner arriv’d at Paros, than he was inform’d to his exceeding great comfort, that while he was at Amorgos, that is, while there was a Failure of the Water, the Sea was cover’d with Corfairs, who meeting with no Prize, had fail’d away, some to the Morea, others towards the Gulph of Thessalonica. Furthermore, added he, our holy Urn favours the Privateers, whether they be Christians or Barbarians: they make us mad when they come to consult the great St. George, who is the true General of the Heavenly Militia, and not St. Michael of Serpho, as is pretended by the Caloyers of that Island. After this fine Discourse, which we made no other reply to than bowing our heads, we took our leaves, very well satisfy’d with each other: the Papas, that he had related to us his Story, and we with discovering the Frauds of the Monks, and Credulity of the People who are thus abus’d in the Countries of Ignorance and Superstition.

The Inhabitants of this Island are affable, and the Women pretty: their Head-drefs is a Scarf of yellow Linen, which covers the upper part of the Head and lower part of the Face, winding it afterwards in manner of a Turbant, with one of the ends hanging down the back: the Apparel of these Ladies is as ridiculous here as in the other Islands. We shall by and by give a description of the different parts of it.

We must not leave Amorgos, without describing one of the rarest Plants in all the Archipelago: we found it no where but in the Slits of that horrid Rock, where stands the Convent of the Virgin.

**Origán**n *Díttamni Cretici facie, folio crasso, nunc villoso, nunc glabro. Corol. Inf. Rei Herb. 13.*

*Its* Root is sometimes thick as a Man’s Thumb, ligneous, about a foot long, brown, chapt, reddish within, attended with hairy crooked Fibres; it puts forth some Heads, whence arife Stalks eight or nine inches thick, square; sea-green, some of them plain, others branchy, garnish’d with close-set Leaves, oppos’d in Couples, round or oval, terminating insensibly in points almost like a Gothick Arch, nine or ten lines long, much like those of Cretan Dittany: but of the Leaves of the Ori-

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**ganum**
ganum we are mentioning, some are sometimes thick as the Coin call'd a Double, fleshy, and sleek; the others thinner, and slightly hairy: some are insipid, others poignant, odoriferous: they do not lessen except towards the top of the Branches and Stalks, which commonly divide themselves into two Ears, where they conclude in a single one: each Ear is fifteen or twenty lines long, five or six lines broad, form'd by four Rows of Scales of a wafly purple, oval-pointed, four or five lines long. After these grow Flowers which open successively, nine or ten lines long: they are Pipes or Tubes half a line long, whitish, widening into two Lips, the upper whereof is two lines and a half long, obtuse, and bent gutterwise: the undermost is of the same bigness, rounded and divided into three obtuse parts, terminated behind by a Spur half a line long; the Chiefes are longer than the upper Lip, but of the same colour, and charg'd with Summities divided into two Purfes. The Cup is a Tube two lines and a half long, yellow-green, cut like a Flute, in the bottom whereof ripen two or three Seeds very small, blackish; for of four Embryo's which are at the bottom of the Pistile, there are always some which miscarry. These Seeds have thriven in the Royal Garden, where the Plant is not at all chang'd by Culture: it is easily preferv'd in a Green-house, where, with other Aromatick Plants, it requires now and then a new Air warm'd by the Sun-beams.

THE Island of Amorgos wants Wood; they burn nothing but Mastick and Cypres-leav'd Cedar, which the Fire consumes in an instant. The Greeks make use of this Cedar to go a fishing, or rather a spearing with: they break it into small pieces, which they lay over a Gridiron at the Stern of their Gally-boat, and burn it in the night-time, thereby to draw the Fish to 'em by means of the Light it casts, which while the Fish are following, they strike 'em with their Tridents or three-fork'd Javelins: this Wood is brought to Amorgos from Caloyero, Cheiro, Skinofa, and other adjoining Rocks.

THE 22d of September, as we pass'd close by Caloyero, an ugly Rock twelve miles from Amorgos, the Master of our Vessel would needs climb one of its sharp Points to take some young Falcons out of the Nest: we did not dare to follow him; this Man not only knew how to run up the Shrouds,
Lunaria, fruticosa, perennis, sincana, 
Leucoj, folio, coroll.
Inst. Rei Herb. 25.
Shrouds, but would scale the steepest Rocks with a surprizing Agility: Letter VI. we defir'd him therefore to bring us all the Plants he could light of, affuring him we would willingly resign to him our share of the Falcons. He accordingly brought us some Plants, which we could have prefer'd to all the Birds of Paradise in Arabia. The Description of one of these beautiful Plants, take as follows:


IT has a Root as thick as a Man's Thumb, reddish, chapt, accompany'd with long hairy Fibres: its Stalks are ligneous, about a foot tall, cover'd with a Coat reddish and chapt underneath, whitish afterwards, garnish'd at first with many clusters of Leaves like those of the white Violet Plant, bushy, an inch or eighteen lines long, four or five lines broad, cottony, white, without either taste or smell: they leffen along the Stalks, which grow in length in form of an Ear of Corn, charg'd with Flowers consisting of four yellow Leaves, nine or ten lines long, oval at that end which is opposite to their tail. This Flower is cover'd with a Cup consisting of four white Leaves, the Cup incloses a Pistile of the same colour, oblong, terminated by a small Head, and surroun'd with Chieves with yellow tops: when the Flower is gone, this Pistile or Pestle turns to a Fruit almost oval, about an inch high, eight or nine lines broad, quite flat, cottony and white, in the frame whereof are fasten'd one or two Seeds flat, reddish, round, about two lines in diameter, edg'd with a clearer Leaf, very fine, a little foping in the Cut. The Fleish of this Seed, which likewise is brown, is bitter and of a hot taste. This Plant blows in the beginning of the Spring, but bears no good Seed in the Royal Garden.

WE anchor'd at the Isle of Cheiro, within Musket-shot of Caloyero; the Falcons were there eaten according to the Custom of the Levant, where they never let their Meat mortify: the Fleish of these Birds is white, delicate, and of an excellent taste; they would be marvellous, if roasted and larded: we eat ours broil'd over the Coals, and without either Pepper or Vinegar. Cheiro is a defart Island eighteen miles about; here the Monks of Amorgos send their Caloyers at the time of Cheese-making.
making. They breed here above 300 Goats or Sheep. We observ'd a rare kind of Campanula.


Its Root is thick as a Man's Thumb, infusinuating into the Clefts of the Rocks, white, sweet, full of Milk; its first Leaves are like those of the little Daizy, dispos'd in a round dark green, shining, two inches and a half long, half an inch broad: those that accompany the Stalks, are more like the Leaves of the Money-wort or Nummularia, and are fleck'd, bright green, eight or nine lines long, terminating insensibly in a point, sustain'd by a very short Tail, thick set on the Stalks about eight or nine inches long, and which often hang from the Clefts of the Rocks, a line thick, milky, and full of white Marrow. From the Basis of the Leaves grow along the Stalks, Flowers like a Bell, seven or eight lines long, four or five lines broad, washy blue, flash'd in five parts like a Gothic Arch; the Pestle comes forth from the bottom of this Flower, white, and terminated in an anchor with three Crampirons or Hooks, surrounded at the Base with five Chieves, white, laden each with a yellow Summit, very narrow. The Cup is a Balon five lines long, dark green, three lines broad, purfled on five sides, flash'd into five points star-like: it becomes a Fruit with three Apartments fill'd with Seeds, reddish-brown, fleck'd, polish'd, shining, oval, a third of a line in length. The whole Plant is insipid.

AFTER we had made the Tour of Cheiro, we pass'd over to Skinosa, another desert Rock, twelve miles about, eight miles from Cheiro, and twelve from Naxia. Skinosa, for aught appears to the contrary, is the Isle Skinissa mark'd by Pliny to be near Naxos and Pholegandros. The Greeks doubt not that Skinosa took its Name from its abounding with Maftick-Trees, tho' this Tree is not more common in Skinosa than in the adjoining Islands. There remains in Skinosa nothing but the Rubbish of a ruin'd Town, affording no one thing worth observation; which occasion'd our staying but two hours there, to search for Simples.

The Ferula of the Antients grows very plentiful in this Island; it has preserv'd its old Name among the modern Greeks, who call it Nartheca, from
from Naxos. It bears a Stalk five foot high, three inches thick, every Letter VI. ten inches there’s a Knot or Knurr, branchy at each Knot, cover’d with a hard Bark two lines thick; the Hollow of this Stalk is full of white Marrow, which being well dry’d, takes fire like a Match; this Fire holds a good while, and consumes the Marrow very gently, without damaging the Bark; which makes them use this Plant in carrying fire from one place to another; our Sailors laid in good store of it. This Use is of the earliest Antiquity, and may help to explain a Passage in Hesiod; who speaking of the Fire which Prometheus stole in Heaven, says, that he brought it in a Ferula. The Foundation of this Fable doubtless proceeds from Prometheus’s being the Inventor of the Steel that strikes fire from the Flint. In all probability Prometheus made use of the Marrow of the Ferula instead of a Match, and taught Men how to preserve Fire in the Stalks of this Plant.

The Stalks are strong enough to be lean’d upon, but too light to hurt in striking: and therefore Bacchus, one of the greatest Legislators of Antiquity, wisely ordain’d the first Men that drank Wine, to make use of Canes of this Plant, because being heated with excessive drinking, they would often break one another’s Heads with the ordinary Canes. The Priests of the same God supported themselves on these Stalks when they walk’d; and Pliny observes, that this Plant is greedily eaten by Asses, tho’ to other Beasts of Burden ’tis rank Poison: we could not try the Truth of this Observation, there being nothing but Sheep and Goats on the Island. The Ferula of Italy and France differs from that of Greece; therefore when Martial said, that the Ferula was the Pedant’s Scepter, because they use it in the correcting of their Scholars, he doubtless meant that fort which grows in Italy, France, and Spain, on the Coasts of the Mediterranean.

This of Greece serves now-a-days to make low Stools of: they take the dry’d Stalks of this Plant, and, by alternately placing ’em in length and breadth, they form ’em into Cubes, fasten’d at the four corners with Pegs of Wood: these Cubes are the Visiting-Stools of the Ladies of Amorgos. What a different use is this from that the Antients put the Ferula to? Plutarch and Strabo take notice, that Alexander kept Homer’s Works inclos’d in a Casket of Ferula, on account of its Light-
ness: the Body of the Casket was made of this Plant, and then cover'd with some rich Stuff or Skin, set off with Ribs of Gold, and adorn'd with Pearl and precious Stones. We made incisions into some Stalks of the Ferula; the Milk which came out, as likewife the Clots which were naturally form'd on other Stalks of the fame Plant, did not at all favour of Galbanum: this Drug proceeds from an umbelliferous Plant growing in Africa, which has been a long time preferv'd in the Royal Garden, and which I have lifted under the Tribe of Oreofelinum, from the Structure of its Fruit.

FROM Skinosa we pass'd to Raclia, another Rock at three miles distance, situated between Naxia and Nio: we lay at Raclia the 23d of September, designing to set out immediately for Nio; but there run so high a Sea, we were forced to stay three days on this base Rock, which is not above twelve miles about; whereas Nio is a very agreeable Island, and much bigger. The Monks of Amorgos, who are masters of Raclia, have a Breed here of 8 or 900 Goats or Sheep; there are not above two Caloyers to look after them: these poor Caloyers live on black Bisket and Shell-fish; their Cheese is very good. These Monks, who keep their abode towards the top of the Mountain, near a very plentiful Spring of Water, are every moment alarm'd by the Corsairs, who often land there to catch a few Goats; there hardly pass's a Saick, but the Seamen steal one: in two days, our Seamen, who were but three in number, knock'd o'th' head seven, and pick'd the bones of 'em. We went our selves and inform'd the Caloyers, and paid them fifteen pence a-piece for the Goats: pleas'd with this, they presented us a Cheefe, and a Goat which prov'd very good, because we let it mortify some hours.

At first blush it should seem as if Raclia borrow'd its Name from Heraclea; but besides that the antient Geographers make no mention of any Island of this Name, there's a great probability that this we're speaking of, was known by the Name of 'Nicasia, placed near Naxos, by Pliny and others. Having but little to do at Raclia, we took occasion, while we waited for a Passage to Nio, to make a Geographical Station on the top of the higheft Rock in the Country; that is to say, after we had well regulated, our univerfal Quadrant, we ask'd the Caloyers the Names of
LEPAS.
A kind of Shell Fish so call'd.
Description of the Island of Raclia.

of the circumjacent Islands, and observ'd to what Point of the Compass Letter VI. they lay: we found

Naxia to be North of Raclia.
Stenos, North-North-East.
Skinos, North-East.
Cheiro, East-North-East.
Amorgos, East.
Stampalia, South-East.
Paros, North-West.

There are but two Cales or small Ports at Raclia, the one North, over against Naxia, the other North-North-East: here we dissected some of the Shell-fish call'd 'Goats-eyes, of which we eat various sorts.

THE Shell of this Fish is a Bason of one intire piece A. about an inch or two in diameter, almost oval, eight or nine lines deep, form'd like a Funnel, terminating in a point, fill'd by a Fish which at first presents you with a large pectoral Muscle B. greyish brown, the Rim's reddish, and slightly waved: the Surface of this Muscle moves in little grains or particles just as Water seething over a fire before it boils; this Surface is supple, cover'd with a gluey flabber-like Liquor: by all which, the Fish is so fitted for insinuating it self into the minutest Inequalities of the Rocks, and will stick thereto so fast, that there's no making 'em quit their hold, but with a sharp-pointed Knife. This Muscle is tough as Whit-leather, about three lines thick, and generally an inch in length, exactly resembling the pectoral Muscle of your Land-Snails: the inner Surface C. of the pectoral Muscle, is sleek, shining, hollow'd gutter-wise, at the bottom whereof is placed a Tendon, which separates it into two Ventricles; this Muscle is surrounded with a Border or Ruff D. which has a very quick Motion (independent of the Muscle) when 'tis prick'd: this Ruff or Border is compos'd of transverse Fibres, rang'd from the Center to the Circumference; which would make one suspect it did the Office of the Aspera Arteria, if by means of its Tendon it did not adhere so fast to the Shell, insomuch that there's no loosening it without a Knife.

THE Head of the Fish comes out of a sort of Coif fring'd and ruffled, produced by Elongation of the Border or Ruff abovemention'd: this Head, not unlike that of a fucking Pig, is four or five lines long,
half as broad, rounded upwards, ending in a reddish Mouth, two lines broad, and edg'd with a large Lip : on each side its Front, issues a Horn, which are pull'd out or contracted like other Snails; only they bend back much like a Cow's Horn.

The other parts of this Creature are inclos'd in a Bag E. where the Esophagus meets, as in its Center: this Bag, about an inch and a half long, nine or ten lines broad, narrowing at the Head, is exactly laid on the Gutter of the pectoral Muscle, and contains a flabby Substance, good to eat, interspers'd with blackish Vessels.

The pectoral Muscles serve for Legs and Feet to the Creatures, as likewise to all Snails and Fish whose Shell consists but of one single piece. When the Fish we're speaking of would move forwards, they press hard on the foremost Edge of this Muscle; and when they would go backwards, they do the like on the hindmost Edge of the same Muscle.

We examin'd likewise another sort of Goats-Eye, whose pectoral Muscle is much thicker, and serves the same purpoises as that of the ordinary Goats-Eye: its Head has also two Horns, but shorter. The Bason or Shell is longer, more oval, and has a hole at top, through which it seems to spout Water.

The Wind was so favourable to us, that we got to Nio before we were aware: the Antients call'd this Island Ios, from the Ionians its first Inhabitants. 'Tis forty miles about, remarkable for nothing but Homer's Tomb: this famous Poet passing from Samos to Athens, put in at Ios, and died in the Port. They erected him a Tomb-stone, on which (a long time after) was grav'd his Epitaph related by Herodotus, the suppos'd Writer of Homer's Life. 'Strabo, Pliny, and Pausanias, mention this Tomb: 'tis added by the latter, that the Tomb of Clymene, the Mother of Homer, was likewise shew'd there; and furthermore, that there was an antient oracular Response at Delphi's grav'd on a Column supporting the Statue of that excellent Man. By this Inscription it appear'd, that his Mother was of the Isle of Ios: We read the same Oracle in Stephens the Geographer, who has been follow'd by Eustathius on Homer; but 'tis alleged by Aulus Gellius, that according to Aristotle, Homer must have been born in the forefaid Isle. Be it as 'twill, we could meet with no Remains
Another sort of Shell Fish call'd LEPAS: of an oblong figure, with a hole in its head.
of this Tomb all about the Port: all we met with, was an excellent Letter VI. Spring of fresh Water, bubbling through a marble Trough but one pace from the salt Water.

PLINY has rightly fix'd the distance between Nio and Naxia at 24 miles: as likewise that between Nio and Santorin at 25 miles, tho strictly 'tis 30; but that's an inconsiderable difference.

MARCO SANUDO, the first Duke of Naxia, annex'd Nio to his Dutchy; nor was it dismembered till John Crispo, the twelfth Duke, gave it his Brother Prince Marco; who built a Castle on an Eminence, two miles above the Port, as well for the Security of his own Person, as to defend his small Domains against the Mahometans: he likewise sent for some Albanian Families to manure the Land, which wanted nothing but Hands to improve the natural Fertility of the Soil. Thus in a short time did this Island (which was look'd upon as a Desart) become very populous and flourishing. The Burgh now subsisting, was built round the Castle like an Amphitheatre, probably on the Ruins of the antient Town of Ios; for the Author of Homer's Life relates, that the Inhabitants of the Town came down to the Sea-side, to administer all the help they could to that wonderful Man. 'Twere needless to say, that Nio submitted in its time to both the Roman and Greek Emperors: it came into the Family of Pisani by the Marriage of Prince Marco's only Daughter with Lewis Pisani a Venetian Noblemen.

THEIR Custom is once a Year to chuse a Consul or two. The Inhabitants paid the Grand Signior, in the Year 1700, two thousand Crowns for the Capitation, and 3000 for the Land-Tax. The Island is well cultivated, and not so steep as the other Islands: so that M. Bochart's Etymology of it, won't hold. There's great call for the Wheat it produces, but Oil and Wood are scarce. No Palm-Trees are now to be seen, tho 'tis likely this sort of Tree was what antiently caus'd it to be call'd Phœnice, as is observ'd by Pliny and others. In the King's Cabinet there's a Medal of this Island, with Jupiter's Head on one side, and a Pallas with a Palm-Tree on the other. Father Hardouin mentions a Medal of this Island, with a Head of Lucilla on it.

THERE remains no Footstep of Antiquity in Nio: The Inhabitants have no notion of any thing but the Pence; they are all Thieves by
Profeffion, and therefore the Turks call it Little Malta; 'tis a Harbouring-
place for most of the Corsairs of the Mediterranea. The Latin there
have but one Church, supply'd by a Vicar of the Bishop of Santorin; the
other are Greek Churches, depending on the Bishop of Siphanto.

PRIVATEERS frequent this Island, attracted by the Beauty of its
Havens: that below the Burgh is one of the securest throughout the Ar-
chipelago, its Entrance verges from South to South-South-East. The Port
of Manganari faces the East, and affords a safe Retreat for the largest
Fleets. The Pilots of Nio and Milo are reckon'd the best of any in the
Levant, because they have a thorough Knowledge of the Coasts of Syria
and Egypt, where the richest Prizes are taken. M. de Cintray, a Cruifer,
pit into Port while we were there: He came on shore, attended by his
Levantines, arm'd up to the very teeth; he took a Dinner at the French
Consul's, and then return'd on board his own Ship. He wanted Bisket
and a Pilot, which if the Consul had not procured, the Cadi or Waivod
would for Mony.

As we were going in search of Simples, to our great surprize we saw
our Sailors coming down from the Mountains, so scared that they knew
not whether their Saick was carry'd off by Maltese, Barbarees, or Ban-
ditti. This Adventure concern'd us a little: but we soon learnt at the Con-
sul's House, that the Vessel was in the Port, that the Seamen had quitted
it to get ahoare, at sight of one of M. Cintray's Galliots; and that in
short M. Tourtin, who commanded it, being inform'd the Goods on
board belong'd to Frenchmen, set it at liberty. One is subject to these
petty Alarms in the Archipelago, where one can't pass from one Isle to
another but in Boats with two or four Oars, which never go except in
calm Weather: 'twould be still worse to make use of large Vessels, which
the they are secure from the Banditti, yet they wear out one's patience in
staying for a Wind.

These Banditti, who are dreaded in all parts of the Archipelago, are
a parcel of Villains, who are forced by Indigence to lay hold on the first
Vessel they light of, and lie in wait for others at the Turn of some Cape
or in some Creek: These Wretches, not content with plundering People,
throw 'em over-board with a Stone about their necks, for fear of be-
ing seiz'd, upon the Complaints of those they have ill used. We under-
stood,
Lactili Grecia arvensis, Siliqua striata, brevi et rotell. Infl. Reit herb. 49.
Women of the Island Nio, anciently call'd 10's.
Description of the Island of Nio.

stood, some days afterwards, that M. de Cintray had made prize of two Letter VI.
Vessels belonging to these Banditti, who were carrying off a Ship laden with Timber, and eighteen Turkish Passengers.

The People of Nio will never forget the great Actions of the Chevaliers d'Hoquincourt and Temericourt: the first came thither to rest, after having in the Port of Scio singly fought thirty Galleys commanded by the Captain-Bashaw; the second, by means of a favourable Wind, forced sixty Galleys to sheer off, after several of 'em had been well bang'd. This Fleet had all the difficulty in the world to get away to Candia, where it was carrying 2000 Janizaries.

It had been very agreeable to have staid at Nio, had there been Fruits and Refreshments: but the Soil affords nothing but Corn. The Women's Apparel in this Island is as odd as in the other Islands. As for Plants, the Island produces none uncommon; yet we found a sort of Cakile which is not yet described, and which we met with at Milo and some other Islands.

This Plant is branchy, a foot and a half or two foot high; its Stalk is three lines thick, dusky green, moderately hairy, angulous, full of white Pith, subdivided into several Branches, attended with Leaves here and there, like those of the Garden-Rocket: they are about two inches long, deep green, fleshy, acrid, mucilaginous, cut in as far as the Stalk, and growing lfs the nearer they are to the Flowers. From the Base of these Leaves grow small Threds adorn'd with yet smaller Leaves; the Extremities of the Branches are laden all along with Flowers consisting of four white Leaves, five lines long, which however do not rise out of the Cup above two lines: the Cup also consists of four leaves, and from its Center grow six white Chieves, with yellow tops. The Peffile is but three lines long, and turns afterwards to a Fruit five or six lines long, two lines thick, gutter'd, picked, consisting of two pieces, jointed end to end, so as the lower part somewhat hollow receives the Tuberosity of the upper; both are of a spongy Substance, and each incloses in a separate Cell a reddish Seed half a line long.

Being delighted with making Geographical Stations, we went to one of the highest places of the Port, and found that Argentiere is between the West and West-North-West of Nio.
A Voyage into the Levant.

Siphanto, between the North-West and West-North-West.
Santorin, to the South-South-East.
Christiana declines from the South to the South-South-West.
Sikino is at the West-South-West.
Avelo declines from the North-North-East to the North.

At Break of Day we embark'd, and according to Strabo's Advice we took the Road towards the West, in order to repair to the Isle of Sikino. We are told by Pliny, Apollonius Rhodius, and Stephens the Geographer, that it was antiently call'd the Wine Island, because of its Fertility in Vines: upon which the Scholia of Apollonius observes, that it took the name of Sikinus from a Son of Thoas King of Lemnos, the only Person of the Island who escaped with Life by means of his Daughter Hypspile, in that cruel Massacre, when all the Women murder'd in the night, not only their Husbands, but all the unmarry'd Men of the Country, for preferring to them the captive Slaves they had newly taken in Thrace. Thoas landing in this Island, was very kindly receiv'd by a Nymph, of whom he begot Sikinus.

There is still Wine enough in Sikino to merit its antient Name, abundance of Figs, but little Cotton: the green Figs are excellent, not so the dry ones, because they bake 'em in an Oven to preserve 'em from Worms. This Island, which is but eight miles from Nio, and about twenty in circuit, stretches from the South-West to the North-East: it is well cultivated, its Wheat is counted the best in the Archipelago; the People of Provence catch it up: they swept away all the Corn in 1700, and must continue to do so, if the Commerce of Cape Negre be not restored. There is however some difficulty to lade Corn in the Levant; being often forc'd to run from one Island to another, before you can get a full Cargo, and then it must sometimes be half Wheat, half Rye. In 1700, the Turks of Volo and Thessalonica being under apprehensions of a Famine, would not suffer the People of this place to sell Corn to Strangers, any more than in Candia: but as the Mussulmans will do any thing for Money, they let the Provenfals ship it off by night.

* Sikino was part of the Domains of the Dukes of Naxia; the Burgh, which is call'd after the name of the Island, is on an Eminence to the
Description of the Island of Sikino.

the West-South-West, by a frightful Rock, which hangs over the Sea Letter VI. just as if it were falling into it: This Burgh contains not above 200 In-
habitants, who when we were there paid 850 Crowns to the Capitation and Land-Tax. The French Corsairs that marry there, are exempt from the Capitation; but the Greeks are very severe, in making them pay Taxes for the Lands they possess. There can’t be a greater Punishment than for an old Fisherman to marry in Greece; their Wives have neither Virtue nor Mony: and yet they will venture upon ’em, notwithstanding the King’s strict Orders, who for the Nation’s Honour has very wisely forbid any of his Subjects marrying in the Levant, without leave of his Ambassador, or some other of his Representatives.

The Isle of Sikino has no Port; we landed at San Bourgnias, an ugly Road; the Entrance of it is South-South-East, but the Saicks must be tow’d ashore: there’s a pretty Chappel to lodge in, if a Man has not a mind to go up to the Burgh. There are no Latins in this Island: the Cadi goes the Circuits; the Waivod is most commonly a Greek, or a Frank from the adjoining Isles. The Consul of France was a Maltese, he gave us a kind Entertainment, and is a very good sort of Man.

Our inquiring after Plants, together with the South-South-West Wind, kept us here till the second of October. We found a Mustard-
Plant of a very beautiful sort, which is still kept in the King’s Garden.

Its Root is nine inches long, white, two lines thick, hard, crooked, of a burning taste, attended with some Fibres a little hairy: it puts forth a Stalk a foot high, branchy, spreading wide, so that the whole Plant is not so tall as ‘tis broad, except when ‘tis run up to Seed; for then its Stalks lengthen considerably. The Leaves next the ground are three inches long, fleshy, and flash’d as far as the Stalk into several pieces an inch long, two lines broad, furrow’d and rolling up. As these Leaves approach nearer to the Flowers, they grow less; these Flowers, which at first are in a cluster, separate themselves from each other in blowing: each Flower consists of four purple Leaves, and sometimes whitish, seven lines long, round at the point, two lines broad, and rise half their length out of the Cup. The Cup consists of four Leaves, pale green, four lines long, one broad; six Chieves possess the middle, top yellowish, dispos’d round a Pestle three lines long, fine as
as a Thred, and which turns to a Pod or Cod half an inch long, reddish, almost cylindrical, about a line in diameter; it has two Apartments, wherein are some Seeds almost spherical, reddish, half a line in diameter: the Partition concludes in a fort of spongy Horn, two lines long, in which there's a Seed like the others. The whole Plant has an acrid poignant taste.

The great Rock on the side of the Burgh, is the best place for Sipping: we observ'd there with our universal Quadrant, that Milo is to the West-North-West, and Policandro declines from the West to the West-South-West.

It is highly probable, that Policandro is the Pholegandros of Strabo and Pliny: for besides the Similitude of Names, Strabo says expressly, that in sailing from Ios Westward you meet with Sicenos, Lagusa, and Pholegandros. As for Lagusa, I take it to be Cardiotissa, an ill-favour'd Rock between Sikino and Policandro, where there's a famous Chappel of the Virgin, much resorted to on occasions of Festivity. What Aratus says of Pholegandros, is applicable to Policandro; namely, that it was call'd the Iron Island. Stephens the Geographer says, it took its Name from a Son of Minos.

It has no Port: we landed the 2d of October at a Creek to the East-South-East. The Burgh, which is about three miles from the shore, near a terrible Rock, has no other Walls but what are form'd by the back parts of the Houses: it contains 120 Families of the Greek Worship; Anno 1700, they paid 1020 Crowns to the Capitation and Land-Tax. As stony and parch'd as this Island is, it yields the Inhabitants as much Corn and Wine as they have occasion for. They are wanting of Oil: all the Olives are pickled against Fast-days. The Country is full of the Shrub Tithymale, which for want of better Wood serves for Fewel. The Island is poor, and deals in nothing but Cotton; you may have a dozen of Napkins for a Crown, but then they are not above a foot square: for the same price you may have eight, somewhat larger, and laced about.

There's no want of Papas and Chappels; that of the Virgin is very pretty, it stands on a huge Rock near the Ruins of Caster, the old Castle of the Dukes of Naxia, which no doubt is built on the Foundation.
Campanula Græca, fructibus, fructibus foliis.
Description of the Island of Policandro.

In this Letter VI. Chappel there are some Remains of marble Columns. As for the old Statue spoken of by Thevenot, we were told it has been saw’d to pieces to help to make a Door-case of: some years ago they found the Foot of a Figure in Brass, which they melted down to make Candlesticks for the Chappel. The old Monastery of the Caloyers is no longer in being: the Nunnery of St. John Baptist has but three or four Nuns. The Island looks gay, as dry as ’tis: we lodg’d at the House of Georgachi Stay a Candiot, a Man of Wit; he’s the Consul of France, he likewise executes the Offices of Administrator and Waivod.

We were told of a very fine Grotto in this dreadful Rock; but we could not see it, because there’s no going into it but by Boats in calm Weather, and the Sea was then very rough. The Rock is the best place in the Island for Simpling: we gather’d there the Seed of the fairest sort of Campanula in all Greece; this Seed has happily grown up in the King’s Garden, and produced the Plant I’m going to describe.

The whole Plant, which is not above two-foot tall, is round like an Under-Shrub; its first Leaves are eight inches long, two and a half broad, and begin with a tail four inches long, guttering, very fine edges: beyond this Tail the Leaves enlarge, deeply flash’d, shining, vein’d white as well as the Stalk. The Leaves along the Branches are not more than two or three inches long; the last Leaves are four or five lines broad, an inch and a half long, moderately indented and pointed: the Stalk of this Plant is woody, thick as a Man’s Thumb at first, laden with Flowers at its extremities; each Flower is bell-fashion’d about fifteen lines deep, widening to near two inches, walshy blue, flash’d into five parts. The Cup is an inch long, cut into five sharp points; the Pestle rises from the Center of the Flower, white and hairy to the middle, afterwards greenish, terminating like a five-ray’d Star; attended with five white Chieves, two lines long, three broad, bending towards the Pestle, laden with a Summit four lines long: the Cup turns to a Fruit round like a Man’s Head, nine or ten lines in diameter, splitting in five Cells; each whereof is garnish’d with a Placenta charg’d with Seeds flat, shining, brown-colour’d. The whole Plant yields Milk, and has no manner of Smell: the Leaves are somewhat astringent; it is bis-annual.

Vol. I.

ON the same Rock we observ'd that
Cardiotissa declines from the East-North-East to the East.
Milo remains between the West-North-West and the West.
Polino, or Burnt Island, is between the West-North-West and the North-West.
Argentiere is in a right line on the back of Polino.
Siphno is between the North-West and the North-North-West.
Antiparos between the North-East and the North-North-East.
Paros between the North-East and the East.
Naxos between the North-East and the East-North-East.

WE design'd to return to Naxia, but the Wind being North, obliged us to put in at Sikino; and it continuing in that Corner, we shaped our Course for Santorin, and arrived there the 16th of October. It is 36 miles round, and distant from Candia 70 miles, from Sikino 30.

SANTORIN, or Saint-Erini, was call'd Calliste, or the Handsome Island. Cadmus thought it so agreeable, that he left his Kinsman Membliares in it with some Phenicians to people it: were they now alive, they would not know it again; it's cover'd over with Pumice, the whole Island is a mere Quarry of it, where you may cut as large Scantlings as you please, just as any other sort of Stone in their respective Quarries. The Coasts all round the Island is almost inaccessibly craggy and rugged, occasion'd I suppose by Earthquakes.

HERODOTUS, Pausanias, and Strabo write, that Theras, one of Cadmus's Descendants, gave this Island the name of Thera: that not liking to live at Lacedemon, he went over to Callista, after he had had the Regency of Sparta during the Minority of his Nephews, Sons of Arisodemus. Calista was then in possession of Membliares's Descendants. Theras seiz'd the Island, with the help of some Mynians who had got out of prison at Lacedemon by a Stratagem of their Wives: the Story, my Lord, is too pretty not to remind you of it.

YOUR Lordship knows that the Mynians were the Progeny of some of those famed Heroes that accompany'd Jason to Colchis. In their Return back, they stopp'd at Lemnos, where their Posterity retain'd the name of Mynians; who afterwards being overpower'd by the Pelasgiuns, another
Island of SANT-ERINI.
or Santorin.
ther People of Greece, they were driven out of Lemnos: upon this, they Letter VI. went to Lacedemon, where they were so well entertain'd, that they had not only Lands given 'em, but their Men were allow'd to marry Lacedemonian Women, and their Women Lacedemonian Men. Yet being the Race of a parcel of vagrant ambitious Heroes, they soon discover'd they had not quite loft the Inclinations of their Ancestors; and in short they attempted to seize the Supreme Authority, and vest it in themselves; hereupon they were taken up, and sentenced to death; but as good luck would have it, they were not to be executed but in the night-time, according to the Custom of the Lacedemonians. Mean while their Wives Fondness suggested to them the means of their Escape: they petition'd the Magistrates to let 'em take a last Farewel of their Husbands; which being granted, they changed Clothes with 'em: the Men went off disguis'd like Women, and these staid behind in the Prifon disguis'd like Men.

HERODOTUS, who tells this Story, has recorded the Names of two of Theras's Descendants who reign'd in this Island, Aesanus and his Son Grynus; the latter went to consult the Oracle of Delphos, accompany'd with the most eminent Personages of Thera, among whom was Battus the Son of Polynestes (or Cyrnus) a Man of Quality, and very much in esteem among the Mynians. The Oracle bade 'em build a Town on the Coast of Lybia, and the Priestess pointed to Battus: this they neglected to do, nor did they know where Lybia was; but the Drought which lasted seven years in Thera, and kill'd every Tree but one throughout the Island, obliged the King to return to the Priestess, who order'd 'em a second time to build a Town in Lybia. They did so, and this was the Origin of Cyrene, the Country of the Poet Callimachus, who calls it the Mother of good Horses: and indeed at this very time the finest Barbs of Africa come from the Kingdom of Barca or Cyrene; for this Kingdom has borrow'd its Name from the antient City of Barce.

STRABO, who places Thera between Crete and Egypt, allows it but 25 miles compass, and saies it is in Form very long. Things are mightily chang'd sure, since that time. Thera lies between Candia and the Cyclades; it is 36 miles about, and in figure is exactly like a Horse-Shoe. As for its Situation, the Passage in Strabo must be corrected by that of his Compiler, who places Thera between Crete and Cynuria, a Region of the Pelo-
Peloponnesus, belonging to the Lacedemonians. As for the Figure or Form of it, no wonder it represents a Half-moon; for such considerable Changes have happen’d in its Neighbourhood, that this is but a small matter. Besides the Mutation of its Form, it has gain’d eleven miles in length more than it had in Strabo’s days; but then it has loft all its fine Towns, of which Herodotus says there were no fewer than seven. It must likewise have been considerable for its Power, since Thera and Melos were the only places that in the famous War of Peloponnesus durst declare for the Lacedemonians against the Athenians, who had all the other Isles of Greece on their side.

The Revolution of the Greek Empire, after the taking of Constantinople by the French and Venetians, occasion’d the annexing of Santorin to the Dutchy of Naxia; but John Crispo, who was the twelfth Duke there-of, yielded it up to Prince Nicholas his Brother, who was call’d the Lord of Santorin. It was united to the Dutchy after the death of William Crispo, the fifteenth Duke, who by Will appointed for Successor the Lord of Santorin his Nephew: it was afterwards mortgaged to the Lord of Nio, by James Crispo the seventeenth Duke of the Archipelago, who was fain to borrow excessive Sums to carry on the War against Mahomet II. in that famous League he was enter’d into with the Venetians and the King of Persia. Lastly, Santorin surrender’d it self to Barbarossa under Solyman II.

It is no easy matter to find out when the Isle of Thera took the name of Sant-Erini; but in all likelihood ’tis deriv’d from that of St. Irene the Patroness of the Isle, and from Sant-Erini ’tis become Santorin. This Saint was of Thessalonica, and suffer’d Martyrdom on the first of April in 304, under the ninth Consulate of Dioclesian, and the eighth of Maximian Hercules: the Latin Church observes it as a Holiday at Santorin, where are still nine or ten Chappels dedicated to St. Irene.

We were set ahsore at Port San NicoIo below Apanomeria, which is on the left as you enter the Port. We were very much tired in getting to the Town, for it is not to be imagin’d how steep the way is. The other Towns of this Island are Scaro or Castro, Pyrgos, Emporio or Nebrio, and Acrotiri, situated on the left side of the Port opposite to that of Apanomeria. This Port is like a Half-moon in form; as fine a Port as it looks to be, no Ship can anchor in it, for no bottom could ever yet be found by
Description of the Island of Santorin.

by the Plumb-line: it has two Entrances; one at the South-West, the Letter VI. other at the West-North-West, under shelter of the small Isle of Thirasia, separated from Santorin by the Port of San Nicolo, a small Strait where Boats ply: over against the other Entrance, there are three Rocks less than Thirasia. 'The white Island is out of the Port, the small Island is within, and Burnt Island is situated between 'em both: the latter receiv'd a considerable Increase in 1427, the 25th of November, as is recorded in some Latin Verses graved on a Marble at Scaro near the Church of the Jesuits.

'TIS said all these Islands rose from the bottom of the Sea. What a frightful sight to see the teeming Earth bring forth such unwieldy Burdens! What prodigious Force must there needs be, to move 'em, displace 'em, and lift 'em above the Water! No wonder the Port of Santorin has no bottom: the Hollow whence that Island issu'd, must by mechanical Necessity at the same time have been occup'ed by a like Bulk of Water. What Shocks, what Concussions must have been excited in the Neighbourhood of it, when this Abyss so of a sudden fill'd it self up again! Sure this new Island was not call'd by the name of Beautiful till long after its birth; for emerging as it did out of the Waters, it could be nothing else but a Mafs of Stone cover'd over with Slime and Mud: numbers of Years must have been requisite to the forming, out of those Substances, a Soil proper for Production; I can't imagine whence it got the Seeds of Plants it was adorn'd with.

THERASIA, says Pliny, was loosen'd from it afterwards; the Resemblance of the Name is the cause that many have taken Thirasia, a base Rock separated from Santorin by the Port of San Nicolo, for Pliny's new Island. I can't help suspecting that the Antients call'd Therasia the white Island, and gave the name of Hiera to Thirasia: if my Conjecture is false, all the Authors that have mention'd the Transactions between Thera and Therasia, have been under a mistake, except Strabo, who alone has call'd by the name of Therasia the Isle of Christiana; otherwise that Author had ill express'd himself, in saying that Thera is in the neighbourhood of Anaphe and of Therasia; since Anaphe is 18 miles distance from it. Ptolemy has placed a Town on Therasia; certainly it must not have been on the present Thirasia, which has not extent enough to build a Castle on.

THEIS
THIS Observation may help to justify Seneca, who refers to this time the Apparition of the Isle of Therasia: this likewise shews that Pliny was not Cotemporary with Strabo, nor consequently with Dioscorides, since besides his speaking of Therasia as a Spot of Ground bran-new, torn from the Isle of Thera by the Violence of the Sea, he also advances, that the Rock Automate or Hiera appear'd to view some time after between Thera and Therasia. How can this Passage of Pliny be explain'd, if we take the Rock of Therasia for the Therasia of that Author? For 'tis certain that between Santorin and Thiersia there's only the Port of San Nicolo, where there would not be room so much as for a single Rock of any bulk. In our days, continues Pliny, has been seen issuing out of the Sea another Rock call'd Thia, just by Hiera: Would it be going too far, to take for granted these two Rocks to be Thiersia and Cammeni, supposing that Aspronis is the real Therasia of the Antients?

THE Situation of all these Rocks can't otherwise be comprehended: Justin, for example, reports that there was so great an Earthquake between the Isles of Thera and Therasia, that a new Island was with great admiration beheld springing forth amidst the hot Water. Father Hardouin has perfectly well corrected Pliny's Text upon the Origin of Thera. Dion Cassius speaks barely of the Apparition of a small Island, which shew'd it self near Thera in Claudiu's time. Aurelius Victor says, it was considerable; and Syncellus, who places it in the 46th Year after Christ, assigns it between Thera and Therasia: lastly, Ptolemy places a Town on Therasia.

CEDRENUM says, that in the tenth Year of Leo the Isaurian, that grand Iconoclast, there appear'd for some days together so thick a Darkness between Thera and Therasia, that it seem'd as if a burning Kiln or Furnace was rising up: this cloudy Substance incrassated and harden'd it self amidst the Flames, after which it fasten'd on the Isle Hiera, and increas'd the bulk thereof. Mean time there were cast up such quantities of Pumice Stones, as cover'd the Coasts of Macedon and Asin Minor, even as far as the Dardanelles. Cedrenus has done nothing more than copy Theophanes and Nicephorus; the first refers this Fact to the Year 712, the other to 720.
Description of the Island of Santorin.

THE Natives, tho' very ignorant, fail not to acquaint Strangers Letter VI. that all the petty Rocks about this Island were brought into the World by Earthquakes. We learn from Father Richard the Year when the little burnt Island appear'd; his Words are these: "There are many old " Men in this Island, who affirm they saw an Island form it self by Fire " in the middle of the Sea, in the Year 1573, which Island was there-" fore call'd Micri Cammeni, that is to say, Little Burnt Island." Now we're speaking of Fire, Strabo says that the Sea was observ'd to boil four days together, between Thera and Therasia; that it cast forth flames, and that an Island, 1500 paces in compass, manifestly appear'd, as if it had been pluck'd up from the bottom of the Water by Engines.

M. THEVENOT relates something like what is recounted by Theophanes, Nicephorus, and Cedrenus; namely, that about 53 Years ago a prodigious quantity of Pumice-Stones was seen to arise from out of the Port of Santorin; that they ascended from the bottom of the Sea with such noise and impetuosity, that one would have thought 'em to be the Bursts of Cannon. At Scio, above 200 miles from the place, they fanc'd the Venetian Army was fighting the Turks. These Pumice-Stones flew so thick on the Coasts of the Levant Sea, that the Inhabitants of the Islands make no manner of doubt they came from Santorin.

As for the Formation of Islands now under consideration, can anything be more demonstrative than what we find in the publick News from Constantinople? "In November last, 1707, the subterraneous Fires pro-" duced at Santorin an Island, already two miles in circuit, and was " actually growing bigger the first of December by additional Rocks, and " other new Matter which the Flames continu'd to cast forth. The " Burning was preceded by violent Earthquakes, follow'd by a thick " Smoke, which issu'd out of the Sea in the day-time, and Flames in the " night-time, and accompany'd with terrible Noises under ground." To this may be added the appearing of a new Island out of the Sea, amidst a dreadful Hurricane in 1638, near the Island of St. Michael, one of the Azores: Gassendus reports this new Island to be three Leagues in length, and one and a half in breadth.

IT is high time we enter'd into a more exact Detail of the Isle of Santorin. Nothing is more dry and barren than its Soil; and yet tho' tis: all
all a mere Pumice, the Inhabitants by Labour and Ingenuity have made a perfect Orchard of the most ungrateful Spot of Ground in the World; and however disagreeable its Coast may be, yet is Santorin a Jewel compared to the Islands about it: whereas in Nansio, not above eighteen miles from it, you see nothing but Thistles and Brambles, tho the Land is naturally excellent. Santorin affords indeed little Wheat, but a deal of Barley, abundance of Cotton, and Wine in, profusion: this Wine has the colour of Rhenish, but it is potent and spirituous; 'tis exported to all parts of the Archipelago, and as far as Constantinople: the main Trade of the Island consists in this Liquor and their Cotton Manufactures. The Women here are busy’d in cultivating the Vineyards, while their Husbands are abroad selling their Wines. The best Vineyards are in a Plain beyond Pyrgos at the foot of the Mountain of St. Stephen; their way of Culture is much like that of Provence: their Cotton comes in a Shrub like our Gooseberry-Trees; they don’t pluck ’em up every Year, as is practis’d in the other Islands: it is the same Species with that which Bauhinus calls Herb-Cotton, and which he has distinguish’d from Shrub-Cotton.

FRUIT is scarce in this Island, except Figs: they fetch their Oil from Candia, and Wood from Raclia; the Scarcity of the latter is the reason of their hardly ever eating new Bread in Santorin: generally speaking, they make Barley-Bread, and this but three or four times in the Year; it is a black forry sort of ‘Biscuit. They kill Beeves but at one time of the Year; after they have cut them to pieces and boned ’em, they let the Flesh to steep in Vinegar wherein Salt has been dissolv’d: this Flesh expos’d in the Sun seven or eight months, grows as hard as Wood; some eat it dry, others boil it.

THERE are reckon’d to be in Santorin 10000 Souls: besides the Towns noted upon our Plan, there are five populous Villages, Carte-rado, Masseria, Votona, Gonia, and Megalo-Chorio. The Inhabitants of this Island are all Greeks; you never hear the Name of a Turk mention’d, but when they speak of the Taxes. In 1700, they paid 4000 Crowns to the Capitation, and 6000 to the Land-Tax. Among the Greeks, there’s not above a third of the Inhabitants who follow the Latin Way of Worship; the Gentry live at Scaro, a small Town built at the further end of the Port on a Rock that stands almost by it self, and very rugged; here too the Consul
of France resides, and the Jesuits have a good House: Sophiano Bishop of Letter VI. Santorin restored them thither in 1642, and gave 'em the place of the Ducal Chappel to build a Church on. We were handsomely treated by their Superior; he distributes Medicines very successfully as well as charitably. However holy and zealous the Missionaries be, it were to be wish'd there were but one sort of Religious in each Island: Experience shews that the Christian Religion is propagated and maintain'd with more Edification in Syra, where there are none but Capuchins, and in Santorin where there are none but Jesuits, than in those Islands where there are of both sorts. The two Bishops of the Island, one whereof is a Greek, the other a Latin, resided at Scaro when we arrived there: there is in the same Town a Curate, and five or six Canons of our Communion. The Greek Nuns of the Order of St. Basil, are 25 in number; the Latin but 15, and follow the Rule of St. Dominick: these Nuns make the best Callicoies in the Country; they are carry'd to Candia, the Morea, and to all parts of the Archipelago.

The Cadi of Santorin is sometimes itinerant; when he resides in the Island, 'tis commonly at Pyrgos, the prettiest Town in all the Island, built on a rising ground, from whence you discern two Seas, and the finest Vineyards in the world: there wants nothing but Water, of which there is but one Spring in the whole Country, (on the Mountain of St. Stephen) and that but a sorry one. 'Tis true, they every where have places to receive and keep Rain-water dug in the Pumice, and well-cemented. Most of the Houses are Caverns dug in the same Stone, like Badgers Holes, or those sort of Chymical Furnaces call'd Athanors: they are arch'd over with very light Stones, reddish, which look to be a half-pumice. The Coast of the Port is the most frightful of any; not so much as a Blade of Grass to be seen, and the Rocks of the colour of Iron Drofs.

The seventh of October we went to the Mountain of St. Stephen, so call'd from a Chappel dedicated to that Saint. It is very extraordinary, to see a Block of Marble grafted, as one may say, on Pumice-Stone. Did it ascend from the bottom of the Waters, or has it been found since the birth of the Island? There is still to be seen on one of its little Hills at the foot of a Rock, the Rubbish of an antient Town, and the Ruins of a marble-column'd Temple. It may have been that of Neptune, built...
there by the Rhodians; but the Scholia of Pindar observes, that there was another of Minerva, and that the Island of Thera was consecrated to Apollo; and therefore Pindar calls it a Holy Island. Trifianus mentions a Medal of Venus, on the Reverse whereof is represented a sort of Boundary-God, which that Author suspects to be the Figure of Jupiter, God of Confines or Limits.

HERE follow the Inscriptions that are found among the Ruins of the finest Town of the Island, considerable even when Rome was in its Glory, since it had leave to consecrate Monuments to its Emperors.

**TIBERIUS CLAUDIUS**

**KAISARA SEBASTON**

**GERMANIKON KOIRAUS**

**AGNOΣΩΕΝΟΣ ΚΑΙ ΟΤΙΟΣ**

**ΑΤΤΟΤ ΑΓΝΟΣΩΕΝΗΣ ΤΠΕΡ ΤΟΤ ΔΗΜΟΤ.**

Cocranus Son of Agnosthenes, and Agnosthenes his Son, in the Name of the People testify their Attachment for Tiberius, Claudius, Cæsar, Augustus, Germanicus.

**ΑΤΟΚΡΑΤΟΡΑ KAISARA MARKON**

**ΑΡΦΑΙΟΝ ΑΝΤΩΝΕΙΝΟΝ SEBASTON**

**Η ΒΟΤΑΙ ΚΑΙ Ο ΔΗΜΟΣ Ο ΘΡΑΙΩΝ**

**THON EIMELΕΙΑΝ ΚΑΙ ΘΗΝ ΑΝΑΣΤΑΣΙΝ ΠΟΙΗΣΑΜΕΝΩΝ**

**ΑΡΧΟΝΤΩΝ ΑΣΚΑΛΗΠΙΑΔΩΤ Ε ΚΑΙ ΚΟΙΝΤΟΤ Ε ΚΑΙ ΑΛΕΞΑΝΔΡΟΤ**

**ΕΤΡΟΣΤΟΤ ΙΕΡΑΣΑΜΕΝΟΤ ΠΟΛΤΟΤΧΟΤ Ε**

Under Asclepiades and Quietus, Magistrates for the second time, with Alexander Son of Euphrosynus, the Senate and People of the Island of Thera have caus'd to be erected the Statue of the Emperor Cæsar, Marcus Aurelius, Antoninus, Augustus, consecrated by Polyuchus the High Priest for the second time.
Description of the Island of Santorin.

'TIS said the Fragments of the Statue are not far from the Inscription; Letter VI. but this Statue is without a Head.

The Senate and the People of Thera assure the Emperor Caesar, L. Septimius Severus, Pertinax, Augustus, of their perfect Devotedness.

Under the Magistrates M. Aurelius Iocleus, Son of A flepiades; Aurelius Seoteles, Son of Tyrannus; and Aurelius Philoxemus, Son of Abascan- s; by order of the Senate and People of Thera, Aurelius Iocleus, Chief Magistrate for the second time, has with Expence both of Time and Mony, erected the Statue of the thrice mighty Emperor Caesar, Marcus Aurelius, Severus, Antoninus Pius, Augustus, Arabicus, Adiabenicus, Parthicus, Germanicus.
Carpus has consecrated by this Monument his Love towards his dearest Wife Socide, who had no other Husband.

I COPY'D these Inscriptions at Paris from M. Spon's Collection of curious Antiquities. Our Guides at Santorin had not the Wit to conduct us to the noble Ruins of the Island; so, after we had view'd the Chappel of St. Stephen, they perswaded us we had seen whatever was worth Observation in that Country: mean while the Weather was so very tempting for us to go to Nansio, that our Mariners advis'd us to lay hold of the opportunity.

**NANFIO** is also one of those Islands which made part of the Dutchy of Naxia, under the Princes of the Line of Sanudo and Crispo. James Crispo, the twelfth Duke, who may justly be stiled the Pacifick, gave this Island to his Brother William, who rais'd a Fortress there, the Ruins whereof are yet to be seen on a Rock above the Town: he was Duke of Naxia after his Brother James died; his only Daughter Florentia Crispo remain'd Lady of Nansio, nor was the Island annex'd to the Dutchy till after her Death.

**MEMBLIAROS** was the antient Name of Nansio, a Name taken from Membliares, a Relation of Cadmus, and who setteld at Thera instead of following that Hero in his Adventures. The Island we are speaking of was named Anaphe, on occasion of its being discover'd by the Argonauts, after a violent Tempest, which had driven 'em to the further end of the Archipelago; it was no very great catch of a Discovery, the Island being but sixteen miles about, without ever a Haven, and its Mountains bare as a Bone: yet is it not destitute of noble Springs, sufficient to fertilize the Fields, with ever so little Application and Ingenuity.

All the Inhabitants are of the Greek Communion, and under the Bishop of Siphno; there are no Turks nor Latins among 'em: the Cad
and Waivid go the Circuits. They are an idle sort of People, and their Letter VI.
whole Trade consists in Onions, Wax, and Honey: as for Wood, I don't
think there's enough to roast the Partridges the Country affords; there
are such prodigious numbers, that for the preservation of the Corn, they
take up all the Eggs they can light of about Easter-tide, and they gener-
ally amount to ten or twelve thousand: they use 'em in all their Sauces,
in Omelets chiefly. Yet in spite of this Precaution, we sprung a Covey
every foot; they're of a very antient Breed, and came from Aegyptalia:
if any credit may be given to Hegesander, a Burgher of this Island brought
but a Brace to Anaphe; but they multiply'd so fast, the People could scarce
live for 'em: for which reason they ever since have made it their practice
to destroy the Eggs.

ONCE a year they chuse two Consuls, sometimes but one: these
Magistrates had not Authority enough to procure us Bacon to lard our
Partridges; the Greeks know nothing of larding; so we were forced to
eat 'em half boil'd, half roast'd: this was not our greatest grievance; we
understood there were Banditti hovering about the Island, especially at
Anaphi-poula, an ugly Rock in sight of the Town. A Tartane of Marti-
tignes luckily putting in, dissipated our Fears: the Master made us a Pre-
sent of excellent Wine of Cadier near Toulon, and had he been bound to
any Island of the Archipelago, we had gone along with him; so we chose
rather to stay and roam about the Island, till the Banditti had quite clear'd
the Coast.

TO the Sea, Southward, going to the Chappel of our Lady of the
Bull-rush, you see upon a small Rising the Ruins of a Temple of Apollo.
Egletes or Refulgent. Strabo, who speaks of this Temple, says not
upon what occasion it was built; it is Conon we learn it from: ac-
dording to him, Jason's Fleet in its Return from Colchis was overtaken with
so terrible a Storm, they had no Resource but Vows and Prayers. Apollo
was graciously pleas'd to relieve so many Heroes; and accordingly a
Thunderbolt from Heaven falling into the Sea, immediately rais'd up an
Island for their reception; upon which they erected an Altar to Apollo,
the Saviour of the Argonauts: they return'd their thanks to that God,
amidst an Affluence of Wine and good Cheer. Medea and the Ladies of
her Court perform'd the Honours of the Festival: Wine and Joy inspired
Voyage into the Levant.

After we had scaled this Rock, we rang'd through such places of the Island, as afforded best matter for Simpling: I there observ'd the Fagonia Cretica spinosa. Inf. Rei Herb. which is not much more prickly than that I met with in Spain, in the Kingdom of Granada, and which I call'd Fagonia Hispanica, non spinosa. Inf. 'Tis my opinion, these two Kinds are but Varieties of the same Plant.

Being sure the Banditti were gone off, we prepared to pass over to Stampalia, an Island forty miles from Nanfio, between the East and East-North-East; but the Wind being against us, we were forced to go to Mycone, which we did not reach till the 22d of October, after putting in at several places.

The Isle of Mycone, which stretches from East to West, is 36 miles about, 30 miles from Naxia, 40 from Nicaria, and 18 from the Port of Tine; tho the Canal, which is between Cape Trullo of Mycone and le Tine, is but 18 miles broad: that of Mycone at Delos is no more than three miles from Cape Alogomandra of Mycone to the nearest point of Delos: for Pliny, who perhaps counts from one Port to another, makes it but 15 miles to this Canal. You see there the two small Rocks of Prasonifs, which
Description of the Island of Mycone.

which Messieurs Spon and Wheeler took to be Tragonis or Dragonera, another Rock towards the East-South-East, and consequently out of the Canal we’re speaking of.

THE Port of Mycone is very open, and lies between the West and West-North-West; but the Gulph, which is on one side the Port, and is impervious, is deep enough for the largest Ships, which likewise it secures from the North Wind by means of a natural Jettee, form’d by Rocks on a level with the Water’s Surface. You enter this Gulph between the North and North-North-West: the Port of Ornos is opposite to the further end, and looks between the South and South-South-East. The Isle of St. George is at the point of the Gulph on the right hand: the other Ports of the Island are Port Palermo and Port St. Anne; Port Palermo is a very large one, but too much expos’d to the North Wind; Port St. Anne is likewise very bleak, and looks to the South-East.

Mycone produces the best Sailors of any in the whole Country; there are at least 500 sea-faring Men in the Island, and above 100 Barks, besides 40 or 50 large Saicks for the Trade to Turkey and the Morea: that to Turkey consists in Hides, especially of Goats, which they take in at Siagi near Smyrna and Scalanova; the Morea Trade at present lies in Wine, which the Myconiots supply the Venetian Army with, at Napoli di Romania. There are some Saicks of Mycone, which carry 7 or 500 Barrels of Wine, each Barrel weighs 150 Pound French; for the most part, 'tis mere 50 Oques. colour’d Water, and the Venetians pay 'em accordingly: the Greeks can't forbear playing their tricks. Mycone usually affords 25 or 30,000 Barrels of Wine a year: the Vine has been very antiently cultivated there. M. Wheeler bought upon the spot a Silver Medal with Jupiter's Head on one side, and a Bunch of Grapes on the other.

The Island of Mycone is very dry, and its Mountains of no great height; the two most noted are call’d by the Name of St. Elijah: one is just by Cape Trullo, as you enter the Canal of Mycone and of Tine; the other is at the Extremity of Mycone, over against Tragonis. The Name Dimaslos, which Pliny gives to the highest Mountain of the Island, will quadrature with both of 'em, since each has a forky Summit. Ovid, who in his Voyage to Pontus had a nearer View of Mycone than Virgil, was in the right on't to say it was a low Island; whereas Virgil says quite the...
contrary: not but that *Humilis Insula* may likewife be taken for a mean despicable Island, as 'Statius calls the Island of Seripho.

*Strabo* reports, that the Poets made *Mycone* to be the Burying-place of the Centaurs defeated by Hercules; whence the Proverb, "Every thing is in Mycone, of one that pretends in one and the same Discourse to touch upon all things. *Stephens* the Geographer, who copy'd *Strabo* in this place, as in many others, delivers, that this Island took its Name from one *Myconus* Son of *Ænins*; but one is as little known as t'other: 'tis a common thing for old Authors to be guilty of this Error. The Remark of *Strabo* and *Eustathius* is much better warranted, that the *Myconiots* were apt to grow bald, since at this day most of the Inhabitants lose their Hair at 20 or 25 Years old. *Pliny* has another Observation, that the Children are born without Hair; for all that, the Inhabitants are a very handsome comely People: they were heretofore reckon'd arrant Parasites, and would be still so, were they to light of Cullies. We read in *Athenaeus* some Verfes of *Cratinus* not much in their praiie, but he excuses them on account of their Poverty.

Our Franks call this Island *Miconii*; it yields enough Barley for the Inhabitants, abundance of Figs, but few Olives: Water is very scarce in Summer; a huge Well serves the whole 'Town, which is the only one of the Island, and contains scarce 3000 Souls: but for one Man, you see four Women, oftentimes lying among the Hogs in the open Street; the Men use the Sea very much. Two Consuls are named every year to take care of the publick Affairs. In 1700, the *Myconiots* paid 5000 Crowns to the Capitation and Land-Tax: the Island was then under the Government of *Mezomorto*, the Captain-Baflaw: in the last War it was under the obedience of the Bey of *Stanchio*, call'd 'Caffidi, who at this time has the Command of some Galliots to scour the Archipelago of petty Rovers.

Strangers find it pleasant living at *Mycone*, provided they have a good Cook, for the Greeks are the worst in the world. Partridges are very cheap and plentiful, as also Quails, Woodcocks, Turtle-Doves, Rabbits, Wheatears; there are delicious Grapes, and excellent Figs. They make their Salads with a kind of *Sowthistle*, very whetting to the Appetite when the Plate is rubb'd with Garlick. The Adra-

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* Mnævios *

*Strab.* *ibid.*
* Ad Dionys.

* Quippe Myconii carentes pilo gignuntur. *Hist.* *Nat.*

* Or Scalid-

headed.

* Sonchus la-

vis, anguifolius. *C. E.*

* Concifo concili-
lcros.*
Description of the Island of Mycone.

Mycone was some years together posses'd by the Dukes of Naxia. Father Sauer says, that John Crispo, the twentieth Duke of the Archipelago, gave it in Marriage, together with the Isle of Zia, to his Daughter Thaddeus, Wife to Francis de Sommerive, who enjoy'd it not long; and the Venetians being become Masters of Tinos, found Mycone to be convenient for 'em, and so the Proveditor of Tinos is to this very day call'd Proveditor of Mycone. Barbarossa the Captain-Bashaw reduced it to the Obedience of Solyman II. with almost all the Islands which the Republic had in the Archipelago.

It must not be forgot here, that Mycone and Tinos were conquer'd in the Reign of the Emperor Henry by Andrew Gizi, some years after the taking of Constantinople by the French and Venetians. Jerome Gizi, his Brother, had for his Allotment Skyro and Scopoli. From this Andrew descends the Sieur Janachi Gizi, so well known to your Lordship for his Services, and for whom you have procured Patents for Consul of Mycone and of Tinos; his Family has always behaved it self honourably ever since the Latins became Masters of the Empire of the East. Our Consul, who is a very religious Perfon, has built at Mycone a Chappel to St. Lewis; and he keeps in his House a Priest of our Communion to say Mass. The Latin Church of the Burrough depends on the Bishop of Tinos, who has put in a Curate, and gives him 25 Roman Crowns a year for his Stipend; M. Gizi's Chaplain is better provided for: not that the Bishop of Tinos is to be blamed, since the Congregation allows no more to the Vicars of the other Islands: nay, some Bishops allow but 15 Crowns a year to their Vicars, which they find now ready to accept of, the Priests of the Archipelago being very eager after these Posts, that they may live honourably at their homes.
A Voyage into the Levant.

As for Greek Churches, there are fifty in Mycone; each has its Papas, and almost all the Inhabitants are of the Greek Rite: there is but one Turk, and he the Cadi, who goes the Circuits. These Cadi's purchase a Commission of the Grand Cadi of Scio, and then range the whole Archipelago; causing notice to be given wherever they pass, that all such as have any Law-Suits on their hands, bring their Papers or Witnesses, and they shall be immediately and with a moderate Charge dispatch'd. The Greeks, who are naturally litigious, are such Fools as to come to this Tribunal, instead of making up matters amicably before the Administrators and Papas.

There are many Chappels, and some Monasteries, at Mycone. Paleocastriani is a Nunnery with three or four Nuns, seated near the middle of the Island about Paleocastro, an antient decay'd Fortress on a pleasant Hill. The Church of la Trinite is in the Circuit of Paleocastro: that of St. Marina is not far off; every year they celebrate (on the 17th of July) a mighty Festival, where they dance and drink after their fashion, that is, all day and night too. On the side of Paleocastro, in a fine Plain in fight of Port St. Anne, is the great Monastery of Trulliani, possess'd by ten or twelve He-Callayers and some old She-ones: they have great Possessions in the Plain of Anomeria, the best and fruitfulllest part of the Island. The Convent of St. Pantaleon is on this side Paleocastro, near Port Palermo; but it contains not above three or four Religious. The forfaken Monasteries are that of the Virgin, St. George, and our Saviour.

Besides the Consul of France, there's one for England, another for Holland, tho' no Ship of either Nation comes thither: but the Greeks shelter themselves from the Tyranny of Turks, under covert of such Patents. The French Ships bound to Smyrna and Constantinople pass the Canal of Tinos and of Mycone, steering between the North and North-East: in foul Weather they usually put in at Mycone, to get intelligence about the War. The ordinary Route of the English and Dutch is between Negropont and Macronis. There often arrive at Mycone French Barks, to lade Corn, Oil, Cotton, and the like Commodities of the neighbouring Islands.

The Ladies of Mycone would not be disagreeable; were their Habits but a little less ridiculous: and yet an ordinary Suit shall cost 'em 200 Crowns;
Women of Shicone.
Winter-Bodice.

D

A sort of under Petticoat.

F

Stockings.

Other parts of the Mycenaean Women's Apparel.
Part of the Apparel of the Mycenaean Women.
Other parts of the Mycenaean Women's Apparel.
Crows; some there are that come to 150 Sequins. 'Tis true, the La-Letter VI. dies for the most part clothe themselves but once for their whole Life; their Husbands have not the mortification of seeing 'em follow the Modes, and dipping their hands in their Purse every Change of the Season. I am going to describe the several Parts of their Dresses, which is all over Grotefque.

THE first is a sort of 'Under-Smicket A. it has wrist-banded Sleeves, 'Mευτρόλικων' and is usually made of Muslin, or a kind of fine Buckram, or Silk set off περιχών with Gold Lace or Embroidery: and thus are their richest Smickets no better than a penitential Shirt, their Trimming making a Print on the Skin.

OVER this Smicket they wear a large 'Smock B. of Cotton or Silk, with Sleeves as large as a Surplice; this reaches to their Mid-leg, and serves for an Under-Petticoat. It is garnish'd with Lace, or embroider'd with Silk or Thred of Gold and Silver.

THE third Piece is a sort of 'Gorget or Stomacher C. cover'd with: Σπυρωχνων Gold or Silver Embroidery; this they apply to their Neck.

THEN they clap on a 'Corset D. with two Wings on the sides, and two Openings to let the Arms through; 'tis a kind of Bodice, without Sleeves; 'tis embroider'd with Gold and Silver, adorn'd with Pearls; in Winter they wear 'em with Sleeves.

THIS Bodice extends three or four inches over the 'Colubri, a kind of Under-Petticoat F. very thick and full of Pleats, reaching no farther than the Knees; they fasten it before with Ribbands.

THE sixth Piece is an 'Apron H. made of Muslin or embroider'd Silk. Embroidery being an Invention of the Levant, they wear nothing without it: and to speak truth, they excel even the French in that sort of Work, as to Neatness; but their Patterns are not so well fancy'd.

IN Summer they wear 'Cotton Stockings, and in Winter red Cloth, trimm'd with Gold or Silver Lace: these Stockings are all full of Pleats, for they wear four or five pair one over another. Their Garters are Ribbands edg'd with Gold and Silver Lace, fasten'd through Loop-holes.

THEIR Slippers are Velvet; but the upper part so short, that they κατακενθούν: cover nothing but the Toes, which gives the Ladies an ill Gait in walking. Some among 'em have Venetian Shoes, which they tie with huge laced Ribbands.
LASTLY, Their Kerchief is a Veil of Muffin or Silk, usually se-
ven or eight foot long, and two broad, which they twine about their
Head and round their Chin, in a very agreeable manner, and which
gives 'em a sprightly Air.

THIS Island produces no extraordinary Plants; yet we met with
an Iris Tuberosa, folio angulofo. C, B. Pin. which we lit not of in any other
of the Islands: I have made a particular Genus of it under the name of
HermodaJylus.

WE observ'd on that Mountain of St. Elijah which is by Cape Trullo,
that

Naxia lies between South-South-East and South.
The lesser Delos between South-South-West and South-West.
Paros in the same Line.
The middle of the greater Delos and Cabroni to the South-West.
Tragoni to the East-South-East.

TRAGONISI is an ugly Rock three miles about, one mile from
Mycene from Cape to Cape, below the Mountain of St. Elijah to the East,
the you'll find it near twenty miles to go from the Port of Mycone to that
of Tragoni: at present there's neither He nor She-Goats, which formerly
it so abounded with, as to be call'd the Goat-Island. The Burghers
of Mycone, especially the Monks of Trulliani, breed their Cattel there;
but the Shepherds are obliged to take 'em up in April, when the Rain-
water begins to fall short. The Sheep-coat is pretty enough, but the
two Chappels, built there some time since, have only four Walls.

STAPODIA is five miles off Tragoni; it is a Rock form'd in shape
of a Saddle, and is cover'd with four or five pretty Plants: there's nei-
ther Shepherd nor Sheep, because there's not a drop of fresh Water, and
it is frequently overflown'd by the Sea in many places.

I am, &c.
LETTER VII.

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

My Lord,

The Greeks to this very day call by the name of Dili two Rocks of the Archipelago; they are both of them utterly deserted; and only serve for a Retreat to Pirates and Robbers: the largest was antiently call’d the Isle Rhenia, and the other was known by the name of Delos, the Center of the famous Cyclades. This latter, which is not above seven or eight miles in circuit, tho’ Pliny allows it fifteen, was look’d upon as a Sacred Place; from the moment a Report was spread, that Latona was there deliver’d of Apollo and Diana. The Greeks, who were fam’d for Wit and Ingenuity before the Romans, were so attach’d to Delos, fix’d so many Honours upon it, and made it so magnificent, that it became the Admiration of After-Ages: never was Island so highly extoll’d; Pindar, and Callimachus compos’d Hymns in its honour. Erysichton, Son of Cecrops, the first King of Athens, erected there a Temple to Apollo; this Temple, which afterwards became one of the stateliest Edifices upon earth, stood at the entrance of a mighty City built all with Granate-stone and Marble, adorn’d with a Theatre, Piazza’s, a Ban for the Representation of Sea-Fights, a Gymnafium, and a prodigious number of Altars.

JUDGE, my Lord, how impatient we were to see a Country so celebrated by Authors. The Island of Delos, which is full three times as long as ’tis broad, stands between two fine Canals; the one towards Mycone,
Mycone, and the other towards the Isle Rheinia: in that of Mycone, which is East-North-East, are a couple of scurvy Shelves, accompany'd with some Rocks. The Canal is three miles over, from Cape Allogomandra in Mycone to the nearest Point of Delos; but they reckon it six miles from the Port of Mycone to the little Port of Delos, the ordinary Landing-place: it is fifteen miles from this little Port to that of St. Nicolo of Tinos. Pliny was not well acquainted with the distance between Mycone and Delos; for he determin'd it fifteen miles: he is likewise mistaken in that between Delos and Naxia, which is forty miles, tho' he reckon'd it but eighteen. As for that between Delos and Nicaria, he is right in saying it is fifty miles.

The Canal which runs between the two Delos's is scarce half a mile broad towards the greater Rematiari, a Rock so call'd: the oddness of its Name rais'd in me a Curiosity to search after its Etymology; and tho' it was a discovery of no great importance, yet I can't help being pleas'd with it. Rematiari in the vulgar Greek signifies a Person subject to Fluxions: now as this Rock, being somewhat flat, is frequently overflow'd by the Waters of the Canal, the Greeks, who are a facetious People, have given it the name of Rematiari; that is to say, an Island subject to Rheumatifsins, or to be often overwhelm'd with Water. The Antients held this Rock in great veneration, and consecrate it to Diana under the name of Hecate: for we read in Suidas, that it was call'd the Island of Hecate, or Psammite, from the name of certain Cakes there offer'd in sacrifice to that Goddes.

As this Rock stands in the narrowest part of the Canal, it was in all likelihood pitch'd upon by Polycrates, the famous Tyrant of Samos, for extending that Chain mention'd by Thucydides, which fasten'd the Island Rheinia to Delos, and is a proof they consecrate the former to Delian Apollo. It is also probable, that this was the very place where Nicias crost the Canal to enter into Delos; nothing can excel the Pompousness of this Entrance. Nicias being inform'd that the Priests deputed from the Grecian Cities generally landed in a disordered manner, and that they were often enjoin'd to sing the Hymns of Apollo without giving 'em time to dress, order'd the Victims, and Presents, and whole Retinue, to put ashore in the Island of Rheinia. In the night they laid a Bridge over the Canal, and next day to every body's great surprize was seen this Procession marching
My is 1 son My the place Pli for Del for bro Nal was wit Flu flople, ject tien und Isl offe 1 like Thucyd. lib. 3. exte Rhe Plutarch, in Nícia.
marching over the Bridge, cover'd with rich Tapestry, with Parapets painted with Gold and beautify'd with Flowers; all which was brought from Athens: the Company proceeded in good order, finely deck'd out, and singing most melodiously. In Apollo's Temple they perform'd the Sacrifice: Games were not omitted, nor magnificent Repasts forgot. Nicias caus'd to be rais'd a tall Palm-Tree of Brass, which he consecrated to the God of the Island: he did more, he appropriated the Income of a considerable Farm for a yearly Entertainment of the Delians, thereby to procure the Blessing of the Gods by Sacrifice. This Donative, to render it authentick and irrevocable, was grav'd on a Pyramid.

THE Canal above-mention'd is three miles broad from Camels Cape to Cabo Camila; Port Pyrgos of the greater Delos; one of its Mouths is to the South, the other to the North. The great Rematiari is to the South-West, the little Rematiari to the West: the distance between 'em is the same as from the little Delos to the great Rock; but the distance of this great Rock and the greater Delos, is far more. Ships of War cast anchor towards the South Point of the great Rematiari, where is good Anchoring; and no less than 300 Ships of War have been seen there after the Battel of Salamin, to rescue Ionia from the Tyranny of the Persians: Diodorus Siculus says it consist'd of 250 Gallies.

SHIPS pass between the two Rocks and the greater Delos, when they would go out by the North Passage: the Gallies anchor a little lower to the South. The other part of this Canal, which is between the Rocks and the lesser Delos, serves as a Passage to the Galliots and Saicks.

WE set out from Mycone with M. Gizi Consul of France, who was so kind as to give us his Company in examining into the Ruins of this Island: our impatience to get thither, did not permit us to go so far as the little Port; we landed at a narrow piece of Land (1) to the North-East, the utmost Extremity of the Island, a small Lake (2) about twenty miles broad, which is never dry but in the hottest Weather, and is full in Winter. The Tamarisks which grow about it, rejoiced us; the more, because we needed not fear perishing with Thirst in that place, as Messieurs Spon and Wheeler ran a risque in 1675. This Lake is fifty paces from the Sea, on that side which faces the greater Delos, and 280 from the Point of Land where we put ashore.
IT should seem, that this piece of Water is that Morafs spoken of by Callimachus and Herodotus; for the Name of Morafs can by no means agree with the Fountain Inopus, forasmuch as Callimachus makes separate mention of 'em: neither is it credible that this Morafs should be the oval Basin wherein they used to perform mock Sea-fights, because it is not at all likely they should give the name of a Morafs or Lake to a Basin made by manual Labour, very well cemented, and which they used to fill, as we shall make appear, with Sea-water, when they had a mind to represent Naval Engagements. It must therefore be concluded that our Lake, which belike has been partly fill'd up since then, is the round Morafs of Callimachus and Herodotus.

WITHIN 255 paces from this Lake, beyond a small Eminence, is a very flat Spot of Ground, with one of the noblest Springs (3) in all the Archipelago; 'tis a sort of Well, about twelve paces diameter, inclosed partly by Rocks, and partly by a Wall; the Compass of it is in Winter laid under water: in October there were 24 foot of Water, and above 30 in January and February. This wonderful Spring is 100 paces from the Coast which faces the greater Delos; but it is much farther from that which is opposite to Mycone.

SURELY this Spring must be the Fountain Inopus of Pliny; for I have heard 'em say at Mycone, that this of Delos rose and fell at the same time with the River Jordan. 2 Strabo says, 'tis carrying Prodigies too far, to bring the Nile as far as Delos. 2 Pliny goes more seriously to work, and says that the Fountain Inopus rose and fell as the Nile did: the People of Mycone have retain'd this Fable by Tradition, but they confound Jordan with the Nile. 2 Callimachus speaks of Inopus as a deep Water, and 4 Strabo as a little River. Our Spring has 24 foot of Water in Summer, as is said before. The Venetian and Turkish Fleets water there; and I'm persuaded that antiently it supply'd both the Delos's with Water, for there's no Spring in Rhenia. Strabo must have been wrong inform'd; neither is there any Rivulet in Delos, except some Trenches for conveying Rain-water.

WITHIN 124 paces from this noble Spring, near the Isthmus which parts from the rest of the Island the Tongue or Point of Land we debark'd
Description of the Islands of Delos.

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bark'd at, is another (4) Hollow very deep, but dry; we were told'twas full in January and February.

THE upper end of this Isthmus, on the left, you enter the Ruins of the (5) antient City of Delos. We at first discover'd the Shafts or Shanks of six Pillars of Granate, one foot four inches in diameter, posited on the same line, three upright, one sloping, and two bury'd so as we could only see the Diameters.

WITHIN 196 paces, towards the left, in a line with the same Ruins (6), you see within thirty or forty paces from the Sea five fair Columns of Marble, sixteen inches diameter, dispos'd likewise in the same rank. And twenty five paces farther there are pieces of other Columns of Marble gutter'd, two foot three inches diameter: near hand are found some other pieces of Marble, and a little higher up along the Sea (7) rise two Pillars of Granate, square, very flender. These are all the Remains of Antiquity on the Coast of Delos, over against Mycone: this was not the beautifullest part of the City; the Ports which are between the two Delos's made the Western Coast be justly prefer'd to that of the East-North-East, where are nothing but Shallows.

THE City therefore, instead of extending to the Coast of Mycone, made a fort of Angle through the Island, towards the West, and following the slope of a small Hill (8), came and join'd one of the proudest Edifices (9) of the Island, if we may judge from its Ruins; it was perhaps a Portico supported by a Colonnade, as is apparent from the Moulds and Pilafters: the Ruins of this Building are within 330 paces from Mycone, almost over against the two Pillars of Granate (7) mention'd before. Towards the grand Delos, they answer to the Calanque of Scardana (13), which is 523 paces off: you see among these Ruins nothing but broken Marbles, Pedestals, Pilafters, Architraves, wooden Moulds for Arches, and revers'd Bases; most of the Columns were carry'd off: those that remain, are but sixteen inches diameter, and the Pilafters are a foot five inches broad. The Moulds are of one single square piece, five foot diameter, but semicircular, broad in the clear three foot four inches, with Mouldings of a noble Simplicity. There are Pedestals three foot two inches diameter, three foot and a half deep, cylindric; and on the Body of one of these Pedestals are yet to be seen the Traces of a very long Inscription;
tion; but so worn by Time, that better Antiquaries could make nothing of it. After much difficulty, we perceiv'd the following Characters, ΑΝΙΟΧ, which perhaps form'd the beginning of the Name of Antiochus; that which seems to be a Λ. may have been an Α. the first I. may serve for a Leg of a T.

ANTIOCHUS EPIPHANES, or Epimanes, King of Syria, had embellish'd Delos with many Altars and Statues; as appears by a Passage in Polybius, quoted in Athenaeus. The Fragment of the 41st Book of Livy seems only to be a Copy of what Polybius had publish'd concerning that Jewish Prince: peradventure he had caus'd his Statue on the Pedestal we're speaking of; among these Pedestals, are two Corinthian Chapters, the others have been carry'd away to make Mortars of, according to the Custom of the Levant.

AFTER perusing these Ruins, we went up a small Hill on the right (8); where we discover'd some residue of a Building. Advancing toward the Sea, we went up a steeper Mountain (10), but yet not so steep as Mount Cynthus which we had still in our eye. Between these two Hills are two Cisterns (11, 12), with no Rain-water in 'em, and the Remains of some Marble Columns, which may have been Materials of a Temple. On the Mountain (10) you see the Foundations of part of the City, which stretch'd as far as the Sea: Mr. Wheeler suspects, not without reason, that this was the new Athens of Adrian, built by the Athenians at that Emperor's charge, and call'd Olympieion by Stephens the Geographer. This Name is derived from the Surname of Olympian, mark'd on a Medal of the Nicomedians, where Adrian is call'd Olympian God: the same Name is given him on a Medal of the Ephesians, where he is represented with Lucius Verus. Adrian being at Athens, built a Temple and an Altar there, which he himself consecrated by the name of Olympian Jupiter.

ON one side the City of Adrian extended to the Gymnafium (15), and on the other to the Portico of Antiochus, without any interrumpion between that new Town and the great one where was the Temple of Apollo: nor are there to be found in any other part of the Town either Foundations or Rubbish; from whence we may conjecture that they made but one single powerful City of all the little Towns which gave Callimachus
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Occasion to call Delos a many-town’d Island. It appears from an inscription, reported by M. Spon, the Marble whereof is in M. Baudelot’s Closet, That there were several Temples in the new Athens of Delos; namely, those of Apollo, Hercules, Neptune.

From this Mountain you discern the Calanque of Scardana (13), where landed Messieurs Spon and Wheeler, and which they took for a small Port: but this small Port is higher up towards the Point of the little Rematiani.

On the side of this Calanque, within 170 paces of the Sea, in a flat Spot (15), are still standing six Pillars of Granate, and a square Pillar of the same Stone: there were eleven Columns standing when Messieurs Spon and Wheeler arrived there; we counted 25 thrown down; both forts seem’d to have been poised square: some are a foot and a half diameter, others two foot within two inches; most of ’em are nine foot and a half high. Tradition will have it, that this Place was the Gymnasium of the Island; and therefore the Corsairs call this Delos the School, to distinguish it from the grand Delos. This pretended Gymnasium was all of Granate, or Stone of the Country: the Granate was drawn out of Mount Cynthia: The Inscriptions speaking of Gymnasiarchs, are in an oval Basin I’m going to describe.

On the left hand, about forty five paces from the Gymnasium, in a narrow Bottom, is the Fountain of the Maltese (16), a small Well whose Mouth is even with the ground, and lozenge-fashion: in October, January, and February, the Water was not above seven or eight foot deep.

Within a hundred paces of the Gymnasium, almost on the same line, and within 345 paces from the Sea, is an oval Basin (17), being 289 foot long, 200 broad, surrounded with a Wall about four foot high, almost wholly faced with a very thick Cement, and fit to keep Water; it empty’d it self through a Canal a foot and a half broad, which came from the Sea, and whose Mouth was opposite to the Gymnasium. This Basin is at this day call’d the Dancing-spot, or a place proper to dance in; and indeed it’s fit for nothing but Sailors and Fishermen to dance in. The antient Authors do not lay positively that they used to represent Naval Battels at Delos, yet this Basin seems to have been design’d for such-like exercises; but then the Ships must have been very small ones: whereas
the open Canal between the two Delos's seems to be an admirable place for such Spectacles in a fair Day, since the People of both Islands might from the Coast behold 'em with all the convenience in the world; besides, there was space and depth enough for Gallies and common Ships to act. Be that matter as it will, the Rain-water which had gather'd in the said Bason was briny and almost bitter, whereas that of other Pools of Rain was sweetish; which seems to argue that this Bason was formerly fill'd with Sea-water, whose Salt and Slime is in great quantities still remaining.

IT is not surprizing, that Messieurs Spon and Wheeler took this Bason for the Morals of Callimachus; they had ill Guides, and saw neither the round Lake we have been describing, nor the Fountain Inopus: the discovery of this Fountain was owing to our Impatience; for we had not seen the Slip of Land where it is, had we gone as far as the little Port: whereas those Gentlemen coming from Tinos, pass'd quite through the grand Canal, and landed at Scardana. The Comparison made by Herodotus of the Morals which is in Egypt at Sais near Minerva's Temple with that of Delos, appears at first sight to favour their Sentiment, since that of Sais was inclos'd with a very handsome Wall, as well as the Bason we are speaking of; but that Author's Comparison should seem rather to fall upon the Figure and Largeness of the Morals of Delos, than on its Ornaments.

GOING down into this Bason (now half fill'd up with Earth) we presently discover'd a square Pedestal, two foot five inches high, and two foot one inch broad, half broken, and only affording part of an Inscription, which speaks of the Gymnasiarch Seleucus of Marathon. It is here underneath reported intire, just as Messieurs Spon and Wheeler read it in 1675. the side that's cross'd shews what is missing; for at present there is no finding any more than what remains on the right hand.

[Text in Greek]
**Description of the Islands of Delos.**

As for the Inscription of Mithridates Eupator, mention'd by Messieurs Lett. VII. Spon and Wheeler, it has since then perhaps been taken away: it is not at all surprizing to meet with Statues to those two Princes in this Island; to Mithridates Evergetes, on account of his Benefactions; to his Son Eupator, on account of his Formidableness: he caus'd Delos to be plunder'd and sack'd, under pretext that she had deferted his Friends the Athenians. Strab. Rer. Geog. lib. 12; Flor. lib. 3.

During the Disorder therefore which his Troops caus'd there, the Statues of Mithridates were spared, but no Respect at all shewn to those of other Princes.

We perceiv'd on the left hand, and in the same Bason, a Relique of another Pedestal, in figure cylindrical, half bury'd in the Sand: after we had uncover'd and wash'd it, we read on it part of an Inscription somewhat maul'd by Time or Accidents, which makes mention of the King Nicomedes Epiphanes, and of a Gymnasiarch who had caus'd a Statue to be erected to him. This Pedestal is seventeen inches diameter; the Inscription is as follows.

![Image of coin]

IT is the same Nicomedes as put his Father Prusias to death, and who was succeed'd by Nicomedes Philopator his Son. I bought at Erzeron a Silver Medal of Nicomedes Epiphanes: the Head is admirable, but the Reverse was not done by the same Hand.
ON the right hand of this Bafon, towards the bottom, about fifty paces as you go up a small Eminence (18), there are still subsisting the Fragments of some glorious Temple, by what may be gather’d from several Marble Columns about twenty two inches diameter, half fluted, and half pannel’d, or perhaps fluted at both ends, and cut in square Panes in the Inter-spaces; the Flutings (or Channellings) and the Panes are three inches and a half broad. We could only read the word ΔΙΟΝΤΕΙΟΝ on the Remnant of an Altar, cylindrical, far bigger than the preceding Pedestals, adorn’d with Heads of Oxen, Festoons, and Bunches of Grapes: the upper part of this Altar is somewhat hollow, and proper to burn Incense on; by this we must distinguish Altars from Pedestals that supported Statues, and which consequently were quite flat. These Altars are frequent in both Delos’s; we met with one so very fine, I caus’d it to be graved.

SOME paces from thence, on one end of a Marble Architrave, is to be read in very fair Characters three inches deep, ΟΝΤΕΙΟΤ ΕΤ, the Remnant of ΔΙΟΝΤΕΙΟΤ ΕΤΤΥΧΟΤ, mention’d by Messieurs Spon and Wheeler; but the latter places it too near the Portico of Philip of Macedon.

M. S P O N doubts whether that Dionysius Entyches was the Son of that famous Tyrant of Syracuse, with whom the Carthaginians had such bloody Wars: it is however certain, that the Sirname of Happy suits better with his Father, whom Diodorus Siculus calls very fortunate: contrariwise, the Son was the most unhappy of all Men; about the end of his Life, he was obliged to keep a School for his Bread. If the Inscription means the first Tyrant of Syracuse, it should seem as if that Destroyer of Temples had a mind to atone for his Wickedness by making Presents to Apollo. Why may not this Dionysius have been one of the Tyrants of Heraclea, who reign’d very happily for the space of thirty Years, according to Memnon? Diodorus Siculus extends his Reign to thirty two Years, and Athenæus to thirty three. He better deserves the name of Happy than Dionysius of Syracuse, who was the Curse of the Age he lived in.

FROM this Architrave, verging Sea-ward, you come to the Ruins of part of a Town, along the Coast. Two paces from the same Architrave you meet with some Remains (19) of Lions in Marble much broken, tho
more easy to discover than those which are on the side of Apollo's Temple. The Sieur Offovichi, one of the most substantial Burgers of Mycone, who is every day a hunting at Delos, assured us that some time ago he saw five whole ones.

AFTERWARDS are discover'd the Ruins (20) of a most stately Building, at the end of an oval Basilon facing the Temple of Apollo; an infinite number of Marble Pillars demonstrate that they were laid out in a Square as broad as the little Diameters of this Basilon: it was perhaps a Portico built by Dionysius Eutyches, whose Inscription we had seen; for the Architrave and Altar with that Prince's Name thereon, are just by those Ruins: some of the Columns are still standing; most of 'em are down and broken to pieces: there are plain ones twenty inches diameter, and others cut in Pannels eighteen inches, both intermix'd with huge Pillars of Granate.

FROM this Portico towards the little Port (14), there's nothing but Marble Columns and Pillars of Granate: these Columns are two foot diameter, and their Channellings four inches broad. These Wrecks (21) are so magnificent, that we took 'em for Fragments of Latona's Temple.

THEY reckon about 240 paces from the oval Basilon to Apollo's Temple (22), the Ruins whereof are still more resplendent than those of the other Edifices of the Island; this Temple, so respected among the Antients, situated near a hundred paces from the little Port, was the Work of all the Powers of Greece, who contributed to its Erection and Maintenance. Plutarch tells us it contain'd one of the seven Wonders of the World, which was an Altar built with Horns dispose'd with marvellous Art, without either Glue or Pegs. It is to be fear'd this Author exaggerates the Beauty of this Piece, as much as the Alcyons Nefts.

THE Remains of Apollo's Statue (23), are almost at the first of these Ruins, and consist in two pieces; the Back for one, the Belly and Thighs for the other: they have left him neither Head, nor Arms, nor Legs. It was a Colossal Statue of one single Block of Marble, the Hair falling about his shoulders in large rings. The Back is six foot broad, but there are no signs of any Ornament to be seen, nor do the oldest Inhabitants of Mycone remember they ever saw that Figure whole; the Trunk of it is quite naked, and is ten foot from the Haunch to the Knee. The Sculptors
tours of those Times knew better than to place so large a Figure at an ordinary distance: in all probability it was design'd for the Frontispiece of a Temple, whence it might appear no bigger than the Life; and thereby we may judge of the Height of that Edifice. We may also conjecture by the Ruins, which are above 300 paces long, that the Frontispiece of that Temple fronted the greatest Delos, and that it was cover'd with a Dome of a great diameter.

THOSE Ruins are at present huge pieces of broken Columns, Architraves, Bases, Chapiters, in disorderedly heaps; among the rest, is a quarter of a Marble well squared out, which doubtless serv'd as a Plinth to Apollo's Statue: it is fifteen foot and a half long, ten foot nine inches broad, and two foot three inches thick, with a hole in the middle, as if they had a mind to scoop it to make it the lighter. It bears this Inscription, in very fair Characters:

\[ \text{NAEI} \text{O} \text{I} \text{ APO} \text{L} \text{A} \text{O} \text{N} \text{I} \]

\[ \text{PLUTARCH} \text{ relates in the Life of Nicias, that that illustrious Athenian caus'd to be set up near the Temple of Delos a huge Palm-Tree of Brass, which he consecrated to Apollo; and that the Winds afterwards threw down this Tree on a Colossal Statue rais'd by the Inhabitants of Naxos: it is beyond doubt, that this was the Statue of Apollo we are speaking of. As for the Inscription, 'tis certainly of those Times, and shews that the Stone which bears it was the Plinth of the Statue; but then we must also conclude, that this Statue was as yet upon the ground, or that the Palm-Tree which threw it down was on the top of the Temple.} \]

ON the Plinth over against the Inscription of the Naxiots, you read another in Characters so uncouth, that they puzzle the most ingenious Men of those Islands. M. Spon at first fancy'd 'em a-kin to the antient Tuscan Letters; but M. Wheeler and he, after a thorow Examination, concluded 'em to be vulgar Greek, tho they could not interpret them: the following is an exact Copy.

\[ \text{OAKPTO} \text{MO ORM} \text{AN} \text{API} \text{SKAI} \text{T} \text{OS} \text{OFMAS} \]
Defer

Description of the Islands of Delos.

TWO of the greatest Men of this Age, without being told whence I had this Inscription, and without once seeing each other, without conferring together, explain'd it off hand, and jump'd so exactly in their Opinions, that it perfectly surpriz'd me. Father Hardouin thinks that the four first Letters intend some proper Names; and Father Dom Bernard doubts not but they are antient Ionic Characters, answering to the following:

ΤΟ ΛΙΣΟ ΕΣΙ ΕΝΩΙΧ ΚΩΙ ΤΟ ΟΦΕΛΟΣ.

Huii lapidi inest statua & sebellum, according to Father Hardouin: In lapide sum (vel est) Statua & Basis, according to Father Bernard.

THE noblest Columns were in the front; cylindrical, but almost oval, cut plat-band before and behind; with the sides rounded and fluted; their biggest Diameter was three foot five inches, and that from one Plat-band (or Lift) to the other, two foot four inches and a half: the Plat-bands were one foot five inches broad, and the Flutings near four inches. These Columns were, in several Lays, posited one on another, and pieced together by three Keys, whereof those on the sides were square, and enter'd into holes two inches diameter; that in the middle went into an Opening half a foot long, an inch broad, about seven inches deep, with a sort of cylindrical Nut, as appears by the Figure in the Margin. Among these noble Columns, there were likewise some round and fluted, two foot two inches diameter.

THIS Temple was embelisht with Variety of Statues, and innumerable Altars: most of those now in being are three foot within two inches diameter, and two foot two inches high; but their Ornaments have quite lost their Beauty. There is but one Corinthian Chapter amongst a world of Marble Studs, such as we set at a Street's-end to keep off Carriages.

THE frightful Heap of Marble Ruins seems to indicate the Situation of some considerable Dome, supported by Columns of a singular Order, each Lay being fasten'd in its Centre with Keys of Copper, square, three inches diameter: the Lays are commonly three foot five two inches broad, two foot eight inches deep; some of these are cut in Panes, others fluted very prettily.

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THE Chapterers of these Columns were very extraordinary; their Abacus is three foot five inches diameter, three inches deep: the Timpanum is nine inches deep, and is a fort of Quarter-round, the B oss (or Relievo) whereof lessening like a Pear, falls on a Facia two inches deep, with three Fillets, beneath which begin the Flutings; the Plane of the Chapterers which bear on the Shank of the Columns is two foot diameter.

HARD by the Ruins of the Temple, you see four huge pieces of Marble (24), so mif-shapen, no body would take 'em to be Lions, had not Tradition authoriz'd them for such. There are likewise two broken Termini, (or Bounder-Gods; ) one has the Head of a Horse, the other that of an Ox: these Heads are sadly batter'd, nor do the Termini themselves seem to have been more than moderately beautiful; yet they put us in mind of the Hippodrom, or Running-place for Horses. The Athenians setteld such kind of Exercises in this place; the Inscriptions are all very much injured by Time.

WE next visited the Portico of Philip King of Macedon (25), within about fifty paces of the Temple-Ruins; this Portico consists of Columns and Architraves truly magnificent, and becoming the Grandeur of a mighty Prince: we observ'd two forts of Marble Pillars; the pieces of the bigger kind are twelve or thirteen foot long, half fluted and half pannell'd, five inches five lines broad, and are in the same position with those of the Frontispiece of the Temple, but they are no more than two foot diameter from one Plat-band to another; the Plat-bands are seven inches two lines broad; the Flutings of the sides are two inches and a half broad; the largest Diameter of these Columns, is two foot four inches.

AMONG the Architraves there are three lying pretty near each other, with Philip of Macedon's Inscription: each Architrave is ten foot in length, two foot and a half in thickness, one foot eight inches deep. On one of these pieces is graved in Characters seven inches in height,

ΦΙΛΙΠΠΟΣ
ΒΑΣΙΛΕΩΣ, on the other:
ΜΑΚΕΔΟΝΩΝ, on the third.

THESE Architraves have escaped breaking and carrying away, being enchas'd into the top of the Columns with two huge holes square and
Defer ipton of the IJlands of Delos.

The Columns had been very carefully chosen, and mark’d in the Quarry with an o and a p on their diameters; signifying, as I suppose, a βασιλεύς, the King.

From this Portico, about 300 paces on the left, you see (26) on the slope of a little Hill, the Remains of a beautiful Marble Theatre: the space between these two Buildings is full of nothing but Ruins of Houses built either with Brick or Stone of the Country. In all appearance, this part of the Town was the best peopled, on account of the Temple. These Heaps of Rubbish contain some Pillars of Granate; and close by the Theatre there are some of Marble fluted, which doubtless belong to some Temple.

The Opening of the Theatre faces the South-West; it was all of Marble cut different ways: there are few square pieces, most of ’em are flanting and with various Angles, as if they had a mind to husband ’em, by not diminishing ’em more than needs must, and so would not cut ’em square; some are cut diamond-fashion. The Diameter of the Theatre, including the Steps, is 250 foot, and 500 in compass: the left Angle of this Edifice was supported by a fort of Tower (27) about nineteen foot thick and thirty long. The Hill in this place falls off, whereas on the right it helps to support the Theatre. Ten or twelve paces from the Wall there was a large Edifice (28), among whose Ruins there is still a Cellar or Receptacle for Rain-water, with a Mosaic Pavement about the edges.

Forty paces from the Opening of the Theatre (29) even with the ground, there’s a square Spot a hundred paces long, twenty three foot wide, and of a considerable depth, parting in nine separate Lodges. M. Spon suspects ’em to have been Receptacles for Water, because of a Canal which seems to have serv’d as a Feeder to one of these Lodges: but it is more likely their use was to keep Lions and other Beasts for the publick Spectacles; the Canal supplying ’em with Water to drink. These Lodges were not arch’d over, but cover’d with huge pieces of Granate cut like Beams, with proper Openings to enlighten the place, and let the Beasts pass to and fro. From these Lodges to the Sea, they reckon 345 paces; so that the Theatre could not be above 380 paces from the Sea.
FROM the Theatre we went to an antient Gate (33) of the City, on the Declivity of Mount Cynthus (32). In the way you see three Columns of Granate (30) on the same line, besides a great many others tumbled down: near the foot of the Mountain there are Remains of a Temple (31), as may be suppos’d from the nine Pillars of Marble dispos’d in a round, three standing upright, and six fallen to the ground: rumaging the Rabbit-holes, they lately discover’d under these Columns most beautiful Cellars. The Pavement of the Temple was Mofaick.

MOUNT Cynthus (32), whence Apollo was call’d Cynthian, is an ugly Hill, crossing almost the whole Island obliquely: this Mountain properly speaking is nothing but a Block of Granate of the ordinary sort, common in Europe; that is to say, a sort of greyish Marble, naturally made up of little bits of blackish Tak, glittering like Glass: I have some pieces with bits of Tale as thick as one’s Thumb. There’s scarce an Island in the Archipelago, but what abounds with this Granate, and the Romans used to fetch great quantities of it from the Island Elba on the Coast of Tuscany. M. Felibien says, the Pillars of the Pantheon were made thereof; but Father Montfaucon, who made such fine Observations in Italy, gives us to understand, that of the sixteen Pillars of the Portico of that Church, part is of Egyptian Granate, taken, Suetonius says, out of the Quarries of Thebais; and that Granate is incomparably beyond the European: I have seen Pillars of it at Constantinople, of a yellow-dun, with here and there a spot of the colour of Steel. The Emperor Heligabalus, as Lampridius informs us, design’d to have his Statue placed on a Column of Granate, to have been carv’d like that of Trajan, but they could not find a piece long enough in the Quarries of Upper Egypt.

IN Lower Normandy there are Quarries of ordinary Granate on the side of Granville; and I have been told by M. Simon of the Royal Academy of Sciences, who let me have some pieces in 1704, that it was daily used in that Country for Door-cafes and Chimney-pieces. These Quarries must reach a great way, since M. Gaudron of St. Malo sent me several Sea-plants naturally sticking to pieces of Granate. Father Truchet being employ’d by the King to render the Dordogne navigable, discover’d the finest Granate in the world among the Sources of that River.

Granius ex Æthalia.

THE Columns, which vulgarly pass for melted Stone, are of this common Granate: those of St. Saviour at Aix in Provence, at Orange in the Market, at Lyons in the Abbey of Ainay, are of the same sort of matter; and we may assure our selves, that all Stones, of whatever kind, calcine in the Fire instead of melting.

THE Inhabitants of the Islands about Delos call Mount Cynthus by the name of Castro; and tho it is hardly so high as Mount Valerian near Paris, Strabo makes it a very considerable Mountain. From the Ruins of the Town at an old Gate, you go up a pair of Stairs cut in that Rock: this Gate (33) is a sort of Corps-de-garde, which has very much the air of the primitive Times; it is not above six paces long, five broad: the top, which a Man on tip-toe can hardly touch with his hand, is cover'd with pieces of Granate, flat like Planks, but very thick, nine foot long, posited in a sharp-rising manner. From this Corps-de-garde you go up to the top of a little Hill by means of a Marble Stair-case, most of whose Steps have been taken away, and carry'd to Mycone to make Window-cases of. On the top of the Mountain runs a small Esplanade, where are still to be seen the Remains of a Citadel that commanded the whole Island; the Foundations thereof are very thick, rectangular: this contain'd some stately Edifice, Temple, or Portico; you see likewise Mosaic Pavements, Columns, and very fine Marble Monuments.

THE Town reach'd no farther than the top of Mount Cynthus, extending to Port Fourni (35); and in its compass was the Theatre, as is demonstrable from an Inscription now in St. Mark's Library at Venice: Father Montfaucon has transcribed it with more Care and Correctness than Gruterus did. It tells, that among the Regulations introduc'd under Father Montfaucon has transcribed it with more Care and Correctness than Gruterus did. It tells, that among the Regulations introduc'd under Arisarchus, in favour of the Athenian Inhabitants of Delos, they should be honour'd with a Crown of Gold when they solemniz'd Minerva's Festival, and that Proclamation thereof should be made on the Theatre situate in the City.

ΤΟ ΤΕ ΠΡΩΤΟΝ ΠΑΝΑΘΗΝΑΙΟΙΣ ΕΠΟΙΗΣΕΝ ΤΟΝ ΑΘΗΜΟΝ ΤΟΝ ΑΘΗΝΑΙΩΝ ΤΟΝ ΕΝ ΑΘΗΝΑΙΩΝ ΤΗΝ ΧΡΤ-_ΣΟΙ ΣΤΕΦΑΝΟΙ ΑΝΑΓΩΡΕΤΜΕΝΟΙ ΕΝ ΤΟΙ ΕΝ ΑΣΤΕΙ ΘΕΑ_ΤΡΩΙ, &c.
THIS Town ran on from Port Fourni beyond the little Port (14),
as far as the Calanque of Scardana (13), taking in Philip of Macedon's
Portico (25), the Temple of Apollo (22), the Portico of Dionysius Euty-
ches (20), the oval Balon (17), and the Gymnasion (15). The Sea
serv’d as a Rampart to that Quarter of the Town, and all the fine Edi-
tices stood to open view. From Scardana it spread to the neighbouring
Hill (10), and join’d New Athens; afterwards it cross’d the Island as far
as the Coast opposite to Mycone, and concluded at the Isthmus of the
Tongue of Land (1) at the North-East: it did not stretch far Eastward,
because of a very rugged Rock thereabouts; and it is somewhat strange,
that the Greeks, who were of an enterprising Spirit, did not level these
Inequalities. The Town, in short, took up the only Plain that was in
the Island: and this is the Situation Strabo gives it.

At the foot of Mount Cynthus we were shewn a small Lodge, where
lived some years ago an Ascetic, as the Greeks call ’em: his Name was
Maximus, he was a Caloyer of Monte Santo, and he return’d thither to
confine himself in a dismal Solitude, far from any new Object to disturb
his Repose; for the Myconians, who go daily to Delos to cut Wood, to
fish, or to hunt, gave him too frequent Diftractions. He dwelt some time
at Stapodia, a base Rock beyond Mycone; but he was fain to quit it, on
account of the Scarcity of Water to drink. This humble zealous Re-
cluse was going to Salonica, to preach publickly against the Mahometan
Religion, and thereby merit Martyrdom; but his Ghostly Father dif-
 fus’d him from it, representing to him that the Turks would doubtless
wreak their Rage upon the other Caloyers, that were less in love with
being impaled than he was.

His Lodge or Hermitage at Delos was not far from the Cistern (34),
which was so refreshing to Messieurs Spon and Wheeler, placed on the Sum-
mit of the Mountain, over against the great Rematiar; this Cistern, or
Receptacle of Water, seems to have belong’d to some considerable House:
the Arch-work of it is admirable.

After we had fetch’d a compass round Mount Cynthus, we set for-
ward on the Road to Port Fourni (35), and left towards the South some
other lesser Hills, diversify’d with those Valleys which Euripides calls fer-
tile: at present they are far from being so, accordingly the People leave
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em unmanured, whereas those of the Isle Rhenia are duly cultivated. On our way to the Port we discover'd some Marble Pillars (36), which look'd as if they belong'd to a Temple: we saw some of Granate Stone ready form'd, but never used; as also huge unwieldy Blocks of the same Stone, which were doubtless intended for considerable Works: the Granate therefore was drawn not only from Mount Cynthus, but likewise from the neighbouring Hills, between the West and the South.

PORT Fourni, the Entrance whereof is between the South and South-West, looks to the South Point of the great Rematiari; but it is fit for nothing but small Vessels. Along the Coaft, you see, in the very Water, Remnants of antient Foundations; so that Port Fourni, likewise call'd the great Port, was at one of the Extremities of the Town: there are above sixty Pillars of Granate (37) on this Coaft, most of 'em still standing; the Remnants, belike, of some Warehouses for Merchandize: the Antients not being wont to use Wood in their Buildings, these Pillars of Stone serv'd instead of wooden Posts, and the Architrave over 'em form'd the Door-case of their Shops. On the right (38) a little higher than these Pillars, you see some Columns of Granate poised in the same line, as if they had been the Ruins of some Portico.

THE little Port (14) was likewise set round with Buildings. Wherever they dig, they find Mosaic Pavements, compo'd of small Cubes of black and white Marble, fix'd in a Lay of Mortar a foot thick. The North Wind does not in the least affect the Saicks in this Port; for it has two Elbows, one to the right, the other to the left: that on the right, towards the Point of the little Rematiari, has a Quick-sand or Shelf made by the drift of Sand and Gravel.

IN the Beginning of the Year 1701, there was nothing to be seen about Mount Cynthus but small Gutters of Water; the biggest of 'em ran from the South-East to the South, and form'd a kind of Lake, which discharging it self at the foot of the Mountain, disappear'd amidst the Ruins of the Marble Temple (31). Toward the end of January all these Gutters were dry, and nothing but a Meer (or Pool of standing Water) remain'd: so that it is not probable that the River Inopus, which Strabo places in this Island, was in any part hereabouts. Pliny more justly calls by this name the Fountain (3) which is below the Head-land (1) where
we landed. We made such diligent Perquisition in this Island the four Voyages we made thither, that we may affirm there's no running Water there.

As for the Stone employ'd in all these large Edifices in Delos, we observ'd none but white Marble, Granate, reddish Shards, and Bricks: we saw but one Quarry of red and white Jasper, like that of Languedoc. The greatest part of the white Marble is thought to come from Paros and Tenos, where are spacious Quarries towards the Coast that faces the Isle of Andros; that of Naxos is likewise full of white Marble: as for Granate, Delos and Mycone are not without it.

'Twere needless here to recite the different Names which were formerly given to the Isle of Delos; that of Lagia, for instance, does not at all befitt it: there being no Hares now in this Island, but great store of Rabbits magnificently lodg'd in Marble; generally these two sorts of Creatures destroy each other, and cannot live together. The abundance of Quails occasion'd the two Delos's to be named Ortygia; but this Name would more properly be given to all the Islands of the Archipelago, since in certain Seasons of the Year all parts of 'em are cover'd with those Birds. The Scholiaft of Apollonius pretends that Delos was named Ortygia from a Sifter of Latona, and that Delos was the first Name of the Island: in all probability this Name was given it by the Inhabitants of the neighbouring Islands, at the time of the Inundation caus'd by the overflowing of the Euxine into the Archipelago. This Island, which had been overwhelm'd with the Waters, appear'd again, and once more manifested it self, as its Name imports.

There are at present no Partridges in Delos, but a world of Woodcocks: we saw some Vipers and Land-Crocodiles, or beautiful Lizzards, nine or ten inches long, exactly resembling the common Crocodiles; their Skin, which is greyish, is beset with small pointed Rifsings in some places, and as it were fcaly: they are a harmless Creature, and the Children brought us a great many, which they had taken at Mycone in the holes of the Walls. Field-Mice are also frequent in Delos, where they live on nothing but young Rabbits: the best parts of the Island being cover'd with the Ruins and Rubbish of Marble, are by no means fit for Culture of any sort.
Lizard call'd Koslophinos.
Defer

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ALL the Masons of the adjoining Islands resort hither as to a Quarry, Lett. VII. to make choice of such pieces they best like; they will break to pieces a fine Column, to make Steps to a Stair-case, Jambs for Windows or Doors; they will carry away a Pedestal to turn into a Mortar or the like. Both Turks, Greeks, and Latins, come and make what havoc they please; and what is very odd, the People of Mycone pay but ten Crowns Land-Tax to the Grand Signior, for possessing an Island which was the Repository of the publick Treasure of Greece, the then richest Country of Europe.

THE Situation of Mount Cynthus tempted us to make a Geographical Station on it.

The Citadel of Tinos stands to the North-North-West.

Mycone North-East, and Cape Alogomandra East-North-East.

Prasonisi between the East and East-South-East.

Stapodia East.

The great Delos West.

Syra West.

Joura West-North-West.

Siphanto South-West.

Serpho between the South-West and West-South-West.

Serpho-Poula West-South-West.

Antiparos South-South-West.

Paros between the South and South-South-West.

Sikino between the South-East and East-South-East.

Naxia between the South-South-East and South-East.

Amorgos between the South-East and East-South-East.

FROM the lesser Delos we went over to the greater the 25th of October 1700, by the Canal which separates these two Islands, and which is not above five hundred paces broad, according as Strabo has determined it. This Author, Herodotus, and Stephens the Geographer, call the greater Delos by the name of Rhenia: it is eighteen miles about, and is as it were divided into two parts.

POLYCRATE'S Tyrant of Samos, Cotemporary with Cambyses, made himself master of this Island; and as a token of his consecrating it to Delian

Vol. I.
Apollo, he fasten’d a Chain to it from the Isle of Delos. Datis, General of the Persians, declining, out of respect, to land at Delos, went ashore at Rhenia; where being inform’d that the Inhabitants of Delos were fled to Tinos, to avoid the Fury of his Troops, he dispell’d their Fears, by protesting to them, that according to his Prince’s Commands and his own Intentions, he would never permit any ill Treatment of a Country so reverable for the Birth of Apollo and Diana: and he confirm’d his good Intentions by a Present of three hundred Pound of Frankincense to burn on their Altars.

The greater Delos is no longer inhabited; its Mountains are none of the highest, abounding with excellent Pasturage; its Soil is proper for Corn and Wine. The Inhabitants of Mycone, who are diligent in the Culture of it, breed there Horses, Beeves, Sheep, and Goats: but in regard they are often visited by the Corsairs, who come thither for Quarters of Refreshment, the Myconiots transport their Flocks back into their own Island. They pay the Grand Signior but twenty Crowns to the Land-Tax for the greater Delos.

OVer against the great Rematiari, at the foot of a little Hill (1), where the Corsairs place their Centry, are the Ruins of a large Town, which run along the Sea-side to the Point of Glaropoda: this Name seems to be of great antiquity; for we read in Callimachus, that Delos had plenty of these sort of Birds call’d Cormorants or Gabians.

The large Pillars of ash-colour’d Marble, and some pieces of fluted Columns scatter’d on the top of this Hill, declare there had been some stately Temple: we immediately fix’d our eyes on the most remarkable Column; tho’ broke, it is 14 foot long, and 2 diameter; nothing is to be seen all round but Bases of Marble; there remains indeed but one single Corinthian Chapiter. The Town faced that of Delos, and began below the Temple, as may be judg’d from the Ruins: part of this Town was design’d for the Burying-place of the Delians; and in that Purification of Delos which was made under the Archon Euthydemus, all the Urns of the Dead were carry’d thither: we shall enlarge on this Purification by and by.

Going down to the great Rematiari, you see nothing but Marbl Tomb-stones, among heaps of broken Columns: there is a noble one tho’ without Inscription, ending like a Dome, flat at top, adorn’d with Foliage
An Ancient Tombstone still to be seen in if greater Delos.

An Altar of Bacchus in the little Delos.
Description of the Islands of Delos.

Foliage. The Coverture of most of the rest is like a Cradle, a little sloping on each side, and on which are cut in Relievo Plates of Marble fasten'd by small Ribs: the Ridge of these Covertures bears a sort of a small Trough as in the Figure. We at first fancy'd the use of it was to preserve Water for the Birds to drink; but there's no need of such a Precaution in a Country, where it but seldom rains: it is more likely this Trough was to receive the Libations; for Athenæus observes, that Libations were made on the Tomb-stones. The following Epitaph is on one of these Tomb-stones; by the Stile it is exceeding antient.

ΠΑΟΤΙΑ ΑΤΛΟΤ
ΤΤΝΗΧΡΗΣΘ ΧΑΙΡΕ.

To our great surprize, we counted above sixscore Altars on our way to Glaropoda, amidst the Ruins of Houses which to this very day look stately: they were not the Hospitals nor Country Houses of the Delians, as we at first believ'd. By the vast multitude of Marble Fragments, the Town must have been very populous, and accordingly it is call'd a Metropolis on the Reverse of a Medal of Alexander Severus; this Reverse represents a Pallas with a Buckler in her Right Hand, and a Spear in her Left. There is in the King's Cabinet a Medal of this Island, with the Head of Maximus; on the Reverse is a Goddess clad in a plain Tunick, she bears Victory in her Right Hand, and a Spear rever'sd in her Left. 'Tis strange that Strabo, otherwise very exact, and who has not omitted the Tombs of the Island of Rhenia, should call it a little desart Island.

As for its Magnitude, it is three times bigger than Delos, nor was it much inferior in Magnificence, if we may guess by its Monuments of Antiquity: most of the Altars are cylindrical, adorn'd with Festoons with Heads of Oxen or Rams; these Altars are most commonly three foot and a half high, and three foot fave two inches diameter: that which I have caus'd to be grav'd, was perhaps dedicated to Bacchus, as is probable from the Bunch of Grapes hanging below the Festoons. There are no Statues left among these old Marble Monuments; they were too near the Sea, and consequently too liable to be ship'd off. To conclude, it is not likely this Town was built after Strabo's death; for, according to
him, the little Delos rather run to decay, than grew more flourishing, after Augustus's Reign; and the Island Rhenia had nothing to support it self, but the Commerce of this little Island.

THE Point of Glaropoda, where the Town concluded, was bounded by some magnificent Edifice, built in a round figure, and adorn'd with Columns and Architraves of Marble. Port Colonne, situate on another Point over against Glaropoda, shews likewise that it was border'd with magnificent Buildings, which they are every day demolishing for some vile use or other. We observ'd there a Cross of Jerusalem, and we were told that the Stones were carry'd away to Mycone, where were several of these Crosses well carv'd.

THESE Crosses left us no room to doubt that this was a Fort of the Knights of St. John. Cantacuzenus reports, that the Emperor order'd the Building of a Fortress in the Isle of Scio, to cover it from the Inults of their Neighbours, and especially the Hospitlers of Delos: on which Pontanus observes, that at that time the Knights of Rhodes were in possession of Delos, invited thither, doubtles, by the Conveniency of its Harbours. The Mahometans began to infest all the Archipelago, and the Knights found Delos to be of great use to 'em against those Pirates: the Knights favour'd the Designs of the Genoese, and supply'd Dominick Cata-nea with five Gallies to go and seize Lesbos, as will be shewn hereafter.

BEYOND Glaropoda, the Island is hollow'd like a Half-moon, at the farther end whereof is a narrow piece of Land which joins the two parts, and is not above fifty paces broad; in time the Waves may chance to carry it away, and then the great Delos will be divided into two Islands. The best Port of Rhenia is call'd the Mastick-Port, from the abundance of Mastick-Trees that grow about it.
Island of SYRA.
A Baso Relievo of Marble, which remains in the Isle of Syra.

This Bas-relief is repeated.

An Ancient piece of Sculpture which is now fixed up in the Church of Metelinous in the Island of Samos.
LETTER VIII.

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

My Lord,

I am now got into Syra, the most Catholick Island of all the Archipelago. To seven or eight Families of the Greek Communion, there are above 6000 Souls of the Latin: and when these intermarry with the Greeks, the Children are all Roman-Catholicks: whereas at Naxos the Boys follow their Father's Way of Worship, and the Girls that of the Mother. These Blessings are owing to the French Capuchins, who are mightily belov'd in this Island, and are very intent upon instructing a People naturally inclined to Good, avow'd Enemies to Fraud, full of worthy Sentiments, and so-laborious there's no sleeping in this Island; not in the night-time, because of the universal Din made by the Hand-mills each Man works at to grind his Corn; nor in the day-time, because of the Rumbling made by the Wheels for spinning of Cotton.

The House and Church of the Capuchins are prettily built; we were rejoic'd to see the Banner of France display'd at the corner of their Terras: Father Jacinthe of Amiens, a sensible Man, and the Consul of Tinos's Substitute, entertain'd us in the most obliging manner. These Fathers direct the Consciences of twenty five Nuns of the third Order of St. Francis, who lead an exemplary Life, tho not cloister'd. The Greeks have but two Churches in Syra, serv'd by a Papas. There's but one Turk, viz. the Cadi; and he too is fain to take shelter among the Capuchins,
chins, when there appears any Corsair about the Island. They choose two Administrators every year: in 1700, the Capitation and Land-Tax amounted to 4000 Crowns.

We landed there the 26th of October. Syra is about thirty miles from Mycone, reckoning from one Cape to the other; but it is forty from the Port of Mycone to that of Syra: this Port will receive the biggest Ships, its Entrance is to the East. The Island, which is but 25 miles about, wants for no manuring, and produces excellent Wheat, tho' but a small quantity, abundance of Barley, plenty of Wine and Figs, as also Cotton and Olives, which the Inhabitants pickle for use. Tho' Syra is very mountainous, it is destitute of Wood, and all their Fewel is Shrubs; the Air is humid, and colder than in most of the other Islands of the Archipelago: Homer has given an advantageous Description of it.

The Burrough is a mile from the Port, incircling a small but steep Hill, on the point whereof are situated the Bishop's House and the Episcopal Church, dedicated to St. George: that Prelate's Income is but 400 Crowns a year, but for his Consolation he has the best Body of Clergy in all the Levant, consisting of forty Priests.

On the Port are seen the Ruins of an antient and large City, call'd in former times Syros, as well as the Island; as appears by an Inscription brought from the Sea-side to the Burgh, and fix'd into a corner of the Church: therefore 'tis a mistake to think that Syra comes from a vulgar Greek Word, signifying a Mistress or Lady.

On the left hand of the Bishop's Door on a Bas-Relief is represented a Sistrum of the Antients, or an Instrument used in Battel instead of a Trumpet, as likewise some other Instruments; it was taken out of the same Ruins, among which is still to be seen a fair flat Front of a Wall, built of huge Scantlings of bastard Marble, cut facet-wise. There have been likewise hewn thence several pieces of white Marble, and especially of Columns, which stand before the Capuchins Church.

The chief Spring of the Island is very antient, and runs pretty near the Town: the People have I know not what Tradition, that in antient times the custom was for every body to go and purify themselves in it, before they came to Delos. There is, it seems, an Inscription at this Spring, but they told us of it too late to go see it.
The Town of SYRA.
Description of the Island of Syra.

The Islands round Syra cannot be the Anticyra so renown’d for the Leet, VIII. 

Herb Hellebore: these are in the Gulph of Zeiton beyond the Negropont, over against Mount Oeta, where Hercules is said to have breath’d his last. Instead of Hellebore, we found in Syra near the Haven a Plant which pleas’d us exceedingly; it is that which produces the Manna of Persia. Rauwolfus a Physician of Ausbourgh, who discover’d it in his Voyage to the Levant in 1537, speaks of it under the name of Alhagi Maurorum; but he is so very succinct, as the manner was then, that I thought it not amiss to examine it fully on the spot, lest we should not meet with it again in our Voyage. It seem’d somewhat odd for a Plant, which is one of the Beauties of the Plains of Armenia, Georgia, and Persia, to be as it were confined to the Islands of Syra and Tinos. M.Wheeler saw it in Tinos, and took it for a Plant undescribed. I have made a particular Ge-

It’s Roots are woody, four or five lines thick, brown, not very hairy; its Stalks are near three foot high, about two lines thick, pale green, sleek, hard, branchy below, attended with Leaves like those of Rupture-wort: the biggest are seven or eight lines long, three broad, pale green, and sleek, atten’d to a very short Pedicule, rounded at the other end where they are terminated by a very delicate point: which is nothing else than the Extremity of the Stalk crossing the Leaves without forming any sensible Nervation: by the Leaves is a hard firm Prickle, from five lines to an inch long, streak’d and reddish at the end. The Prickles of the Branches are less, and grow out of the Bases of the Leaves; those where the Branches and Stalks end, are an inch and a half long, finer than the others, and with two or three leguminous Flowers on each, about half an inch long, purple-colour’d in the middle, reddish about the rims, and rounded. The Under-leaf, which is obtuse and purple-colour’d, serves as a white Wrapper to a white Sheath, fring’d, yellow-topt, and covers a Pestle four lines long, ending in a Thred. The Cup is a line and a half long, pale green, sleek, moderately fluted. The Flower being gone, the Pestle turns to a Cod about an inch in length, bending like a Sickle, articulated, reddish, two lines thick where the Seeds are inclos’d; for the Articulations are very narrow and easily broken. These Seeds are brown, a line long, somewhat more than a line broad; the Structure of the
the Cod or Pod is what distinguishes this Plant from the Species of Broom and Genista-Spartium.

I KNOW not whether the Alhagi yields Manna in the Isles of Syra and Timos; but this I know, the People of the Country are ignorant that this Plant furnishes a Drug that purges full as well: it is chiefly about Tauris, a Town in Persia, that it is gather'd, under the name of Trungibin or Terenjabin, reported in Avicenna and in Serapion; those Authors thought it fell upon certain prickly Shrubs, whereas it is only the nutritious Juice of the Plant we have been describing.

DURING the great Heats, you perceive small Drops of Honey shed on the Leaves and Branches of these Shrubs; these Drops harden into Grains about the bigness of Coriander-Seed. They gather those of the Alhagi, and make 'em into reddish Cakes, full of Dust and Leaves, which alter the Colour, and lessens their Virtue. This Manna is very inferior to the Italian: two sorts are told in Persia; the best is in little Grains, the other is like a Paste, and contains more Leaves than Manna. The ordinary Dose of both is from 25 to 30 Drams, as they term it in the Levant, where they dissolve it in an Infusion of Sena.

PHERECTDES, one of the antientest Philosophers of Greece, Master of Pythagoras, and the Disciple of Pittacus, was born in Syra, where they kept his Solar Quadrant as a Monument of his Capacity; many ascribe the Invention to him; others are of opinion he learnt it of the Phenicians, whose Books he was well acquainted with. But Cicero commends that great Man on a far more remarkable account, namely, for being the first that taught the Immortality of the Soul; tho he is charg'd by Suidas with publishing the Transmigration of the Soul from one Body into another.

BEFORE we left Syra, we fail'd not to make our Geographical Observations:

Andros is to the North of this Island.
Joura to the North-East.
Zia to the West-North-West.
Thermia between the West and West-North-West.
Mycone to the East.
Timos to the North-East.
Description of the Island of Thermia.

The Great Delos between the East and the East-South-East.

The Mountain of Zia of Naxos between the South-East and the East-South-East.

FROM Syra we directed our course to Thermia, another Island, 25 miles from Syra from Cape to Cape, but above 40 from one Port to the other: for if you would go into the Canal of Thermia, you must fetch a compass of almost one half of Syra. For the same reason they reckon but 12 miles from Thermia to Zia, tho' 'tis 36 from one Port to the other. The Nearness of Thermia to Zia, suffers us not to doubt that Thermia is the Island of Cythnos, since Dicaearchus places it between Ceos and Seriphus; it produced an eminent Painter, whom Eustathius calls Cydias. The Cheefes of Cythnos were much esteem'd by the Antients, according to the Report of Stephens the Geographer and Julius Pollux: it was likewise here that a Tempest drove the counterfeit Nero, a Slave, a great Lutenift, together with his Followers, Birds of the same Feather, as Tacitus tells us.

We arrived at Thermia the Night between the 30th and 31st of October, and were forced to lie in a Chappel, where we were like to have our Throats cut. Some Turks of Negropont, who were in a large Caick near ours, seeing our Sailors stripping off the Skins of a couple of Sheep we had bought at Syra, went and rai'd the Town upon us, as if we were Banditti, come to plunder the Port. Upon this, the Country People took to their Arms: but as good-fortune would have it, the Consul of France M. Janachi, whom they rai'd out of bed to go along with 'em, inquiring what sort of figure these pretended Banditti made, and being told that four of 'em wore Hats, rightly concluded they could not be Banditti, who seldom have so much as a Thrum-Cap to their pates. He therefore pray'd the Townsmen of Thermia to go home again, affurring them that they were Merchants, Frenchmen belike, come to buy Corn and Silk: for all that, they made him dispatch away two of his Donesticks, to go and get intelligence of us. We were surpriz'd about Three in the Morning, to see entering the Chappel two Persons, who with their Carbines cock'd demanded who we were, and all that: when we had satisf'y'd them, they told us, that had it not been for the prudent Remon-
frances of the Consul of France, we had gone to pot, every Mother's Son of us. Being recover'd from our Fright, we waited on the Consul to thank him: there we had the mortification to see, among our Accusers, a Turk whom we knew Waivod at Serpho, and who was more alarm'd than any other, because he had pack'd up and was carrying off his ill-gotten Treasure; he begg'd us a thousand pardons, and recommended us earnestly to the Consul's Favour and Protection.

THE Island of Thermia, unlike most of the Islands of the Archipelago, is not steep; its Soil is good and well-improv'd, it affords little Wheat, but a great deal of Barley, and a sufficiency of Wine and Figs, scarce any Oil at all. The Silk of this Island is said to be as good as that of Tinos: this of Thermia usually sells for a Crown a Pound, sometimes a hundred Sous, nay two hundred, which brings considerable Profit to the Country; for they make there above 1200 pound weight of that Commodity. Their other Trade lies in Barley, Wine, Honey, Wax, Wool; their Cotton Manufacture is only for their own use: they make a pretty sort of gauze or yellow Veils, which the Women of the Island wear about their heads. Thermia likewise affords plenty of Provision; there is such a prodigious quantity of Partridges, that they export Cages full of 'em to the neighbouring Islands, where they sell 'em for two Parrots (Three-pence) a-piece; the place has few Rabbits, and no Hares at all: as for Wood, they have none to speak of, so they burn nothing but Stubble.

THE principal Village of Thermia bears the same Name; the other, which is not so large, is call'd Silaca: both together contain about 6000 Souls; the Inhabitants of the whole Island generally pay 5000 Crowns to the Capitation, and to the Land-Tax they were made to pay 6000 Crowns in 1700. As for their Religion, they are all of the Greek Rite, except ten or twelve Latin Families, most of 'em French Mariners, who have but one Chappel, and that a poor one, in the Consul's Country-House: it is supply'd by a Vicar, who is allow'd fifteen Crowns a year by the Bishop of Tinos. The Greek Bishop there is pretty well to pass, and has above fifteen or sixteen Churches in the Town of Thermia alone. The principal Church is dedicated to our Saviour; it stands at the upper end of the Town, and is a very handsome Building: the Monasteries are
Description of the Island of Thermia.

moft of 'em empty,' except two call'd by the name of the Virgin, and as Lettr. VIII many by that of St. Michael the Archangel.

The Port of Sant-Erini, two miles from the Village, is very convenient for Merchant-Ships, as well as that of St. Stephen to the side of Silasa: this latter looks South-South-East, but the other North-North-East and North-East.

Besides the Wells that are round the Villages, the Island wants ΘΕΡΜΟΣ, Hot, from whence comes Thermia, and by Corruption Fermia and Fermina.

for no Springs; the most noted are the hot ones, and from them the Island takes its name: these are at the bottom of one of those parts of the Port that is impervious, North-East as you enter on the right. The chief of the Springs boils up at the foot of a little Hill in a House, whether they go to wash their Linen, and sweat when they're indisposed; the others bubble up some paces further off, and form a Stream which runs into the Sea, from whence all these Waters come; for they are very brackish, and no doubt contract their Heat in crossing the Hill amidst Iron Mines or ferruginous Substances, which are the Cause of most hot Waters, as I have laid down in my Description of Milo. These of Thermia turn the Oil of Tartar white, but cause no alteration in a Solution of corrosive Sublimate, any more than the warm Springs of Protothalassa in Milo, which are abundantly hotter than these we're speaking of. The antient Baths of Thermia were in the midst of the Valley, where still remain the Fragments of a Repository built of Brick and Stone, with a small Trench to conduct the Water to what part they pleas'd: these Waters still preserve their Virtue, but have lost their Reputation, because none resort to 'em but such Invalids whom all the mineral Waters in the World will never cure.

In this Island you see likewise the two antient Towns of Hebreocastro and Paleocastro: Hebreocastro, or the Jews Town, is to the South-West on the edge of the Sea, and on the slope of a Mountain near a Port where is a small Rock. The Magnificence and Grandeur of these Ruins are surprizing, and plainly speak it to have been a puissant City, nay that very City Dicearchus makes mention of. Among these Ruins, we were led into three beautiful Caverns cut in the Rock by manual Labour, and cemented, to keep the Rain-water from soaking in. By the remainder of the Walls, built of huge Stones lozenge-cut and pointed like a Diamond, we guess'd 'em to be the Ruins of some antient Citadel; but we

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could find no Inscription, to let us into the name of the Town. They shew’d us a very fine Marble Grave-stone, almost half-bury’d in the Earth, and embelisht with Baft-Reliefs; as likewise a Bounder-God of Marble, the Drapery whereof is admirable.

PALEOCASTRO is another part of the Island, and tho ’tis quite empty, yet is not so ruinous as the other; but it affords no Remains of any thing grand: however, we observ’d some very fine Plants, and especially one which the Turks very much use the Trunk of, to make the Gripe of their Sabres with. They say there’s still in this Town 101 Churches; we saw many forsaken Chappels, but we had not curiosity enough, or rather patience, to count ’em.

OUR Universal Quadrant gave us occasion to make some Remarks with respect to Geography.

Serpho is South of Thermia.

Serphopoula South-East.

Siphanto between the South-East and South-South-East.

Milo lies from the South to the South-South-West.

THUS much for Thermia: the Island of Zia affords a larger Field for Discourse.

ARISTEUS, Son of Apollo and of Cyrene, griev’d for the Death of his Son Atteon, retired from Thebes at the persuasion of his Mother, and went over to Ceos, now known by the name of Zia, and then uninhabited. Diodorus Siculus says he went into that of Cos; but ’tis likely this Name was common to the Country of Hippocrates, and to the Island of Keos or Ceos and Cea: for Stephens the Geographer has used the word Kos for Keos, unless you’ll have it be an Error both in him and in Diodorus. Be this as it will, the Island of Ceos became so populous, that a Law pass’d, no less cruel than singular, That all Persons upwards of Sixty Years of Age should be poison’d, that others might have wherewithal to subsist. Mean while this Country was cultivated to the utmost degree, as is manifest by the Walls that were built to the very Extremity of the Mountains to preserve their Lands: the truth is, they of this Island made flight account of Life. Strabo reports likewise, that the Athenians rais’d the
Description of the Island of Zia.

the Siege of Ioulis, upon being inform'd they had taken a Resolution to Lett.VIII. kill all the Children of a certain Age.

We arrived at Zia the 15th of November in very foul Weather, which retarded our Passage not a little; for they count 36 miles from Thermia to Zia, tho' tis but 12 from Cape to Cape. This Island must have been beyond comparison much bigger, if Pliny was rightly inform'd of its Revolutions: in antient times, according to him, it was of a piece with the Island Eubea, but the Sea broke 'em asunder, and carry'd away great part of the Lands looking towards Beotia: this indeed tallies exactly with the Figure of Zia, for it lengthens from North to South, and is contrasted from East to West; occasion'd perhaps by the Overflowing of the Black Sea, spoken of by Diodorus Siculus.

Of the four famous Cities which were in Ceos, none but Carthea remains, on whose Ruins is built the Burrough of Zia: this no body can doubt, that reads Strabo and Pliny; the latter says, that Paeessa and Coressus were swallow'd up; and Strabo writes, that the People of Paeessa went over to Carthea, and those of Coressus to Ioulis. Now the Situation of Ioulis is so well known, that it admits of no doubt: therefore all that's left is Carthea, still full of innumerable pieces of broken Marble, lying abroad or used in the Houses.

This Burrough, or the old Carthea, is on a Height three miles from the Port, at the further end of a disagreeable Valley: 'tis a kind of Theatre of 2500 Houses, built in Stories and terrass'd; that is to say, their tops are quite flat, as they are all over the Levant, but firm and strong as a Street-way. This is no wonder, in a Country where there's no Carts nor Coaches, and where they walk in nothing but Pumps. To the left is an empty Citadel, where sixty Turks made a brave defence against an Army of Venetians, with only two Firelocks, which was all the Arms they could save in the Shipwreck they had newly suffer'd: they had not surrender'd, but for want of Water. Among the Marble Monuments, the word Gymnasiarch is found in two Inscriptions, pretty hard to be read: we saw too a Baf-Relief with the Figure of a Woman well-draper'd.

The Town of Carthea extended into the Valley which comes to the Sea-side: here are many pieces of Antiquity, especially an Inscription of forty one lines, transported into St. Peter's Chappel; the beginning
ginning is wanting, and most of the Letters so expung'd, we could scarce pick any thing out but Gymnasiarch.

To see something more worth while, we directed our steps towards the South-South-East, where are the Remains of the old Town of Ioulis, now call'd Polis, as who should say the Polis, or City. These Ruins take up a whole Mountain, at whose foot the Waves are always beating; but in Strabo's time, they were three miles off it. CarEssus serv'd it for a Port; now there's but two sorry Creeks, and on the Cape's Point are the Ruins of an antient Citadel. Hereabouts you discover a Temple, from the Magnificence of its decay'd Remains; most of the Columns have their shaft half plain and half fluted, their diameter two foot within two inches, their flutings three inches broad: they led us down to the Sea-side through a noble Stair-case cut in the Marble, where they shew'd us a Figure without either Arms or Head; its Drapery is well-contriv'd and regular, the Leg and Thigh well-jointed: 'tis thought to be the Statue of the Goddess Nemesis, it being in the posture of a Person pursuing somebody. The Remains of the Town are on the Hill, and extend as far as to the Valley where glides the Fountain Ioulis, a beautiful Spring from whence the place has its name. I never saw such huge Quarters of Marble, as those which are made use of in the building these Walls: some of 'em are above twelve foot long.

Among these Ruins, in a Field-town with Barley, we found a broken Marble with the word Ἰούλις, the Accusative of Ἰούλις; the word Στεφάνως is twice there.

We went from this Town to Carthea, through the finest Road perhaps that ever was in all Greece, and which still continues for above three miles together, parallel with a strong Wall cover'd with a flat Stone greyish and splitting like a Slate: with these they cover the Houses and Chappels in most of the Islands.

Ioulis, according to Strabo, was the Country of Simonides the Lyrick Poet, and of Bachylides his Cousin. Erasistratus a renown'd Physician, and A stif the Peripatetick, were also born here. The Oxford Marbles tell us, that Simonides, Son of Leoprepis, invented a sort of artificial Memory, which he shew'd the Principles of at Athens; and that he was descended of another Simonides, a great Poet likewise, much
A Statue of the Goddess Nemesis in the Isle of Zia.
Description of the Island of Zia.

much in esteem here, and spoken of in the Epoch 50: one of these two Lett. VIII. Simonides invented those doleful Verses which used to be sung at Funerals.

After the Defeat of Cassius and Brutus, Mark Anthony gave the Athenians Cea, Egina, Tinos, and some other adjoining Islands: it is beyond all doubt, that Cea was subjected to the Roman Emperors, and afterwards fell under the dominion of the Greeks. I know not what Year it was annex'd to the Dutchy of Naxos, but Pierre Justiniani and Dominique Michael feiz'd it in the Reign of Henry II. Latin Emperor of Constantinople. Father Sanger observes, that during the Wars of the Venetians and Genoese, Nicholas Carcerio, the ninth Duke of the Archipelago, declaring for the former, Zia, which belong'd to him, was besieged by Philip Doria Governour of Scio: the Garifon, not consisting of more than a hundred Men, surrender'd at discretion in the Citadel of the Town. M. du Cange, who places this Expedition in the Year 1553, was of opinion that Zia belong'd to the Genoese: but we had better stick to Father Sanger, who examin'd into the Archives of Naxos, on the very spot it elf. Zia was afterwards yielded up to the Dukes of the Archipelago, who kept it till the Declension of their State. James Crispo, the last Duke, gave it in Dower to his Sister Thada, Wife of John Francis de Sommerive, the eighth and last Lord of Andros, dispossess'd by Barbarossa under Soman II.

The Isle of Zia is at present well manured, and very fertile: they breed good Cattel, but gather little Wheat; they abound in Barley and Vine: they have more Silk than at Thermia, and much of Velani; so they all the Fruit of one of the fairest Species of Oak in the world; the fruit, Trunk, Height of it, is the same with the ordinary Oak; its branches very full and thick, wide-spreading, crooked, whitish within, over'd with a Bark greyish, and in many places brown. The Leaves row thereon in clutters, and are three inches long, two broad, round at their Base, deeply indent'd on the edges, each Tooth whereof (if we say so call 'em) terminates in a flabby reddish point: these Leaves are sick, hard, pale green, somewhat glittering in the upper part, cover'd with an almost imperceptible Down, white beneath, and as it were cottony, supported by a Tail about ten lines long. The Acorns are very different from those of the ordinary Oak; each of 'em begins by a Button, almost.


C. B. Pin. Quercus calycis echinato, glande majora.
almost spherical, and increases to about an inch or fifteen lines diameter, flat before, and hollow like a Navel, open enough to shew the Point of the Fruit within its Wrapper; whereas our Acorns have only a slight sort of Cap, that covers no more than a third part of 'em. The Wrapper of the Acorn we are speaking of, is a sort of Box cut off with several Scales pale green, three or four lines long, pretty firm, a line and a half broad, blunt-pointed: when we were there, the Fruit was not ripe; the Greeks call them Velani, and the Tree Velanida.

HERE is likewise a fine sort of Phlomos or High-Taper, white, its Leaves wavy and cottony, very different from that of Provence and Languedoc.


ITS Root is woody, a foot long, bigger than one's Thumb, chapt, bitterish, hairy-fibred: its Stalk too is thicker than one's Thumb, hard, white within, cover'd with a greyish Coat, a foot and a half long, with Leaves cluster'd, seven or eight inches long, white, cottony, three or four inches broad, but more undulated and prettier crisp'd than those of our white High-Taper, (or Bouillon.) The Leaves of the middle of the Clusters are thicker, yellowish white: other Stalks rise from the Center of these Clusters to about two foot high, garnish'd with some Leaves shorter, thicker, whiter. From their Bases grow along the Stalks, and as it were in Balls, yellow Flowers, an inch broad, flash'd into five parts round, the two upper somewhat less than the other. All these Flowers have holes at the bottom, and from thence arise five purple Stamina or Threds, cover'd with a thick white Down; hooked, top'd with Summits of an Orange-colour. The Cup is a Cod five lines long, cottony, divided into five points, from the bottom whereof rises a Pistle terminating in a reddish Thred: this Pistle turns to a red Cod, four lines long, two broad, hard, pointed, divided into two Cells, and opening in two parts fill'd with small blackish Seeds. This Plant has not degenerated in the King's Garden.

THE best trading Commodity of the Island is of the fore-described Velani, of which in the Year 1700, they gather'd above 5000 Hundred Weight. The small Velani are the young Fruit gather'd off the Tree
Verbascum Gracum, sfruticosum, folio sinuato can didis simo. Coroll. Inst. Rei herb. §.
Port of Zia.

1. 2. 3. 4. Chapelles to lie in.
5. Basin for large vessels.
6. Road called Beef-buttock for small vessels to ride in.
8. A Fountain.
and much more valu'd than those full ripe that fall of themselves: both are used by the Dyers and Tanners. The young sort generally fetch a Crown the Hundred, whereas the other is not worth above half as much; but most commonly they're mix'd. We left in the Port of Zia a Venetian Ship that was lading with these Velani.

This Port, whose Entrance is between the West-North-West and the North-West, admits the largest Vessels: the best Anchoring is on the right, and the Spring of fresh Water is not far off. On the left is a Road for Ships call'd the Cow's-Buttock, fit for none but small Vessels. The Chappels where Travellers usually lie, are number'd (1) (2) (3) (4).

This Island produces a Lead like that of Siphanto, and chiefly beyond the Monastery of St. Morina: thereabouts also is a Chalk like that of Briançon. Zia is destitute of Oil and Wood: there's store of Wild-Fowl, particularly abundance of Partridges and Pidgeons; but the Inhabitants have seldom either Powder or Ball to kill 'em. The Venetian Army, which was at Napoli di Romana, had so famish'd this Island when we pass'd that way, that a Pullet sold for Fifteen Pence.

In all Zia there are not above five or six Families of the Latin Communion; their Church is poor, serv'd by a Vicar, to whom the Bishop of Tinos allows but fifteen Crowns a year, and this he must go for as far as Tinos; for there's no such thing as Bills of Exchange here.

The Greek Bishop is very rich, and the Island is full of Papas and Chappels: there are five Monasteries of this Communion, St. Pantaleon, St. Anne, la Madona d'Episcopi, Daphni; and St. Marina, where they shew, as a Wonder of the Country, an antique square Tower of ordinary Stone, cut oblique on the fides, facet-wise; I thought it no Curiosity at all. Below St. Marina, towards the Sea, runs a small Brook: it may have been the Elixus, which ran on to Careffus.

The Burghers of Zia generally get together in knots when they spin their Silk; they sit upon the very edge of their Terras-Roofs, and let fall the Spindle into the Street, and then draw it up again in winding the Thred. We found the Greek Bishop in this posture; he ask'd who we were, at the same time giving us to understand that 'twas a sign we had not much to do, if we came thither only to hunt for Plants and Pieces of Antiquity: to which we reply'd, we should be much more edify'd
to find him reading St. Chrysostom's or St. Basil's Works, than winding off
Bottoms of Silk.

THE short Cloaks of Goats-hair wrought in this Island, are very
 commodious, and keep out the Rain a long while; at first 'tis a fleasy
 sort of Stuff, but thickens and contracts by being well press'd on the Sea-
 Sand, which for that purpose they wet again and again: after 'tis tho-
 rowly soak'd and made fluffy, they lay it in the Sun on Tenter with
stone Weights on it, left it should shrink too soon.

PLINT and his Compiler Solinus write, that Silk-Stuffs were in-
vented here; but it might be easily made appear, it was in the Island of
Cos, the Country of the renown'd Hippocrates. The same Pliny observ'd,
that in Zia they used to dress the Fig-Trees with much care; they still
continue to do so. To understand aright this Manufacture or Husbandry
of Figs (call'd in Latin, Capriscaio) we are to observe, that in most of
the Islands of the Archipelago they have two sorts of Fig-Trees to ma-
nage: the first is call'd Ornos, from the old Greek Erinos, a Wild Fig-Tree,
Caprisca in Latin; the second is the Domestick or Garden Fig-Tree: the
wild sort bears three kinds of Fruit, Fornites, Cratities, Ornì, of abso-
lute necessity towards ripening those of the Garden-Fig.

THE Fornites appear in August, and hold to November without ripen-
ing; in these breed small Worms, which turn to certain Gnats no where
to be seen but about these Trees: in October and November these Gnats
of themselves make a puncture into the second Fruit, which is call'd Crati-
ties, and which don't shew themselves till towards the end of September;
and the Fornites gradually fall away after the Gnats are gone: the Crati-
ties, on the contrary, remain on the Tree till May, and inclose the Eggs
deposited by the Gnats of the Fornites when they prick'd 'em. In May
the third sort of Fruit begins to put forth from the same Wild Fig-Trees
which produced the two other; this is much bigger, and is call'd Ornì: when it is grown to a certain size, and its Bud begins to open, it is prick'd
in that part by the Gnats of the Cratities, which are strong enough to go
from one Fruit to the other to discharge their Eggs.

IT sometimes happens that the Gnats of the Cratities are slow to
come forth in certain parts, while the Ornì in those very parts are dis-
pos'd to receive them: in which case the Husbandman is obliged to look
for
for the Cratitires in another part, and six 'em at the end of the Branches. Leht.VIII. of those Fig-Trees whose Orni are in fit disposition, in order to be prick'd by the Gnats: if they miss the opportunity, the Orni fall, and the Gnats of the Cratitires fly away. None but those that are well acquainted with this sort of Culture, know the critical Minutes of doing this; and in order to it, their Eye is perpetually fix'd on the Bud of the Fig; for that part not only indicates the time that the Prickers are to issue forth, but also when the Fig is to be successfully prick'd. If the Bud be too hard and too compact, the Gnat can't lay its Eggs, and the Fig drops when this Bud is too open.

THESE three sorts of Fruit are not good to eat; their Office is to help ripen the Fruit of the Garden Fig-Trees, in manner following. During the Months of June and July, the Peasants take the Orni at a time that their Gnats are ready to break out, and carry them to the Garden Fig-Tree: if they don't nick the moment, the Orni fall, and the Fruit of the Domestick or Garden-Fig not ripening, will in a very little time fall in like manner. The Peasants are so well acquainted with these precious Moments, that every morning, in making their Inspection, they only transfer to their Garden Fig-Trees such Orni as are well-condition'd, otherwise they'd lose their Crop: 'tis true, they have one Remedy, tho' an indifferent one: which is, to strew over the Garden Fig-Trees the Ascolimbros, a very common Plant there, and in whose Fruit there are certain Gnats proper for pricking: perhaps they are the Gnats of the Orni, which are used to hover about and plunder the Flowers of this Plant. To wind up all in a word, the Peasants so well order the Orni, that their Gnats cause the Fruit of the Garden Fig-Tree to ripen in the compass of forty days.

THESE Figs are very good, green: when they would dry them, they lay 'em in the Sun for some time, then put 'em in an Oven to keep 'em the rest of the Year; Barley-Bread and dry'd Figs are the principal Subsistence of the Boors and Monks of the Archipelago. But these Figs are very far from being so good as those dry'd in Provence, Italy, and Spain; the Heat of the Oven destroys all their Delicacy and good Tast: but then, on the other hand, this Heat kills the Eggs which the Prickers
of the Orni discharg'd therein; which Eggs would infallibly produce small Worms that would prejudice these Fruits.

**WHAT an ExpenSe of Time and Pains is here for a Fig, and that but an indifferent one at laft!** I could not sufficiently admire at the Patience of the Greeks, busy'd above two months in carrying these Prickers from one Tree to another; I was soon told the reason: one of their Trees usually bears between two and three hundred Pound of Figs, and ours but twenty five.

**The Prickers contribute perhaps to the Maturity of the Fruit of the Garden-Fig, by causing to extravasate the nutritious Juice whose Vessels they tear asunder in depositing their Eggs: perhaps too, besides their Eggs, they leave behind 'em some sort of Liquor, proper to ferment gently with the Milk of the Fig, and to make the Flesh of 'em tender.** Our Figs in Provence, and even at Paris, ripen much sooner for having their Buds prick'd with a Straw dipt in Olive-Oil: Plums and Pears prick'd by some Insect do likewise ripen much the faster for it, and the Flesh round such Puncture is better-taflèd than the rest. **It is not to be disputed but that a considerable Change happens to the Contexture of Fruits so prick'd; just the same as to the Parts of Animals pierced with any sharp Instrument.**

**'Tis scarce possible well to understand the antient Authors who have treated of Caprification (or husbanding and dressing of Wild Fig-Trees) if one is not well appriz'd of the Circumstances; the Particulars whereof were confirm'd to us not only at Zia, Tinos, Mycone, and Seio; but in most of the other Islands. Before we left Zia, we ascended to the Tower of the Monastery of St. Pantaleon, where we made the following Geographical Station.**

- Macroni and Cape Colonne West-North-West.
- Gaidaroni and Porto-Leone of Athens West.
- St. George of Albora and Hydra West-South-West.
- Eugia or Egina between West and West-South-West.
- Therma between the South and South-South-East.
- Serphi and Siphanto South.
- Milo between the South and South-South-West.
- Syra East-South-East.

Andros
**Description of the Island of Macronisi.**

Andros North-East.
Carisbo North-North-East.
Jouva East.
Tinos between the East and East-South-East.
Cape Skilli West.
Negropont North.
Port Raphti North-West.

They count from Zia to Port Colonne 18 miles, to Cape Oro 40 miles, and from Cape Oro to Cape Colonne 60 miles.

We began to be quite sick of Zia, where the contrary Winds detain'd us from the 5th of November to the 21st; at what time we were invited by the Serenity of the Weather to pass over to Macronisi, an abandon'd but famed Island, twelve miles from Zia, reckoning from one Cape to another, and separated from the Terra-firma of Greece, or from the Coast of Cape Colonne, by a Strait seven or eight miles over. Pliny says, that the Island Helene, or the Macronisi of the modern Greeks, is equally distant from Sea and Cape Sunium or Cape Colonne, where are the Ruins of the Temple of Minerva Suniades: he settles the distance at 5000 paces: it is probable the Sea, which has wrought so many Revolutions in Zia, occasions the difference of our Measures.

This Island which is call'd Macris, according to Stephens the Geographer, and which Pliny says was separated from the Island Eubea by the Impetuousness of the Sea, was not above three miles broad, and seven or eight long: which is not very wide of the Dimension Strabob makes it to be of; and which occasion'd its being call'd the Long Island. This Geographer writes, that it was antiently call'd Cranae, rugged, craggy; but it took the name of Helen after Paris had brought thither that Grecian Beauty, whom he had newly run away with. Stephens the Geographer pretends, with Pausanias, that this was not done till after Troy was taken; the Date is of no great concern: but certain it is, that the Island is in the very same condition Strabo described, namely, an uninhabited Rock; so that Helen belike had but an indifferent time of it there. Nor indeed could I be brought to believe it ever was inhabited, but that Goltzius speaks of two Medals relating to the Inhabitants of it: we pass'd over its craggy

**Macronisi.**

**Zia, Long Island.**

**Hift. Nat. lib. 4. cap. 12:**

**Rer. Geog. lib. 9:**

**In Antic.**

**In Auteide Helena est nota super Helena. Pomp. Melch. de SitnOrb. lib. 2. cap. 7:**

**Tezalio e] Konios. Sirab. ibid.**

**EAENITON.**
craggy Top, to get a sight of the Terra-firma of Greece. Macronis has only a sorry Creek looking East; there's hardly Water enough to whet one's Whistle in the whole Island, and none but the Shepherds of Zia know where that is.

We lay in a Cavern near the Creek; but we were heartily scared in the Night: some Sea-Calves, which had taken up their quarters in the next Cavern to ours, set up such hideous Cries, that we thought 'em some Fiends from the other World; our Mariners laughing, put us into heart again. Whether these Creatures make this noise waking or sleeping, I know not; it is a great dispute among the Commentators of Pliny: Hermolaus Barbarus thinks it is the latter, but he is not back'd by the old Manuscripts of Pliny; besides, they oppose to him a Text of Aristotle conformable to these Manuscripts: without entering into this Dissertations, it is better abiding by what our Mariners told us of the matter, namely, That these Calves were at that time making love, or catterwawling. At Day-break they quitted their Cavern, and dived so swiftly into the Sea, there was no catching 'em.

The only Pleasure we had in this Island was Simpling, and in this particular it is the most agreeable of the whole Archipelago: the Plants here are larger, fresher, and fairer than elsewhere; we met with several we had not set eye on since we left France.

That which Clusius calls Cistus with Thyme-Leaves, answers exactly to Pliny's Description of his Helium; he advances, that it was to be found in the Island Helene, and that it sprung from Helen's Tears: he seems here, according to his wonted Custom, to have copy'd part of the Description Dioscorides gives of Helium of Egypt, which was found on the Coast near Canope, in an Island likewise call'd Helene, from the same Princes. If we will believe the Author of the Grand Greek Dictionary, who likewise relates the Fable of Helen's Tears, this Plant grows about Alexandria: probably these Tears came very easily. As for the common Helium, it does not grow in Macronis; the white Phlomos-Leaves may be suspected to be the first sort of Helium of Dioscorides, if the Structure of its Root corresponded better with the Description this Author makes of it. This After is common enough at Macronis.
Isle of Joura
anciently Gyara.
Description of the Island of Joura.

BEING apprehensive of two Inconveniences in this Island, namely, Lett. VIII. Banditti and Famine; we tarry'd but 24 hours in it: and happy was it we return'd to Jia, for from the 8th of November to the 21st, the Weather was so very tempestuous, we had certainly perish'd in that wretched place, not having brought with us above five or six days Provision: so we got away as soon as possible to Jia, from whence we could not set forward before the 21st of November, and thence we steer'd to Joura.

THE Romans knew what they did, when they banish'd Offenders to this Island; there is not a more disagreeable barren place in all the Archipelago, not so much as a Plant of any curiosity: we found nothing but huge Field-Mice, perhaps of the Race of those that forced away the Inhabitants, as Pliny reports. Some Authors, to set forth the Wretchedness of the Country, made no scruple to say that these Creatures were forced to gnaw the Iron just as 'twas drawn out of the Mines. This shews there were Iron Mines in Joura, and truly the Soil looks dismal enough to confirm it.

Joura at this day is entirely abandon'd, and affords not any Footsteps of Antiquity; 'tis true, it was ever poor: Strabo found in it but one Village, and that inhabited by none but beggarly Fishermen, one of whom was deputed to Augustus, to obtain a Diminution of their Tribute set at 150 Deniers. We recollected the Idea of this Misery at sight of three ghastly Shepherds, who had been starving there ten or twelve days; they look'd as if they had been cut down from a Gibbet: they came to us, and without any Ceremony fell to rumaging our Caick for Bisket, which they swallow'd, hard as 'twas, without ever chewing; confessing they were forced to eat their Meat without either Bread or Salt, since the Badness of the Weather had prevented their Masters, the Burghers of Syra, from sending them their usual Allowance.

Joura is but 12 miles about, and Pliny well knew the Compass of it: it is 12 miles from Syra, coasting it; and 18 from Jia from one Cape to the other; but above 25, to go from the Port of Jia to the Creek of Joura, whose Entrance is between the South and South-South-East, near the ugly Rock of Glaronis, or the Isle of Cormorants.
IN the Map of Greece done from M. Baudrand, there’s mention of the Isle of Joura, placed between Syra and Andros; and much larger than the first of those Islands: in all probability they meant the Joura we’re speaking of; yet the Author of that Map sets down another Joura near Delos, where ’tis certain there’s no such place. He put Tragonifi and Stapodia just by Nicaria, tho Tragonifi is that he calls Rocho, a mile from Mycone, and Stapodia six miles further, and above thirty miles off Nicaria. ’Tis a common thing for Geographers to add to the Creation, and form imaginary Countries, not of God Almighty’s making. The same Author marks round Milo separately the Isles of Rencomilo and Antimilo, tho they are only two Names of the same place, call’d Rencomilo by the Greeks, and Antimilo by the Franks. There’s no Island of Caura between Zia and Andros, unless it be perhaps a small Rock just by Port Gaurio of the Island of Andros, call’d Gaurionifi. I could not find the Isle Camera, placed by this Author between Nio and Nanfo; he calls Sikino that which he should have call’d Policandro: the Isle of Sicandro not being known in the Archipelago, ’tis likely it was swallow’d up by the Sea. I lay nothing of the Situation of the Islands or their Towns, which for the most part are topsy-turvy in this Map, and much worse in that of Sophianus. That of the Mediterranean Sea by M. Berthelot, Professor of Hydrography at Marseilles, is the best that has yet been publish’d, especially for the Latitudes. M. Berthelot is an ingenious Man, and rectifies his Maps every day from the Journals of Pilots; however, as Men often go from one place to another by different Winds, ’tis not surprizing there should be something to be chang’d in the Position of some Islands, especially in the Contours of the Coasts of the firm Land. The Isle of Scio and Cape Carabouron are very well mark’d there; but there’s something wrong in the Isle of Meteline, and the Terra-firma of Asia. The Archipelago of Mark Boschini is full of faults, as well as the Charts of that Sea done in Italy: The Plans of Towns by Boschini, are no better than those of Porcachi. To make a good Chart of the Mediterranean, a Man should follow the Design of the Flambeau de la Mer, printed in Holland in 1705, and stick to the Chart of M. Berthelot for the Latitudes: these are two valuable Performances. M. de Lisle, of the Academy Royal of Sciences, has newly publish’d an excellent Chart of the Archipelago, from the Memoirs
Description of the Island of Andros.

Memoirs of several Persons who have been personally there; being anable Cosmographer and skilful Astronomer, he has corrected their Observations with great exactness, and redress'd many things with respect to antient Geography.

THESEx are the Reflections we made at Joura in the night-time, as we lay in a ruinated Chappel, where we durst not sleep for fear the Field-Mice should come and gnaw our Ears; so we did not wait till Day to be going over to Andros.

' ANDROS, which Pliny sets down to be ten miles off Carysto, and thirty nine from Zia, had many Names antiently. Pausanias says, that of Andros was given it by ANDROS, and Andros, according to Diodorus Siculus, was one of the Generals whom Rhadamanthus appointed in this Island; which made a free Gift of it self to him, in like manner as most of the neighbour Islands.

' CONON carries the Genealogy further, and tells us that this fame ANDROS or ANDROS was Son of ADES, and that ADES was Son of APOLLO and CREUSA. The Island we're speaking of, was named Antandros, because, says he, ASCANIUS Son of AEneas, who was its Lord, gave it in ransom to the Pelasgians, whose Prisoner he was. STEPHENS the Geographer says nothing particular of ANDROS, only he doubts whether ANDROS was Son of EURYMACHUS or of ADES his Brother.

THE Isle of Andros stretches from North to South, and is but eighteen miles from Joura; but above thirty from one Port to another. We arrived the 22d of November at the Port of the Castle, the chief Town of the Island; the GREEKS call it the lower Castle, to distinguish it from the upper Castle, ten miles distance. The old Marble Monuments of this ower Castle, shew plainly it was built on the Ruins of some antient and lately Town; perhaps by the Lords of ANDROS, who chose this place for heir Residence, and who built there a Fort on the Point of Land which separates the Port in two: the Entrance of the Port is between the North and East-North-East; but 'tis only fit for small Vessels. The Gentry hink themselves secure from the Corsairs in this Castle; more than that, it is the most agreeable and fertile part of the Island.
**A Voyage into the Levant.**

GOING out of this Burgh, you enter one of the finest Champains in the World; on the left is the Plain of Livadia, i.e. agreeable Spot: it is planted with Orange, Lemon, Mulberry, Jujeb, Pomegranate, and Fig-Trees; nothing's to be seen but Gardens and Rivulets. The Cabbage call'd Chou-rave is very common, as in all the other Islands; 'tis the same with that which at Paris they call Chou de Siam, since the Ambassadors of Siam came to the Court of France, tho this Plant was long before known in Europe.

ON the right hand of the Castle of Andros, you enter the Valley of Megnitez, as pleasant as the other, and water'd with those pretty Springs which come from about the Madona of Cumulo, a noted Chappel above the Valley: these Springs turn eight or nine Mills; one of the most considerable of them issues from the same Rock as makes part of the Chappel.

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THE Village of Arna is built in separate Clusters, adorn'd with Plane-Trees and streaming Rivulets: to go to it, you cross the highest Mountain of the Island. Both it and Amelouch are inhabited by none but Albanois, still dres'd in the Mode of their Country, and continuing to live so; i.e. without Faith or Law. The Turks engaged 'em to come hither, where are scarce 4000 Souls; the Lands look'd to be well manured: Pliny makes this Island to be but 93 miles about; the Inhabitants say 'tis 120.

THE principal Riches of Andros consist in Silk; tho 'tis good for nothing but to make Tapestry, no more than that of Thermia, Carysto, and Volo, yet does it fetch a Crown and a half per pound on the spot; they make above 10000 pound per annum, perhaps if it were well prepared, it might serve for Stuffs, Ribbands, and Sewing-work. The Island yields Wine
Description of the Island of Andros.

Wine and Oil enough for the Inhabitants; Barley is in much greater plenty than Wheat, which they are often forced to fetch from Volo. The Mountains of Andros are cover'd with Arbute-Trees in many places; the Fruit thereof they distil to make Brandy: the black Mulberries yield also a fiery Spirit, not disagreeable, and they feed the Silk-worms with the Leaves of this Mulberry. The Pomegranates are exquisite, you may have a hundred for Three-pence; Lemons are almost as cheap, and so are Citrons.

The Cadi resides in the Castle, with the Gentry of the Country and the Administrators: one or two of these latter are created every year. The Isle paid 15000 Crowns to the Capitation and Land-Tax in 1700.

We went and paid our Respects to the Aga Commandant of the Island; he lives in an old square Tower, to which you go up by fourteen stone steps, whereon is placed a wooden Ladder of the same length, directly answering to the Door-fill: upon the least apprehension of Corsairs on the Coast, the Ladder is drawn up, and the Fire-locks prepared to give 'em a Reception. The Aga's Tower is out of town, we found him much indulg'd; he took very kindly a Present we made him, namely, a Chrystal Bottle full of a Volatile, Aromatick, Oily Spirit, proper to ease him in his Astmatic Fits. The whole Island is full of such-like Towers, where the most Substantial make their abode: they are strong, and have only Dormer- Windows and Sky-lights, as in Dungeons of Prisons.

The Inhabitants of this Island are all of the Greek Communion, except Messieurs de la Grammatica, two very rich Brothers, and very zealous for the Latin Church: in their Chappel it is that the Consul of France hears Mass. The Latin Bishop has but 300 Crowns a year; some time ago a sad Accident befell him: as he was passing over from Andros to Naxia the place of his Birth, with his Robes and Church-Plate, he was taken by the Turks, stripped, bastinado'd, put in the Gallies, and was fain to pay 500 Crowns for his Deliverance: he never could discover the least colour of reason for their serving him so.

The Greek Bishop has 500 Crowns a year, and many comfortable Additions in this Island, which is so well stock'd with Papas and Canyons: its chief Monasteries are Crufo Pigni, Panacrado, and San Nicolo Soras. And yet such is the Ignorance of these Religious, that the Burghers

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Two Parags.

1 Malus Medica fructu ingenti tuberoBo. C, B. Pin. Poncire or Cedre.
were obliged, for the Education of their Children, to recall the Capuchins. Signor Nicolò Condostavlo, a rich Merchant of Andros now at Venice, contributed a hundred Crowns towards rebuilding their Convent, and settled sixty Ducats a year for ever towards its Maintenance, besides the Present he made 'em of the Sacerdotal Vestments, and the Plate for Divine Service. M. Nicolachi de la Grammatica, and some other Lords of the Country, tho' of the Greek Persuasion, have likewise been considerable Benefactors to the Church of these good Fathers dedicated to St. Bernardin, but not made use of these fifty Years past. What M. Thevenot relates concerning the Procession on Corpus-Christi-Day in Andros, is still practis'd there; viz. that the Latin Bishop, who carries the Body of our Lord, treads upon the necks of the Christians that prostrate themselves in the streets, of whatever Communion they be. The Jesuits had a good Hospital in this Island; but they were forced to quit it some Years ago, through the Oppressions of the Turks.

The 27th of November we went to see the Ruins of Paleopolis, two miles from Arna, to the South-South-West, beyond Port Gaurio: this Town, which bore the Name of the Island, as we are told by Herodotus and Galen, was very large, and situated advantageously on the Brow of a Hill that commands the whole Coast; there are still to be seen the Relicks of a very solid Wall, especially in a certain remarkable place, where stood belike the Citadel mention'd by Livy. Here are fine Columns, Chapterers, Bases, and some Inscriptions, some of which speak of the Senate, People of Andros, and Priests of Bacchus; which made me fancy the said Inscription was placed either on the Walls or in the famous Temple of that Deity, and consequently that it might point out the Situation of that Fabrick.

Advancing among these Ruins, we sit on a Figure of Marble, without Head and Arms; its Trunk was three foot ten inches high, and the Drapery very fine. On the side of a small Brook that supply'd the Town with Water, we observ'd two more Trunks of Marble Statues, which discover'd the masterly Hand of the Carver: this Brook put me in mind of the Spring call'd Jupiter's Present, but we could not find it out; it may be bury'd among these Ruins, or perhaps this is the very Brook that went by that name. Be that as 'twill, this Spring, according
to the Report of Mutianus, had the taste of Wine in January, and could Lett. VIII. not be far off, since Pliny places it near the Temple of Bacchus, mention’d in the above Inscription. The same Author says this Miracle lasted seven days, and that this Wine became Water, upon being carry’d out of view of the Temple. Pausanius makes no mention of this Occurrence; but advances, that it was the general Belief that every year during the Feasts of Bacchus, Wine flow’d from the Temple of that God in Andros: the Priests, no doubt, took care to keep up this Belief, by conveying a quantity of Wine through secret Canals.

The Port Gaurio is hard by these Ruins to the South-East, and may contain a large Fleet. Alcibiades put in there with a Fleet of a hundred Ships; he took and fortify’d the Castle of Gaurium, whence comes the word Gaurio or Gabrio. The Andrians withstood the Athenians with all their Forces, join’d with the Succours they had receiv’d from Peloponnesus; but they were beaten, and constrain’d to shelter themselves within the Walls of their Town; which Alcibiades not being able to take, went and ravaged the Islands of Rhodes and Cos, after he had left a strong Garrison in the Castle of Gaurium, commanded by Thrasybulus. This was not the first time the Athenians had visited the Isle of Andros: Themistocles had humbled the Andrians some years before; for they having been a long time under the dominion of the Naxiots, were the first that took party with the Persians, whose Fleet had reduced almost the whole Archipelago. The Greeks confederating, resolv’d to attack the Town of Andros, and Themistocles not being able to levy Contributions on it, laid formal siege to it: he being an excellent Soldier, as well as a rare Wit, order’d the Commandants of the place to be told, that the Athenians had brought with them two mighty Deities, Persuasion and Necessity; and therefore he must have some of their Mony by fair means or by foul. They made answer, that truly for their parts they had no other Deities but Poverty and Impossibility. The Town, ’tis like, was taken by Storm, and the Island roughly treated, since Pericles some time afterwards sent thither a Colony of 250 Men; whereas the Andrians were accustom’d to send Colonies abroad into Thrace on the side of Amphipolis, subdu’d by Brasidas a Lacedemonian Captain.
PTOLEMY, the first of the Name, being resolv'd to free the Towns of Greece, travers'd the whole Archipelago with a strong Naval Force, and obliged the Garifon of Andros, then engaged on the side of Antigonus, to surrender themselves, and quit the place; whereby he restored that Town to its pristine Liberty.

ATTALUS King of Pergamus laid siege to Andros with a Roman Army, which landed at Port Gaurio, call'd Gauroleon by Livy: the Town made no great resistance, and the Garifon retiring into the Citadel, capitulated three days after. The Romans had all the Plunder: Attalus had the Island for his share, which to prevent the dispeopling of, he persuaded the Macedonians that were present, and the Natives, to continue there. The Romans, upon the death of that Prince, being Heirs to all his Possessions, kept the Island till the Greek Emperors got it from em.

ANDROS surrender'd to Alexis Comnenes, in his return from Italy to implore the Succour of the Crusaders towards re-inthroning John Angelo Comnenes his Father, who was dispossess'd, imprison'd, and depriv'd of Sight by his Brother Alexis Comnenes Andronicus. Some time after the taking of Constantinople, Marinus Dandalo seiz'd the Island of Andros; it was afterwards posses'd by the House of Zeno, and given in Dower to Can- tiana Zeno espous'd to Coursin de Sommerive, as is observ'd by Father Sau- ger, in the Life of James Crispo eleventh Duke of Naxia. Coursin, the third of the Name, and seventh Lord of Andros, was stript by Barbarossa; but at the Sollicitation of the Ambassador of France, Solyman II. re-inflated him in his Domains. John Francis de Sommerive was the last Lord of this Island; and his Subjects of the Greek Communion, after attempting to affaflinate him, gave themselves up to the Turk, that they might entirely get rid of the Yoke of the Latins.

PORT Gaurio is the best Port of the Island, and the Venetians come thither to refresh when they're at war with the Turks. Over against it, is a very long Range of Rocks call'd Gaurionis; perhaps the Isle call'd Caura by Bardrand. Night coming on, hindred us from searching after the Vestigia of the Castle of Gaurium.

WE were forced to lie at the Monastery of the Virgin; an ordinary piece of Building, tho' the Monks are very rich. They have laid aside a good Custom they had in M. Thevenots time, that is to say, Feasting of...
Description of the Island of Tinos.

of Passengers: we must have fasted whether we would or no, but for Lett. VIII. M. Gasparachi, who sent us half a Sheep, with some excellent Wine and other Refreshments. Next day we saw at Mass abundance of Albanois Women finely dress'd, much beyond the Greek Women, who don't dress near so well as any of these Islanders. The Women of Andros stuff their Coats with great Rolls of Cloth, which makes 'em look like a Fardingale.

The Weather beginning to be cold, and the Sea rougher every day than other, we went over to Tinos, in order to withdraw to Mycone, and wait there for better Weather: the Archipelago is very dangerous in Winter. Dionysius the Geographer had just reason to say there's no Sea tossoes its Waves higher, because, as he very well observes, being full of Islands, the Waves dash against them with impetuosity, much create a great agitation: and, as Hefychius says, the Surges resemble so many Goats skipping and bounding the fields.

'Tis but a mile, as Pliny observes, from Andros to Tinos: we cross'd over the first of December in a Caick; for by reason of the fix Rocks that are in the middle of the Canal, large Vessels can't pass. It is forty miles from the Port of the Castle of Andros to that of St. Nicolo of Tinos, where we arrived not till Seven in the Evening; and the Officers refusing at that hour to take the trouble to peruse our Certificate of Health, or to send to the Consul of France, we were fain to lie in our Boat: they were indeed so civil, as to make us an offer of the Lazaretto, in company of some Slaves who were devour'd with Vermin.

Next day the Consul of France dispatch'd a Viewer to the Fortress, to his Excellency M. Lewis Cornaro, Proveditor of the Island, who granted us what they call the Pratique, i.e. Licence to come ashore.

The Isle of Tine was antiently call'd Tenos, according to Stephens the Geographer, from one Tenos who first peopled it. Herodotus says, it was part of the Empire of the Cyclades, which the Naxiots possesse'd in days of yore. Mention is made of the Tenians among the People of Greece, who had furnished Troops at the Battel of Platea, where Mardonius General of the Persians was worsted; and the Names of all these People were graved on the right hand of a Basis of Jupiter's Statue, looking Eastward. By the Inscription quoted by Paufianias, the People of this Elician Island
Island should seem to be at that time equal in Power to those of Naxos, if not superior. And yet those of Tenos, the Andrians, and most of the other Islanders, whose Interests were interwoven, being frightned at the exorbitant Power of the Orientals, made no hesitation in siding with them: Xerxes made use of them, and of the People of the Island of Eubea, to recruit his Army. The maritime Strength of the Tenians is noted in a very old Medal struck with the Head of Neptune, revered in an especial manner here; the Reverse represents the Trident of that God, accompany'd with a couple of Dolphins: Goltzius likewise speaks of two Medals of Tenos with the same Type. Tristianus too mentions a silver Medal of the Tenians with Neptune's Head, and a Trident for the Reverse.

The Burrough of St. Nicolo, built on the Ruins of the antient City of Tenos, instead of a Harbour, has nothing but a sorry Creek looking to the South, from whence you descrie the Island of Syra to the South-South-West. Tho there are not above 150 Houses in the place; yet the Name of Polis, which it still retains, and the several Medals and Monuments of Marble that are from time to time dug up there, permit us not to doubt its having been the Capital of the Island. Strabo says, it was no great City, but that there was a very handsome Temple of Neptune in an adjoining Grove: this Temple had an Asylum, the Privileges whereof were regulated by Tiberius, as were likewise those of the most eminent Temples of the Levant. Philocorus, cited by Clemens Alexandrinus, relates, that Neptune was honour'd in Tenos as a great Physician; and the same is confirm'd by some Medals: the King has one, mention'd by Tristianus and Padin; the Head is of Alexander Severus, on the Reverse is a Trident with a Snake wreathing about it, the Emblem of Physick with the Antients: besides, this Island was call'd the Snake-Island.

IT is sixty miles in circuit, and stretches from North-North-West to South-South-East; full of bald Mountains, but the best-manured of any in the Archipelago. All its Fruit is excellent; Melons, Figs, Grapes: the Vine thrives there to admiration, and has doubtless so done a long time; for M. Vaillant speaks of a Medal struck with the Legend of this Island, on the Reverse whereof is a Bacchus, holding in his Right Hand a Bunch of Grapes, and a Thrysus in his left; the Head is of Antoninus Pius. The
Isle of TINE, anciently called TENOS.
Description of the Island of Tinos.

The Medal M. Spôn bought here is more antient; on one side is the head of Jupiter Hammon, and on the other a Bunch of Grapes. They sow but little Wheat in this Island, tho a great deal of Barley.

The Fig-Trees of Tinos are very low and branchy: the Olives come up very well, but there's not many of 'em; they fetch their Wood and Sheep from Andros. The Country is agreeable and well water'd with Springs, which occasion'd the Antients to call it Hydrus, as they did most of the Islands abounding with Springs: we took notice before, that it went by the name of Snake-Island, and Hesychius of Miletus tells us, that Neptune made use of Storks to clear the Island of 'em; whether that be so or not, 'tis certain no Snakes are now to be seen there.

The Riches of Tinos consists at present in its Silk; they get 16000 pound weight every year: when we were there, it was worth a Sequin per pound; sometimes it rises to three Crowns: our Countrymen bought up the greatest part. Tho the Silk of this place is the best prepared of any in Greece, yet is it not fine enough for Stuffs, but very fit for fewing and to make Ribbands: the Silk Stockings of this Island are very good; but nothing can compare in beauty with the Gloves which are knit here for the Ladies. They who ship off Silk for Venice, pay no Duties of Export; they give Security to pay the Duties, if it shall be discover'd that the Silk was carry'd to any other place: the reason is, this Commodity paying the Duties of Import at Venice, it would in such case pay twice in the Territories of that Republick.

The Fortres of Tinos is on a Rock that overlooks the Country, and is stronger by Nature than Art; the Guard of it is committed to fourteen shabby Soldiers, seven of them are French Deserters: we counted about forty Brass Cannon here, and two or three Iron. The best People of the Island dwell here, tho there are not above 500 Houses, which are much incommoded by the North-Wind, as cutting as at Paris. The Proveditore's Palace is a sorry Building: it is impossible for any Marble to continue long here, because of the continual Moifure occasion'd by the Fogs, and the Chinks of the Terraces. The Jesuits are well lodg'd; but their Church is too little to hold one half of their Votaries. Father Prati, Soveriour of the House, gave us a genteel Reception, and we had the pleasure to dine with the Fathers Foresti, Camuti, and Federic. His Excel-
lency, whom we waited on to pay our Respect to him, invited us likewise to dinner, and offer'd us Guards to attend us. M. Antonio Betti, one of the most noted Lawyers of Tinos, lent us his House in the Suburbs without the Fortresses, where there are not above 150 Houses; but then you have free Egress and Regress at any hour, whereas the Gates of the Fortress are shut early, and open'd late.

BESIDES the Fortress of St. Nicolo, the chief Villages of this Island are,

Il Campo, roughs, viz. Pyrgos, Vacalado, Cozonari, Bernardado and Platia; Comiado, Messi,
Il Terebado; Armado, Muosula,
Lotra, Pergado, Stigni,
Lazaro, Cazerado, Potamia,
Perastra, Caticado, Cacro,
Cumi, Smordea, Triandaro,
Carcado, Cozonara, Doni Castelli,
Catalisma, Caticado, Diocarea,
Aitofolia, Tripotamo, Cicalada,
Chilia, Cigalado, Sclavo-corio,
Oxomeria, containing 5 Bur- Carea, Croio,
Filipado, Monasterio.

THE Proveditore's Post does not bring him in above 2000 Crowns, and therefore at Venice they look on it as a Place of Mortification: he has the Tenth of all Wares, except Silk, for which he has about three Crowns every Hundred-weight, if it be bound for any place besides Venice; otherwise, nothing at all.

THE Bishop of Tinos has 300 Crowns a year settled Income, and 200 Crowns the Emoluments of his Church; his Clergy too are a notable Body, and amount to above 120 in number. The Greeks have full 200 Papas, subject to a Protopapas; but they have never a Bishop of their Communion, and in many things are dependent on the Latin Bishop: a Greek can't be a Priest till this Bishop has examined him. After the Candidate has upon Oath acknowledg'd the Pope and the Apostolick Roman Church, the Latin Bishop gives him his Dimissory Letter in case he be 25 Years old; then he is consecrated by some Greek Bishop from an adjacent Island,
Women of the Isle of TINE.
Description of the Island of Tinos.

To whom he allows ten or twelve Crowns for his Voyage. On the Day of Lett. VIII. Consecration, the new Priest gives three pound of Silk to the Proveditore, the like to the Latin Bishop, and a Crown and a half to the Protopapas who had given his Attestation as to his Morals.

In all Processions, and Ecclesiastical Functions, the Latin Clergy have the precedence: whenever the Greek Priests enter the Latin Churches in a Body, they uncover their Heads according to the custom of the Latins, which they do not in their own Churches. When Mass is said in presence of both Bodies of Clergy, after the Latin Sub-deacon has sung the Epistle, the second Dignitary of the Greek Clergy sings it in Greek; and when the Latin Deacon has sung the Gospel, the first Greek Dignitary, or the Chief of the Priests, sings likewise the Gospel in Greek. In all the Greek Churches of the Island, there's one Altar for the Latin Priests; they have full liberty in the Greek Church to preach on any Controversial Subjects between them and the Latins.

In the Latin Churches, none but simple Chaplains are amovable at pleasure of the Bishop. One Nuncio Vasselli, a Surgeon of Malta, having acquired an Estate at Tinos, and being without Issue of his own, adopted the Recolet Friars, and built them a Church and Convent in the Country: these Fathers are exceedingly beloved, but they have not many Houses in the Levant.

The Wives of Citizens and Peasants are dress'd after the Venetian manner; the other like the Candiot Women.

As for what concerns the History of this Island, your Lordship knows it is the sole Conquest remaining to the Venetians, of all that they won under the Latin Emperors of Constantinople. Andrew Gizi, from whom descended the Sieur Janachi Gizi, whom you have made Consul of this Island and that of Mycone, subdu'd Tinos about the Year 1207. and the Republick has enjoy'd it ever since, in spite of the Turks. It was indeed very near being taken by that Barbarossa, who in 1537 reduced almost all the Archipelago for Solyman II. Andrea Morosini says it surrender'd without striking stroke, of which being soon after ashamed, they sent to the Proveditore of Candia for Succours, with whose help they drove out their new Masters. They don't tell the Story exactly in the same manner at Tinos: Barbarossa, they tell you, so straitened the Gar-
son, that they beat a parley; but the Gentry perceiving none but the 
Inhabitants of the Towns of Arnado, Triandaro, and Doni Castelli, dis-
pos'd to capitulate, fell upon the Turks so vigorously, they were forced 
to raise the Siege: they add, that the Soldiers of the Garifon, in their 
fury, blew up the Officer whom the Captain-Bashaw had sent to regulate 
the Articles of Capitulation.

EVER since, by way of reproach to the Inhabitants of these three 
Villages, the first of May the Proveditore accompany'd with the Peasants 
and Feudatories of the Republick, follow'd by the Militia with the Standard 
of St. Mark, marches on horseback to the Church on the Mountain 
of Cecro; and there after thrice crying aloud, St. Mark for ever! there is 
great firing of small Arms: then they go to dancing, and conclude with 
a Banquet. The Feudatories who fail to appear at this Ceremony, are 
fined a Crown the first time; and lose their Fiefs for ever, if they make 
default three times.

LEONCLAVIVS says, that in 1570, the Emperor Selim sent to 
demand of the Senate of Venice the Restitution of the Isle of Cyprus; 
and on his refual, Pialis Captain-Bashaw made a Descent at Tinos, where 
he put all to fire and sword. Morosini says, that in the same Year the 
Turks laid vigorous siege to the Fortress of Tinos; that Eva Mustapha 
landed 8000 Men there, and that this was done at the request of the 
Andrians; but it miscarry'd, because the Proveditore Paruta had made 
fuch preparation to receive 'em, that the Turks were constrain'd to raise 
the siege and be gone, after having burnt the fairest Villages of the Island. 
Two years after, they ravaged it the third time, under the command of 
Cangi Alis.

THO the Venetians have no regular Troops in this Island, yet in case 
of an Alarm they can at the first signal get together above 5000 Men: 
each Village maintains a Company of Militia, furnish'd with Arms at 
the Prince's charge, and frequently muster'd and exercis'd. In the last 
War Mezomorto the Captain-Bashaw wrote to the Proveditore, the Gen-
try, and the Clergy of the Island, that he would destroy Man, Woman, 
and Child, unless they paid him the Capitation-Tax: he was told, he 
might come and fetch it; and when he appear'd with his Gallies, the 
Proveditore Moro, a good Soldier, march'd out of the Intrenchments of
Description of the Island of Tinos.

Deferpation of the Island of Tinos.

of St. Nicolo at the head of a thousand Men, who with their brisk Letter VIII. firing prevented the Bashaw's landing, and sent his Gallies packing. To make a Conquest of Tinos, there needs no more than to amuse the Troops at St. Nicolo while a Descent is carrying on at Palermo, the best Port of the Island to the North: these Troops, which might ruin the Country, and easily get Subsistence from Andros, would soon starve the Fortresses, the only Bulwark of the Island; for St. Nicolo is open on every side.

The Badness of the Weather hinder'd our Simpling at Tinos; yet we took notice of some fine Plants, among others that which yields the Manna of Persia: but we could not go see the other Curiosities of the Island, such as the Cavern of Eolus, the Damsels Tower, the Relicks of Neptune's Temple, the Madona Cardiani; happy that we had cross'd the Canal of Mycone, where we arriv'd without danger of being overfet. This confirm'd us in the Sentiment of those who fancy'd the Archipelago was call'd by the Antients the Ægean Sea, because the least Blast of Wind lets the Waves a dancing like so many Goats, as has been said before.

We shall close this Letter with the Geographical Station we made from the top of the Fortress of Tinos.

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I am, &c.

LET.
LETTER IX.

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

MY LORD,

The History of Scio is too voluminous to be brought into the compass of a Letter: all that I shall therefore do at present, is to entertain you with what has occur'd there in our days, as likewise with a plain Description of the Island.

ANTONIO ZENO, Captain-General of the Venetian Army, came before the Town of Scio on the 28th of April 1694, with 14000 Men; and began to attack the Castle towards the Sea, the only Place of Resistance throughout the Country: it held out but five days, tho' defended by 800 Turks, and supported by above 1000 Men well arm'd, that might throw themselves into it without the least opposition to the Land-side. Next Year, Febr. 10. the Venetians lost it with the same ease they had taken it, and precipitately abandon'd it after the Overthrow of their Naval Army in the Islands of Spalmadori, where the Captain-Bashaw Mezomorto commanded the Turkish Fleet. The Terror was so great in Scio, they left behind'em their Ammunition and Cannon; the Troops ran away in disorder, and 'tis at this day a common Saying in the Island, That the Soldiers took every Fly to be a Turbant.

The Turks enter'd it as a conquer'd Country; but the Greeks very artfully threw all the blame on the Latins, tho' they had no hand in the Irruption of the Venetians. They hang'd four of the most eminent Persons of the Latin Persuasion, and who had honourably bore the chief Offices;
Description of the Island of Scio.

fices; Pierre Justiniani, Francesco Drago Burgbesi, Domenico Stella Burgbesi, Giovanni Castelli Burgbesi. The Latins were forbid to wear Hats; they were also obliged to get shaved, quit the Genoese Habit, light from their Horse at the City-Gate, and respectfully salute the meanest Mussulman: the Churches were pull’d down, or turn’d into Mosques; the Latin Bishop Leonardo Baharini, and above sixty of the best Families, follow’d the Venetians to the Morea, where died this Bishop some time after he had been presented to a new Bishoprick: the Suspicion which the Turks had conceiv’d of him and the Latins favouring this Expedition, was increas’d by the Marks of Esteem the Venetians shew’d this Prelate. These poor Latins, who, at the instigation of the Greeks, are every day teaz’d with fresh Disputes, take all very patiently, and assist very devoutly at Divine Service, in the French Vice-Conful’s Chappel, which is a very large one and well serv’d.

The publick Exercize of the Catholick Religion was the most valuable Privilege the Sciois enjoy’d; through the means of the Kings of France; but it has been taken away under colour of Rebellion: Divine Service was perform’d there with the same Ceremonies as in the heart of Christendom it self. The Priests bore the holy Sacrament to the Sick in full liberty at Noon-day: the Procession of Corpus-Christi was made with the utmost Solemnity; the Clergy walking in their proper Habits under Canopies, and bearing Censers in their hands: in fine, the Turks used to call this Island Little Rome. Besides the Churches in the Country, the Latins had seven in Town: the Cathedral is converted into a Mosque, as also the Church of the Dominicans; the Church of the Jesuits dedicated to St. Anthony, is turn’d into an Inn; those of the Capuchins and the Recolets, our Lady of Loretto and that of St. Anne, are pull’d down. The Capuchins had also within 500 paces of the Town the Church of St. Roch, where they used to bury the French; but it has shar’d the same Fate with the rest. The Country-Churches were St. Joseph, two miles distance from the Town; Our Lady of the Conception, two miles and a half; St. James, a quarter of a mile; the Madona, a mile and a half; the Madona of Eliafa, two miles and a half; St. John, half a mile.

The Latin Fathers had likewise liberty to say Mafs in ten or twelve Greek Churches; and some Gentlemen had Chappels in their Country-Houses.
Houses. The Bishop had an allowance of 200 Crowns from the Pope, besides considerable Perquisites. There are still at Scio 24 or 25 Priests, without reckoning the Religious of the French and Italian Nations, who have lost their Convents. After Scio was taken, the Turks assailed the Priests to the Capitation-Tax; but M. de Riants, Vice-Consul of France, got 'em exempted: the Nuns are not cloister'd here, any more than in the other parts of the Levant; the principal are of the Order of St. Francis or St. Dominick, both under direction of the Jesuits.

THE Greek Bishop is in very good Circumstances; he has above 300 Churches in Town, and the whole Island is full of Chappels: the Greek Monasteries there enjoy large Revenues; that of St. Minas consists of fifty Caloyers, and that of St. George of about twenty five: the most considerable is Neamoni, that is to say, New Solitude, situated within five miles of the Town; we went thither the fifth of March 1701. This Convent pays 500 Crowns to the Capitation: it has 150 Caloyers, who never eat together but on Sundays and Holy-days; the rest of the Week they provide for themselves as well as they can, the House allowing 'em nothing but Bread, Wine, and Cheese: such of 'em as have wherewithal, live voluptuously, and keep their Horses. This Convent is very large, and looks more like a Town than a Religious House; it is said to possess an eighth part of the Revenue of the whole Island, and has coming in above 50000 Crowns a Year Penny-Rent. Over and above the continual Acquisitions by way of Legacies, there's not a Caloyer but helps to enrich it; they not only pay down 100 Crowns for their Admissions, but at their death they must give all they are worth either to the Convent or some of their Kindred, who can't inherit above a Third of it; nor that, unless he becomes a Member of the same Religious Community: thus have they found the Secret of hedging in the whole. The Convent is on a little Hill well manured, but very lonely, amidst huge Mountains' very disagreeable to the View.

THO the Church is dark, yet it is reckon'd one of the best in all the Levant; it is entirely Gothick, except the Moulds for the Arches: the Paintings are so horribly done, they'd frighten ye, in spite of the Gilding they are loaded with; each Saint's Name is put at the bottom, lest you should mistake him for his Neighbour. The Emperor Constantine
Description of the Island of Scio.

Monomachus, who, as the Monks told us, caus'd this Church to be Letter IX. built, is painted there, with his Name to it. The Columns and Chapters are Jasper, of the growth of the Country, but clumsily dispos'd; the Stone has no manner of Lustre: there's enough of it about this Monastery, but that which is employ'd in this Church, was dug out of the antient Quarries of the Island hard by the Town. Strabo has taken notice of these Quarries, and Pliny says the first Jasper was discover'd there: when these Walls were raising, Cicero happening to be there, they shew'd him this Stone as a Curiosity; he told 'em, it was a beautiful Stone, but it would be much more so, if it came from Tivoli; there, by insinuating, that they would be Masters of Rome if they had Tivoli, or that their Stone would be more esteem'd if it were far fetch'd. In all likelihood it was here that Cicero was inform'd of a Satyr's Head found in these Quarries, naturally described on one of these Stones.

The Inhabitants of Scio agree that their Island is 120 miles about: Strabo makes it but 90o Stadia, that is, 112 miles and a half; Pliny mounts it to 125000 paces! All this may be true; for besides that the difference of these Measures is no great matter, the measuring the Circumference of an Island is the least exact Method for finding its dimensions, because of the Inequality of the Coasts, which most commonly are only guess'd at.

The Island of Scio stretches from North to South; but it is narrower towards the middle, terminated to the South by Cabo Mastic or Catomeria, and to the North by that of Apanomeria. The Town of Scio and le Cambo are about the middle Easterly on the edge of the Sea: this Town is large, delightful, and the best-built of any in the Levant; the Houses are beautiful and commodious, the Roof terminates in Timber-Work cover'd with either flat or ridge Tiles: the Terraces are well cemented, and 'tis plain the Scio's have retain'd the Genoese Way of Building, that Italian People having embellish'd all the Towns of the East, where they once settled. To conclude, after we had spent a Twelvemonth in the Archipelago, and saw nothing but Mud-Houses, the Town of Scio look'd like a Jewel, tho' not very lightsome, and paved with Flint-Stones like our Towns in Provence: the Venetians in the last War beautify'd Scio, by laying the Houses about the Castle, where is now a fine Esplanade.
THIS Castle is an old Citadel built by the Genoese on the edge of the Sea; it can batter the Town and the Port; but there's one part of the Town by which it seems to be commanded: 'tis said there are 1400 Men in Garrison; there should be 2000, in proportion to its Circuit. 'Tis defended by round Towers, and an indifferent Ditch: within it there's nothing but Clusters of Houses inhabited only by Mussulmans, or the Latin Gentry, as appears from the Coat-Armour of the Justiniani, &c. set up in many places. The Turks are every day repairing the Damage done to their Houses by the Venetian-Bombs; they have likewise built a neat Mosque.

THE Port of Scio is the Rendezvouz of all Shipping that goes either up or down; that is, either to Constantinople, or from thence into Syria and Egypt: yet is it none of the best Harbours, tho Strabo says it can hold a Fleet of fourscore Ships. At present there's only a sorry Mole, built by the Genoese, form'd by a Jettee level with the Surface of the Water; the Entrance is narrow and dangerous by reason of the Rocks, which are but just cover'd with Water, and could hardly be avoided, were it not for the Light-house set upon the Rock of St. Nicholas: We left in this Port seven Turkish Galleys and three Tripoli Men of War: generally there remains here a Squadron of Galleys.

AS for the Country, Athenæus had good reason to call it a mountainous rugged Island; and yet at that time these Mountains were render'd more agreeable by the Woods, whereas they are now very bare: yet in some places there are abundance of Orange, Citron, Olive, Mulberry, Myrtle, Pomegranate-Trees, without reckoning Mastick and Turpentine. The Country does not want for Corn; but it not yielding a sufficient quantity, they fetch it from time to time from the Terra-firma: and for this reason the Christian Princes could not long keep this Island, if they were at war with the Turks. Cantacuzenus reports, that Bajazet starv'd all the Islands, by prohibiting Corn to be carry'd to 'em: it would be difficult to maintain a Settlement in the Archipelago, without being in possession of the Morea or Candia, to supply Provisions. The Town of Gesme, which some will have to be the antient Town of Erythrea, used to furnish Scio with Corn; the Fertility of Asia is incredible: Gesme is over against Scio, on this side Cape Carabouron.
As for Wine, Scio has enough and to spare; it is pleasant and stomachical, quantities are exported to the neighbouring Islands. Theopompos Deipn. lib. 1. in Athenaeus says it was Oenepion the Son of Bacchus that taught the Scio the Culture of the Vine; that the first Red Wine was drank here, and that the Inhabitants shewed their Neighbours how to make Wine. Virgil and Horace had no aversion to the Wines of Scio: Strabo, who speaks of them as the best Wines in Greece, extols particularly one part of the Island opposite to that of Pyra, or Psara as they now-adays pronounce it; and Psara has nothing else but this Liquor to make it self known by in the Levant. Not long ago the Troops of Mezomorto destroy'd the Vineyards of Antipsara, which likewise was wont to produce great quantities of Wine. Pliny often speaks of the Wines of Scio, and quotes Varro, the most Learned of the Romans, to prove that they used to prescribe it at Rome in Stomachical Cakes. Varro likewise reports, that Hortensius left above 10000 Pieces of it to his Heir. Caesar regaled his Friends with it, in his Triumphs and Sacrifices to Jupiter and the other Deities: but Athenaeus descends more circumstantially into the Nature and Qualities of the Wines of Scio; they help, he says, Digestion, they fatten, they are wholesome, and exceed all other Wines in Deliciousness of Taste, especially those about Ariousia.

At Scio they plant their Vines on the Hills, and cut the Grapes in August, and let 'em lie in the Sun to dry for seven or eight days, after which they press 'em, and then let 'em stand in Tubs to work, the Cellar being all the while close shut. When they would make the best Wine, they mix among the black Grapes a sort of white one, which smells like a Peach-Kernel; but in making Nectar, so call'd even to this day, they make use of another kind of Grape, somewhat slipshick, which makes it difficult to swallow. The Vineyards most in esteem are those of Mesta, from whence the Antients had their Nectar: Mesta is as it were the Capital of that famous Quarter call'd by the Antients Ariousia.

From hence we may easily comprehend, why we see in Goltzius De Insign. Grae. Tab. 15, & 16. some Medals of Scio with Bunches of Grapes for the Impress; on others were represented Pitchers or Jars sharp-pointed at bottom, and with two Ears at the neck; this Figure was proper for separating the Lees, which precipitated to the point after they had bury'd 'em; then they rack'd off the
A Voyage into the Levant.

the Wine. But it is not easy to account for the Representation of a Sphinx on the Reverse of these Medals, unless the Sphinx serv'd the Scio for a Symbol, as the Owl did the Athenians.

There is not much Oil got in Scio; the best Crop yields but about 200 Hogsheads; each Hogshead weighing 400 Oques: the Oque at Scio is but three Pound two Ounces. Our Countrymen get a good deal of Honey and Wax off of this Island; but the most considerable Merchandize is their Silk: of this they make, one year with another, 60000 Males, according to their way of reckoning; that is, 30000 Pounds, the Male weighing half of our Pound. Almost all this Silk is used in the Island in the Manufactures of Velvet, Damask, and other Stuffes, design'd for Asia, Egypt, and Barbary: sometimes they mix Gold and Silver in these Stuffes, according to the Fancy of the Workers or Merchants. Every Pound of Silk pays at the Custom-House four Timins, that is, twenty pence; in 1700, it sold for 35 Timins the Pound: the Buyer pays the Custom. The Turks and French pay 3 per Cent. for all the Commodities of the Island: the Greeks, the Jews, and the Armenians pay 5 per Cent. These Duties are farm'd at 25000 Crowns, payable to the Chief Treasurer of Constantinople.

The other Wares of the Island are Wool, Cheese, Figs, and Mastic: the Traffic of Wool and Cheese is not so considerable as that of Figs; besides what are spent in making Brandy, they send away great quantities of 'em to the neighbouring Islands. These Figs they rear by Caprifaction; but to preserve 'em they are forced to oven 'em, where they lose their taste. They have no Salt-pits in Scio; they fetch their Salt from Naxia or Focia.

Before we speak of the Mastic, we must observe that the Towns of the Island are distinguish'd into three Classes; namely, those del Campo, those of Apanomeria, and those where they plant Lentisk-Trees, from whence the Mastic in Tears is produced. The Villages del Campo, or those in the Neighbourhood of the Town, are Basilionica, Thymiana, Charkios, Neocorio, Berberato, Ziphia, Batali, Daphnona, Caries, and Petrana; this last almost empty.

The Villages of Apanomeria are St. George, Lithilimiona, Argou, where Charcoal is made, Anobato, Sieroanta, Piranca, Purperia, Tripez, St.
**Description of the Island of Scio.**

St. Helene, Caronia, Keramos, Aleutopoda, Amarca, Fita, Cambia, Viki, A.-

malthos, Cardamila, Pytios, Majatica, Voliffe, where 'tis said they can sen-
sibly discern the Sea to boil; peradventure, not unlike those Bubblings
of hot Water in Milo. Spartonda is another Village in the same Quarter,
at the foot of Mount Pelince, the highest Mountain in all the Island, and
now known by the name of Spartonda: on its top is built the Chappel
of St. Elijah, hard by an excellent Spring; there's the Ruins of no body
knows what old Castle situated on the same Mountain. Near the Village
of Calantra there are several hot Springs.

**THE Lentisk-Tree Villages are Calimata, Tholopotami, Merminghi,
Dhidhima, Oxodidhima, Paita, Cataraciti, Kinii, Menita,** where's the fa-
mous Chappel of St. Michael, Younos, Flacia, Patrica, Calamoti, Armoglia,
where they make Stone-Pots, Pirghi, Apolychni, Elimpi, Elata, Vesta,
Mesta in the renown'd Arvifian Field.

**ALL the Lentisk-Trees belong to the Grand Signior,** and they can't
be sold but under condition that the Purchasfer pay the same quantity of
Maftick to the Emperor: generally the Land is fold, and the Trees reserv'd.

**THESE Trees are very wide spread and circular,** ten or twelve foot
tall, consisting of several branchy Stalks, which in time grow crooked;
the biggest Trunks are a foot diameter, cover'd with a Bark greyish, rug-
ged, chapt: the Branches are subdivided into variety of Boughs laden
with Leaves, consisting of divers Couples rang'd on a Slip hollow'd gut-
ter-wise, two inches long, and a line broad. The Leaves are dispo'd in
three or four Couples on each side, about an inch long, narrow at the
beginning, pointed at their extremity, half an inch broad about the
middle. From the Junctures of the Leaves grow Flowers in Bunches like
Grapes: the Fruit too grows like Bunches of Grapes, in each Berry
whereof is contain'd a white Kernel. These Trees blow in May; the
Fruit does not ripen but in Autumn and Winter.

**THEY plant a great many Lentisks in Provence and Languedoc,** but
their Leaves are not so large as in the Levant. Gassendus observes, that
Via Pefrefa about Toulon they yield some Grains of Maftick, if they are cut: all
things consider'd, it is not the Culture makes 'em productive of Maftick,
as is commonly thought; even in Scio there are many that yield hardly
any
any thing: such Stocks therefore as plentifully shed their nutritious Juice by Incisions, must be preserv'd and propagated. They sometimes prune 'em by Moon-light in October. Perhaps if they made Incisions in these Trees in Candia, in the Islands of the Archipelago, and in Provence too, some of 'em would yield as much Maftick as thefe of Scio. How many Pines do we see in the fame Forests which scarce afford any Rosin, tho' they are the fame Species with those that give a great deal: the Structure of the Roots more or less compact, may be the caufe of this difference.

THEY begin to make Incisions in these Trees in Scio the first of August, cutting the Bark cross-ways with huge Knives, without touching the young Branches: next day the nutritious Juice distills in small Tears, which by little and little form the Maftick Grains; they harden on the ground, and are carefully swept up from under the Trees. The height of the Crop is about the middle of August, if it be dry ferene Weather; but if it be rainy, the Tears are all lost.

LIKEWISE towards the end of September the fame Incisions furnish Maftick, but in leffer quantities: they sift it to clear it of dust, which sticks so fast to the Faces of those employ'd, that they are forced to use Oil to wash it off. There sometimes comes an Aga from Constantinople, to receive the Maftick due to the Grand Signior, or else they appoint the Custom-house Officers of Scio to receive it; who go to three or four of the chief Towns before named, and give notice to the Inhabitants of the rest, to bring in their Contingent: all these Villages together owe 286 Chests of Maftick, weighing 100,025 Oques. The Cadi of Scio takes three Chests each weighing eighty Oques, one Chest goes to him that keeps the Accounts; the Officer at the Custom-house that weighs the Maftick, takes a handful out of each Man's parcel; the Garbler, or Sifter, likewise has as much for his pains. If any Person is caught carrying Maftick to such Towns as do not plant the Tree, they are sentenced to the Gallies, and forfeit of all they are worth. Such of the Peafants as gather not enough Maftick to pay their Quota, buy or borrow of their Neighbours; and those who have more than enough, keep it for the next year, or sell it privately. Sometimes they compound with the Custom-house Officer, who takes it at one Piafter the Oque, and sells it for two or two and a half.
The Planters of the Lentisks pay but half the Capitation, and wear the Letter IX. white Saff round their Turbant as well as the Turks.

The Sultanas consume the greatest part of the Mastick design'd for the Seraglio; they chew it by way of Amusement, and to give an agreeable Smell to their Breath, especially in a Morning fasting; they also put some Grains of Mastick in perfuming Pots, and in their Bread before it goes to the Oven. Mastick is likewise beneficially used in Distempers of the Stomach and the Prime Vie, to stop Bleeding, and fortify the Gums.

The Turpentine Harvest is likewise made by cutting cross-ways with a Hatchet the Trunks of the biggest Turpentine-Trees, from the end of July to October: the Turpentine runs down on flat Stones placed under the Trees; they sell it on the spot for 30 or 35 Parats the Oque, that is, three Pound and a half and an Ounce. The whole Island produces not above 300 Oques: this Liquor is an excellent natural Balsam, a sovereign Stomachick, and good for provoking Urine; but care must be taken not to give it to Persons that have the Stone, nor indeed any other Distick; which have been found by experience to do hurt rather than good to such Persons.

These Trees grow here without Culture, on the Borders of the Vineyards, and along the Highway; their Trunk is as tall as that of the Lentisk, as full of Branches, cover'd with a chapt ash-colour'd Bark. The Leaves grow on a Rib about four inches long, reddish; these Leaves are about two inches long, an inch broad, pointed at both ends, bright green, and have an aromatick Taste, with somewhat of Stipticity. It is with the Turpentine as with the Lentisk; that is, such Branches as bear a Flower, have no Fruit; and such as bear Fruit, have generally no Flower: these Flowers grow at the extremity of the Branches towards the end of April, before there's any appearance of Leaves; they grow in clusters like Grapes, four inches long. Each Flower has five Stamina, which are not a line long, charg'd at top with Summits, yellowish, full of dust of the same colour. The Fruit begins with Embryos clustering also like Bunches of Grapes, three or four inches long, which rise from the Centre of a Cup consisting of five greenish pointed Leaves, scarce a line long. Each Embryo is shining, sleek, light green, oval-pointed; they turn afterwards to a Cod, firm, three or four lines long, oval, cover'd with
with an orange-colour'd Skin, somewhat fleshy; flitpick, acrid, resinous: the Cod contains a Kernel, fleshy, white, wrapt in a reddish Coat: the Wood of the Turpentine is white.

IN time of Peace the Cadi governs the whole Country: in War-time a Bashaw is sent to command the Troops. The Mufti of Constantinople names the Cadi of Scio, (he is a Cadi of 500 Aspers a day, that is, one of the first Rank;) for in Turk'y, tho there are no Appointments for these sort of Officers, yet they are distinguish'd into several honorary Classes; namely, those of 500 Aspers a day, of 400, of 300, of 250: all these Judges Subsistence arises from a Fee of 8 or 10 per Cent. out of the Causes they try. There's no Waivode here, only an Aga-Janizary, who has under him about 150 Janizaries in time of Peace, and 3 or 400 in War-time. In all Scio there are not above 10000 Souls of the Turks, 3000 of the Latins; but 'tis reckon'd there's 100,000 Greeks.

THE Capitation is divided into three Classes in this Island; the highest is ten Crowns three Parats, the middlemost five Crowns three Parats, the lowest two Crowns and a half and three Parats; the three Parats are for him that gives the Acquittance: Women and Maids pay no Capitation. In order to distinguish who are to pay this Tax, they take measure of their Neck with a String; then doubling this measure, they put both ends into the Party's mouth, and throw the String over his head, which if it can get clean through this measure, the Person is subject to the Tax, otherwise he is exempt. They pay no Land-Tax, but only some arbitrary Imposts to clear off the Debts of the City, the Affairs whereof go through the hands of four new Deputies elected once a year, and eight Antients: in each Village is chosen two Administrators and four Antients.

TH' 12th of March we went to the North of the Island, to see the Ruins of an antient Temple five miles from Cardamyla, a Village eighteen miles from Scio, beyond Port Dolphin. Cardamyla and the Port Dolphin have retain'd their old Names: as for the Temple, 'tis unknown whom it was consecrated to; but there are no Vextigia of any stately Edifice. It was built in an ugly narrow Valley: the Situation of the Place, and the Amours of Neptune with a Nymph of this Island, made us suspect it was dedicated to that God; for as for the Temple of Apollo, mention'd by Strabo, it was to the South of the Island, and consequently very far from
from this. Below this pretended Temple of Neptune, runs a fine Spring Letter IX: out of a Rock, and which perhaps gave occasion of rearing this Edifice there: 'tis not likely that this Spring was the Fountain of Helen, in which Stephens the Geographer says that Princess was accustom'd to bathe. The Cascade of it is very pretty, issuing from a Rock; but there's no Remains of those Marble Steps spoken of by M. Thevenot: that Traveller was doubters misinform'd, or rather, in that Manuscript whence his chief Description of Scio was taken, they had confounded the Spring of Naos with the Fountain of Scavia, which runs on a Marble Bottom in the most delicious Spot of Ground in the whole Island, which is shewn to Strangers as one of the Wonders of Scio.

A S for that other Spring in Scio, which Vitruvius reports to have de-priv'd of their Senses whoever drank of it, and for that reason there was an Epigram put over it by way of Caution to Passengers; we had some transient Discourse concerning it with M. Ammiralli, who had study'd at Paris, and at present practises Physick with much applause in his native Country Scio; he assured us there was no talk now of any such Fountain, nor of the Scio-Earth mention'd by Dioscorides and Vitruvius. 'Tis true, Natural History is what no body in this Country bends their Minds to: even the old Greek Tongue is very much neglected. M. Ammiralli, who has translated Bourdon's Anatomy into that Tongue; the Papas, Gabriel and Clement; are the three only Persons of this Island that understand it: they highly esteem Budaen's Greek Letters, and M. Menage's Poems in that Tongue.

THIS Island has, in times past, produced very extraordinary Men; Ion the Tragick Poet, Theopompus the Historian, Theocritus the Sophist: the Sciots pretend too, that Homer was their Countryman, and to this very day shew the School he went to; it is at the foot of Mount Epos on the Sea-side, four miles from the Town: it is a flat Rock, wherein has been hew'd a sort of round Bason, twenty foot diameter, the Edge made so as to fit on; out of the middle of this Bason arises a piece of a Rock cut like a Cube or Dye, about three foot in height, and two foot eight inches broad, on the sides whereof were antiently carv'd certain Animals, now so disfigur'd there's no knowing 'em, tho' some fancy 'em to bear the semblance of Lions.
TIS difficult to decide what Town Homer was of; he seems to have industriously conceal'd the Place of his Birth; for he drops not the least Hint concerning it, in any of his Works. Leo Allatius, a very Learned Man, a Native of Scio, has taken a great deal of pains to prove him to be of this Island: all things well weigh'd, tho' seven renowned Cities contended for the Honour of Homer's Birth, 'tis highly probable this Great Man was either of Smyrna or Scio. Peradventure the School mention'd above, serv'd for a Studying-place to such as were desirous to get his Verses by heart; for all Authors agree, the Homerides were Inhabitants and Citizens of this Island: they are said to descend from Homer; and in this Superstition 'tis possible they caus'd this Rock to be cut, to serve for a School to young People that were willing to instruct themselves in the Works of Homer, as being the Prince of Poets, an excellent Historian, and most compleat Geographer: this School therefore may have been the place where they repeated their Lessons; the Master sitting on the Cube, and the Scholars on the Rim of the Basin.

NEVER did any Work pass through so many hands as that of Homer. Josephus says, that his Verses were preserv'd by way of Tradition from the first moment they appear'd, and that without writing 'em down, they were commonly got by heart: Lycurgus, the renowned Legislator of Lacedemon, found all these pieces in Ionia, from whence he brought 'em into Peloponnesus. 'Twas customary to repeat these Parcels of Homer under different names, as we do now-a-days the Airs of our finest Operas: but Solon, Pisistratus, and Hipparchus his Son, pieced 'em together, and reduced 'em into two regular Bodies; the Iliad and the Odyssey. Aristotle, by Command of Alexander the Great, revis'd these Poems; nay, that Conqueror himself would needs assist therein, together with Callisthenes and Anaxarchus. This Edition of Homer's Works was call'd the Edition of the Casket, because it was lock'd up in a Casket which Alexander used to lay under his Pillow a-nights. He afterwards had this Book put into a little perfumed Box, adorn'd with Gold, Pearl, and the most precious Stones. Zenodotus of Ephesus, Preceptor of the Ptolemys, Aratus, Aristophanes of Byzantium, Aristarchus of Samothrace, and many other bright Wits, undertook to restore to Homer his original Beauties; but they have made so many alterations in it, that 'tis said if Homer were alive,
Women of the Island of 
SCTO.
alive, he would scarce know it to be his Work. It must however be al-
dow'd to be the completest Piece in its kind that ever was produced
among the Greeks. Patersculus, according to his usual custom, has in a
few words given it its due praise: He is the only Poet, says he, that me-
rits that name; and what is wonderful, is, there was no Man before him
whom He could imitate, nor after his death any body to be found that could
imitate Him.

BESIDES Homer's School, they shew his Dwelling-House, where
he compos'd most of his Poems. This House, you may be sure, is in
none of the best condition; for Homer lived 961 Years before Christ. It
stands in a place which bears the Poet's Name, to the North of the
Island near Volisso, call'd Bolissus by the Author of Homer's Life, and Thu-
cydides. Volisso is in the midst of the Arvisian Fields, which supply'd the
Nectar; and perhaps this Liquor was what did not a little help to elevate
the Poet's Genius. He is represented on a Medal of Cardinal Barberini's
Collection, sitting on a Chair, holding a Scroll of Writing: the Reverse
is a Sphinx, the Symbol of Scio. Father Hardouin speaks of a like Me-
dal; M. Baudelot has some of Smyrna, with the same Type, but a diffe-
rent Legend.

TO conclude; 'tis pleasant living at Scio, and the Women there are
better bred than in the other parts of the Levant. Tho' their Drefs looks
odd, yet they have a distinguishing Neatness. There's good Cheer at
Scio: the Oysters they bring from Metelin are excellent; and Wild-Fowl
they have in great plenty; especially Partridge: they are as tame as
Hens. Some about Veña and Elata breed 'em up with care: in the Morn-
ing they carry 'em into the fields to seek their Meat, like Flocks of Sheep;
each Family trufts its Stock to a common Keeper, who in the Evening
brings 'em back, after he has call'd them in with a Whistle. If any Owner
has a mind to have his brought home in the day-time, the same Signal
does the busines, and you see 'em come without the least confusion. I
have seen a Man in Provence, who us'd to lead Droves of Partridges
into the Country, and call 'em to him when he pleased: he would take
'em up with his hand, put 'em in his bosom, and afterwards dismiss 'em to
pick-up a Livelihood with the rest.
AS for Plants, the Isle of Scio produces very fine ones. The two Species of *Leontopetalon*, (Lion's-blade) which I have taken notice of in the *Corollary of Botanick Institutions*, are very common here in certain places. We observ'd near the Town a fort of *Aristolochia*, (Birthwort) whose Flower seem'd to me too extraordinary not to take down the figure of it.

The Root of this Plant is a foot and a half long, two inches thick, picked at the bottom, hard, woody, cross'd by a very solid Nerve, yellowish, marbled white and red, cover'd with a Bark flesh'y, moderately purple. This Root is accompany'd with a few Fibres, but it is intolerably bitter, and puts out many Stumps or Heads producing whitish Buds, ending in Stalks a foot high in the Spring-time; they afterwards stretch to two foot, firm, solid, two lines thick, pale green, rough, gutter'd, purple at their beginning, and lying along the ground. These Stalks are adorn'd with a Leaf at each Knot, about three inches long, and two and a half broad at the Basis; which Basis twirls or is rounded like two Ears, below which it grows narrower insensibly, and terminates in an obtuse Point, which ends in a little short Beak. The upper part of the Leaf is dark green, shining, veining out into irregular Squares: the under part is greenish, set off with a very sensible Nervation. From their Junc-
tures grows a Flower supported by a Stalk an inch or two long, terminating in an angulous Cup, with six large Channellings about half an inch long. Each Flower is crooked like the Letter S, three inches and a half long. It begins with a Cod eight or nine lines thick, pale green, angular, which lengthens into a retorted Pipe, half an inch thick, ending in a huge Mouth almost oval, eighteen or twenty lines diameter, the Rims equally round. The Hollow of this Mouth is almost cover'd with white Hairs, a line and a half long. The Ground-work thereof is purple, black, and livid, with some clearer Spots, and set off with a large Rising in the place where the Mouth begins to contract it self into a Pipe: the Inside whereof is also purple-colour'd, hairy, as is the Inside of the Cod, which is pale. At the bottom of this Cod is a Hexagonal Button, two lines and a half in diameter, set off with large Stalks, between which there are Summits which shed a yellow Dust. This Flower has no Scent at all; the whole Plant is bitter.
THE strong desire we had to see Constantinople, made us depart from Scio the 27th of March on a Turkish Saick; the 28th we reach'd Caesar, the Capital of the Island of Metelin, formerly call'd Lesbos. It is pretty plain, from Strabo's Description of the two Ports of Mytilene, that Caesar was built on its Ruins. This Geographer, and Stephanus Byzantinus, who often copy'd him, term Mytilene a very large City. Cicero and Vitruvius speak of nothing but its Magnificence; nor indeed is there any thing to be seen but Stumps of Columns, most of 'em white Marble, or ash-colour'd; some of 'em are fluted direct, others spiral; some are oval, set off with Plat-bands like those of the Temple of Delos: but those of Metelin are not fluted on the sides. Among these Ruins 'tis incredible, the number of Chapterts, Frizes, Pedestals, Scraps of blind Inscriptions, with the word Gymnasiarch up and down.

THIS recall'd to our minds the noted Epicurus, who read publick Lectures at Mytilene at 32 Years of Age, as we are told by Diogenes Laertius. Aristotle resided also here two Years, according to that Author. Marcellus, after the Battel of Pharsalia, not daring to appear before Caesar, retired himself to spend the remainder of his days in Study; nor could Cicero prevail on him to come to Rome, to experience the Conqueror's Clemency.

Meteline has produced Great Men antiently. Pittacus; one of the seven Sages of Greece, whose Sentences were written on the Walls of Apollo's Temple at Delphos, in order to rescue his Country, Mytilene, from the Servitude of Tyrants, assumed the Government himself, but freely resign'd it again to his Fellow-Citizens. The Poet Alcaeus, and Sappho whom Strabo calls a Prodigy, were of Mytilene, and lived about the same time. They struck Medals at Mytilene in honour of these three illustrious Persons 'Tis from these Medals we learn that the Name of this Town must be written with a y, tho in Strabo 'tis with an i. Pittacus is represent'd on one side of one of these Medals, and Alcaeus on the other. M. Spon has caus'd one to be grav'd, where Sappho is sitting, with a Lyre in her hand; on the other side is the Head of Nausicaa, Daughter of Alcinous, whose Gardens are extol'd by Homer. The Memory of this Town will never be lost among Antiquaries; the Cabinets of the Curious are full of Medals of Mytilene, struck with the Heads of Jupiter, Apollo, Venus, and the other side, Homer.
Tiberius, Caius Caesar, Germanicus, Agrippina, Julia, Adrian, Marcus Aurelius, Venus, Commodus, Crispina, Julia Domna, Caracalla, Alexander Severus, Valerian, Gellian, Salouina. Long after Pittacus, Mytilene, Strabo says, produced the Rhetorician Diophanes; and in the Age of Augustus, Potamon, Lesbode, Crinagoras, and Theophanes the Historian, who was so well known on account of his Friendship with Pompej, whose glorious Actions he had a great share in.

CASTRO, or the antient Mytilene, at this time is far inferior to the Town of Scio; but the Isle of Metelin is much bigger than the Isle of Scio, and stretches far towards the North-East. Strabo makes Lesbos to be 137 miles and a half in compass, and Pliny and Isidorus 168 miles, nay 195. We were told there were still in this Island 120 Villages, among which is Erifso, doubtless the antient Town of Ereffi, the Birth-place of Theophrastus and Phanias, the two famed Disciples of Aristotle. But we had not time to go to Erifso, being only Passengers in a Turkish Bark. Strabo has so exactly noted the Situation of the antient Towns of Lesbos, that 'tis no hard matter to find 'em out by perambulating the Country. Nothing gives more pleasure to a Traveller, than to behold the Birth-places of Illustrious Men: This Island has turn'd out a good number of such. Plutarch writes, that the Lesbians were the greatest Musicians of Greece: the famous Arion was of Methymne, the Ruins whereof to this day exist here. Terpander, who was the first that fitted seven Strings to the Lyre, was a Lesbian; which occasion'd the Fable of Orpheus's Head being heard to speak in this Island after it was cut off in Thrace, as is ingeniously explain'd by Eustathius, in his Notes on Dionysius Alexandrinus. Eustathius also observes, that the Island was named Mytilene from the Name of the Town. It is plain, Metelin is made of Mytilene. Strabo adds also to the number of the Lesbian Worthies-Hellenicus, a celebrated Historian, and Callias, who made Notes on the Poems of Alcaeus and Sappho.

SO much for the bright side of the Lesbians; now let us turn the tables, and we shall find they were so corrupt in their Morals, that a worse thing could not be said of a Man, than that he lived like a Lesbian. In Golrizius there's a Medal which does no great honour to the Ladies of this Island; yet to do justice to its present fair Inmates, they are not so great Coquets as those of Milo and Argentiere: Their Dress is not so immodest,
A Woman of ANDROS.

A Woman of MITYLENE.
Women of Petra
a poor Town in if Island of Mitylene.
modest, tho' they expose their Breasts a little too much: some go into Letter IX. the other Extreme, and let ye see nothing of them but the Roundness through a piece of Linen.

The Soil of Metelin looks to be very good: the Mountains there are cool, and cover'd with Wood in many places. The Island produces good Wheat, excellent Oil, the best Figs in the Archipelago: nor have its Wines lost any thing of their antient Reputation. Strabo, Horace, Athenæus, Elian, would like 'em full as well now as in their own time. Aristotle, in the Agony of Death, pronounc'd in favour of the Wine of Lesbos. Upon debating about a Person to succeed him in the Lyceum, proper to keep up the Reputation of the Peripatetick School, Menedemus of Rhodes and Theophrastus of Lesbos put in for it. Aristotle call'd for some Wine of each Island, and after he had deliberately taasted it, They are both excellent Wines, cry'd he, but this of Lesbos is most agreeable of the two; thereby giving to understand, that Theophrastus as far excel'd his Competitor, as the Lesbian Wine did that of Rhodes. Trifianus gives the Type of a Medal of Geta, who, according to Spartanus, was a dear Lover of good Wine: the Reverse represents a Fortune holding in her right hand a Rudder of a Ship, and in her left a Cornucopia, with a Bunch of Grapes among other Fruit. Pliny praises the Wine of this Island, on the Authority of Erasistratus, one of the greatest Physicians of Antiquity.

The same Author and Isidorus speak of the Jasper of Lesbos; but we had not leisure to see it, any more than the Pine-Trees which yield a black Pitch, and Planks to build small Vessels. Our Captain made us pay at the Port of Petra, from whence we durst not stir, left he should go away and leave us: the Turkish Captains make their Passengers pay before-hand, and never trouble themselves afterwards about 'em. Petra is a poor Place; all the pleasure we had, was to drink Coffee at a Turk's House, who had been long a Slave at Marseilles, and who inform'd us concerning the Ports of the Island, which are Castro, or the antient Mytilene, Port Olivier, Caloni, and Port Sigre. He assured us there were in the Island many Turks mix'd with the Christians of the Greek Rite. The Cadi and the Janizary-Aga reside at Castro, as also the Vice-Consul of France, who is sent by the Consul of Smyrna: Castro is not the only Port of the Island. Jero, known to the Franks by the Name of Port Olivier,
The canal of Lesbos is, according to Strabo and Pliny, seven miles and a half: at its mouth are the Islands of Mosconisi, which spread to the coast of the antient town of Phocea; some of whose Inhabitants not brooking the Persian Government, came to the coast of Provence, and founded Marselles.

We sail'd from Port Petra the 25th of March, an hour after Midnight, and at Break of Day we found ourselves in sight of Tenedos. Strabo determines the distance of these two Islands 62 miles, and Pliny 56; they generally reckon 60, at a medium.

Tenedos. Tenedos has retain'd its Name ever since the Trojan War: all the antient Authors agree, that this Island, which was wont to be call'd Leucophrys, was call'd Tenedos, from one Tenes or Tennes, who brought a Colony thither. Diodorus Siculus speaks of it like a true Historian: Tennes, says he, was illustrious for his Virtue; he was Son of Cycnus King of Colone in Troas, and after he had built a Town in the Isle Leucophrys, he gave it the Name of Tenedos. He was, during his Life, beloved by his Subjects, and adored by 'em after his Death; for they rais'd a Temple, in which they offer'd Sacrifice to him. Diodorus treats as fabulous what the Inhabitants of Tenedos publish'd concerning him; but Pausanias and Suidas speak of it very seriously. 'Tis said, in short, that Tennes was Son of Cycnus and Proclea, Sister of Caleto, who was kill'd by Ajax at the time he attempted to burn the Ships of Proteus. After the death of Proclea, Cycnus marry'd Philonome, who thereby became Step-mother of Tennes and Hemithea his Sister. The History adds, that this Step-mother saw so many Charms in Tennes, and so little disposition to make himself beloved by her, that she complain'd to her Husband how her Son would have ravish'd her. Stephanus Byzantinus adds, that the Witness she produced in proof of her Charge, was a Player on the Flute. Cycnus, as
Isle of Tenedos.
as much affected with his Wife's Virtue, as incens'd at his Son's Audaciousness, caus'd him to be lock'd up in a Chest, wherein his Sister Hemithera would needs accompany him. They were thrown into the Sea, which cast 'em on the Island we are speaking of: these two charming Persons were receiv'd with such Applausa, that Tennes was declared King thereof. Some time after, Cynus, convinced of his Son's Innocence, took a Resolution to go to Tenedos, and express his Concern for what had been done: but Tennes, instead of receiving him, went to the Port, where with a Hatchet he cut the Cable that fasten'd his Father's Ship: The Hatchet was not lost: Pericytus, a Citizen of Tenedos, took care to fee it carry'd to Delphos, into the Temple of Apollo; and the Tenedians consecrated two of 'em in the Temple of their City.

**THESE** Adventures made a noise, and gave birth to two Proverbs: When any one was minded to reproach a false Witness, he would say he was a Flutenist of Tenedos; and when any Affair was to be dispatch'd in the instant, they brought in the Hatchet of Tenedos. Aristotle, cited by Stephanus Byzantinus, explains the thing in another manner. He says, that a King of Tenedos having by an express Law condem'n'd Adulterers to be beheaded by a Hatchet, the first Example was made in the Person of his own Son: this Geographer affirms, there were represent'd on the Medals of the Island the Heads of the two Lovers back to back, and on the Reverse the Hatchet with which they were executed. Goltzius has given a Type of a like Medal. It might be explain'd according to the Remark of Stephens; but the Conjecture of M. de Boze, perpetual Secretary of the Academy Royal of Inscriptions and of Medals, is much happier, and perfectly natural. That Academician, whose Learning outstrips his Years, is of opinion that these two Heads are of Tennes and Hemithera his Sitter: his Thought is confirm'd by another Medal of the Cabinet of M. Baudelot, on which these two Heads (back to back) have a sort of Diadem over them.

M. BAUDELLOT, who is fruitful in ingenious Conjectures, thinks one of these Heads is that of Jupiter, and the other that of an Amazon, who, when those Heroines used to make Incursions, had founded some Town in Tenedos. This is not wide of Probability, and the Inhabitants of this Island were perhaps desirous to preserve the Remembrance of it
on their Coins; as did those of Smyrna, Ephesus, and many other Towns of Asia. The Hatchet on the Reverse makes entirely for M. Baudelot’s Opinion; for everybody looks on this Instrument as the Symbol of the Amazons. Yet, on the other hand, it has been thought this was the Instrument used by the People of Tenedos in their Executions of Criminals. To express an unmerciful Judge, ’twas a Saying, according to Suidas, Such an one is an Advocate of Tenedos. Hatchets were in so great use in this Island, that there used to be continually behind the Judge an Officer bearing a Hatchet, and ready to exercise it on such as bore false witness: the King himself would sometimes be the Executioner of this severe Justice.

NOTHING has render’d this Island more famous in Antiquity, than the Siege of Troy. Virgil rightly says, that Tenedos was within sight of that powerful City, and supposes that the Greeks conceal’d themselves in a Port of this Island, when they made as if they quitted the Siege. After the Fall of Troy, its Circumstances were so miserable, they were forc’d to give themselves up to their Neighbours, who built Alexandria on the Ruins of Troy, as Paustianus observes.

THIS Island was one of the first conquests of the Persians, who after the Overthrow of the Ionians at the Isle of Scio right against Miletus, made themselves masters of Scio, Lesbos, and Tenedos. It was reduced by the Athenians, or at least took party with them against the Lacedemonians, since Niclochus, who serv’d under Antalcidas, Admiral of Lacedemon, ravaged this Island, and raised Contributions on it, in spite of the Vigilance of the Athenian Generals who were at Samothrace and Thas. This perhaps was the reason why the Tenedians caus’d to be grav’d on their Medals an Owl, as is apparent from that of M. Baudelot; the Owl being the Device of the Athenians.

THE Romans enjoy’d Tenedos in their day, and the Temple of that Town was plunder’d by Verres, who impiously did the same by those of Scio, Erythrea, Halicarnassus, and Delos: he carry’d away the Statue of Tennes, Founder of the Town; which threw the Inhabitants, Cicero says, into the greatest Concern. The same Author frequently speaks of that memorable Battel won by Lucullus at Tenedos over Mithridates, and the Captains whom Sertorius had brought into his Army.
Description of the Island of Tenedos.

TENEDOS shared the same Fate with the other Islands under the Letter IX. Roman Emperors, and under the Greek Emperors. The Turks laid hands on't betimes, and still have it in possession: it was taken by the Venetians in 1656, after the Battel of the Dardanelles, but the Turks took it again almost as soon.

STRABO makes this Island eighty Stadia about, i.e. ten miles: it is a good eighteen, and would be almost circular, but for its Elongation to the South-East. This Author determines the distance of the Terra-firma at eleven Stadia, equivalent to 1375 paces, tho' they reckon about six miles. Pliny made a better Judgment, in removing it twelve miles and a half from the antient Sigeum, which was on Cape Janiffary: the distance between Lesbos and Tenedos he settles at fifty miles. All that Strabo says of this Island, is, that it had one Town, two Havens, and a Temple dedicated to Smythian Apollo. Who would think this Surname of Apollo was occasion'd by Mice? And yet these Vermin were represented on the Medals of the Island; they are call'd by the Cretans, Trojans, and Eolians, Σμύθοι. Elian relates, that they made such devastation in the Fields of the Trojans and Eolians, they were obliged to consult the Oracle of Delphos. The Answer import'd, that they should be deliver'd from them, if they sacrificed to Smythian Apollo. We have two Medals of Tenedos, with Mice graved on 'em; the one with Apollo's Head irradiated, and a Field-Mouse under it; on its Reverse is a two-edged Hatchet; the other Medal is with two Heads, back to back; the Reverse is the same Hatchet erected, and beneath it two Mice are placed. Strabo delivers, that a Mouse was graved at the foot of Apollo's Statue in the Temple of Chrysa, to unfold the reason of his being surnamed Smythian, and that it was done by Scopas the famed Sculptor of Paros.

A MERCHANT of Constantinople, who was on board our Ship, told us there were no Relicks of Antiquity now in Tenedos: And indeed all its Magnificence fell with that of Troy. For our parts, we had no great desire to hunt after the Ruins of those Granaries Justinian built there, for a Staple or Repository of Corn brought from Alexandria for Constantinople, which oftentimes corrupted by being kept on ship-board by contrary Winds, at the entrance of the Dardanelles. These Magazines, Procopius tells us, were 280 foot long, and 90 broad. Their Height was very
very considerable, and consequently must have been extraordinary stout Buildings. We admired that wise Emperor’s Forecast; but all this was no Spur to our Curiosity, any more than the Spring which in Pliny’s time overflow’d its Basin in the Summer Solstice, from three a-clock after midnight till fix. A much greater Attractive with us, was the Muscat Wine of this Island, the most delicious of all the Levant. I shall never forgive the Antients omitting to make the Panegyrick of this Liquor, they who affected to celebrate the Wines of Scio and Lesbos. 'Tis no excuse to say the Vine was not at that time planted in Tenedos; the contrary may easily be proved, by the Medal of Tenedos in the Cabinet of M. Baudelot. Thereon is represented, on the side of the two-edged Hatchet, a Branch of a Vine charg’d with a very handsom Bunch of Grapes, in token of this Fruit’s abounding in the said Island. Our Concern, on this occasion, was sufficiently alleviated at Constantinople, by Monsieur the Marquis de Ferriol Ambassador of France there. He drinks the best Wine of Tenedos, and keeps the best Table in all the East, even from Constantinople to China or Japan.

WE pass’d the 26th of March very near the Island of Rabbits, or Islands of Moors, known to the Antients by the name of the Calydonis; these Islands are abandon’d. The Sea being very calm, our Ship had little or no motion; so that M. Aubriet had full opportunity to draw a Plan of Tenedos: To it I shall add a very exact Draught of the whole Island, communicated to me since my Return.

YOUR Lordship will permit me, before I leave the Archipelago, to give you an account of what I learnt at Mycone concerning the Island of Nicaria, from a Papas of that Country, who pretended to be of the Family of the Paleologi, tho he had not a Shoe to his Foot, and was forc’d to slit Deal-Boards for a Livelihood. We attempted twice to pass over to Nicaria, but were repuls’d by the Weather.

THIS Island is sixty miles about, and extends from the Point call’d Papa, looking towards Mycone, as far as to the Point of Fanar, over against Cape Catabate in the Isle of Samos. Strabo gives to Nicaria but 300 Stadia of Circumference, which is no more than 37 miles and a half. He determines the distance of these two Capes at eighty Stadia, which
is but ten miles: and yet the Grand Bougas, or the Canal which is be-
tween Samos and Nicaria, is 18 miles over.

NICARIA is very narrow, and cross’d quite through by a Chain of
sharp-rais’d Mountains; for which reason it formerly was call’d the long
narrow Island. These Mountains are cover’d with Wood, and supply the
whole Country with Springs. The Inhabitants have no other Trade to live
by, but the Sale of Planks of Pine, Oak, and Timber for building or burning,
which they carry to Scio or to Scalanova: and indeed the Nicarians are fo
very poor, that they beg Peoples Charity as soon as ever they’re out of
their own Island; yet ’tis entirely their own fault, for not improving their
Lands as they ought. They gather little Wheat, but a good deal of
Barley, Figs, Honey, Wax: but after all, they’re a parcel of Sots, Churls,
and Demi-Savages. They make their Bread in proportion to what they
mean to eat for Dinner or Supper. This Bread is nothing but Buns without
Leven, which they half-bake on a flat Stone heated very hot: if the
Mistress of the Houfe be big with child, she has a double Portion of
these Buns, one for herself, and another for her Child; the fame Civility
is paid to Strangers.

THIS Island was never well peopled. Strabo mentions it as an un-
cultivated Country, whose Pastures were of great use to the Samians.
’Tis thought, at present there are not above 1000 Souls in it: the two
principal Towns have about 100 Houses each; one is call’d Masseria, and
the other Peramare. The Villages are Aratusa, where there are but four
Houses, which is a great many; for at Ploumara they have but three, two
at Nea, four at Perdikis near Fanar, five at Oxo, seven at Langada. They
call a Village, in this Island, any place that has above one Houfe in it.

NICARIA has not chang’d its Name; it is call’d Icaria, just as in
days of yore: but the Franks, who don’t understand Greek, corrupt most
Names. Every one knows that this Name is ascribed to Icarus Son of
Dedalus, who was drown’d hereabouts in the Sea, whence ’twas named
the Icarian Sea. Strabo takes Leros and Cos into this Sea. Pliny makes
its Extent only from Samos to Mycone. M. Bochart alone derives the Name
of Icaria from the Phenician word Icarure, which signifies full of Fisb;
which however is not very different from the Greek the Antients call’d
the same Island by. Be it as it will, the Fable of Icarus is very prettily
explain’d

*
explain’d by Pliny, who attributes the Invention of Ship-Sails to Icarus.

Pausanias will have it to be Dedalus: but take it which way you will, in all appearance the Wings which the Fable gives Icarus to make his escape into Crete, were no other than the Sails of the Ship that carry’d him to the Island we are speaking of, and where he suffer’d shipwreck for want of knowing how to work the Sails.

ALL the Inhabitants of Nicaria are of the Greek Communion, and ’tis said their Language comes nearer the old Greek than that of the other Islands, where Commerce has occasion’d the Settlement of many Strangers, who have introduced infinite numbers of Words and Terminations of their respective Countries. ’Tis highly probable, this Island has follow’d the definy of that of Samos, its Neighbour and Mistress. The Isle of Nicaria is no where spoken of in the Relations of any War, but that between Baldwin II. Emperor of Constantinople, and Vatace Son-in-Law of Theodorus Lascaris: for the Fleet of Vatace took in 1247 the Isles of Meselin, Scio, Samos, Icaria, and Cos, as we learn from Gregoras.

THE Nicarians acknowledge the Bishop of Samos in Spirituals. He has a Protopapas there, under whom there are twenty four Papas, who have the care of several Chappels. There’s but one Monastery, call’d St. Lesbia, whose Body they have, as they believe: but this Monastery abounds with Monks all one as the Villages do with Inhabitants; for there’s but one single Caloyer belonging to it.

THE Island wants Ports, as Strabo has observ’d. One of the principal Calanques is at Fanar, where was the antient Town Dracanon. The other looks to Scio, and is call’d Caraboustras, that is, the Calanque or the Port. The Ruins of the Town of Anoe are hard by, in a place call’d simply the Field, or the Field of Rushes. Here seems to be the place where the Miletians brought a Colony: and as Caraboustras is the best Port of the Country, there’s ground to believe ’tis this that was call’d Ilisi at that time. The good Ports of these Quarters are in the Isles of Fourni, which have borrow’d their Names from their Figure; for they are naturally hollow’d in the Rocks like the Roofs of Ovens. These Islands are equally distant from Nicaria and Samos to the Leeward, and consequently more Southern. There’s nothing to be seen but Wild-Goats.
Description of the Island of Nicaria.

STRABO affirms, there was in Nicaria a Temple of Diana, call'd Letter IX. Tauropolium; and Callimachus made no scruple to say that of all Islands this was the most delighted in by Diana. Goltzius has given the Type of a Medal, representing on one side a Huntress Diana, and on the other a Person on a Bull, which may be taken for Europa; but, according to the Conjecture of Nonius, it is rather the same Diana, the Bull denoting the Luxuriance of the Pastures of the Island, and the Protection of that Goddess. This Medal was struck in the Island we are speaking of, and not in another Island of the same name in the Sinus Persicus. Dionysius Alexandrinus advances, that they used to offer Sacrifice in this latter to Apollo Tauropolus. Eustathius, his Commentator, says no more than that it was a very famous Island; but he adds, that they likewise paid great Veneration to Apollo and Diana Tauropoles in the Island of Icaria of the Egean Sea: whence we must conclude, that these Deities were the Object of Worship among the Inhabitants of these two Islands. Tauropolus in this place signifies a Protector of Bulls; and not a Merchant, as one would think by the name. 'Twould be tedious to relate the Sentiments of the antient Authors concerning this Name; we must abide by that of Suidas: it is sufficient to observe, that Diana Tauropolus was not only honour'd in the Islands of Icaria, but also in that of Andros, and at Amphipolis in Thrace, as we learn from Livy. We must not confound the Name of Tauropolus Lib. 44. with that of Taurobolis, which likewise belong'd to Diana. The Taurobolis properly was a Sacrifice altogether singular, which Prudentius has very well described, and has since been most learnedly explain'd by M. de Boze.

THE Fanar or Fanari of Nicaria is an old Tower, which used to serve for a Light-house to direct Shipping between this Island and Samos; for this Canal is dangerous when the Sea runs high, tho' this is eighteen miles over. That of Nicaria at Mycone is near forty miles, and from one Port to the other above sixty. Messieurs Fermanel and Thevenot were mistaken in speaking of Nicaria: they took it for Nissaro, where are the most famous Divers of all the Archipelago. The Inhabitants of Nicaria are wretchedly poor, and have nothing to do but to cut Wood: they are without either Cadi or Turk; all their Affairs are managed by a couple of Administrators, who are chose annually. In 1700, they paid 525 Crowns
to the Capitation, and 130 Crowns to the Customer of Scio for the Land-Tax, and more particularly to have the liberty to go sell their Wood out of the Island. They use nothing but Hand-mills, fetch'd from Milo or Argentiere; but the Milo Stones are the best. These Mills consist of two flat round Stones, about two foot diameter, which they rub one on another by means of a Stick, which does the office of a Handle. The Corn falls down on the undermost Stone, through a hole which is in the middle of the uppermost, which by its circular motion spreads it on the undermost, where it is bruised and reduced to Flower: which Flower working out at the rim of the Mill-stones, lights on a Board, set on purpose to receive it. The Bread made hereof is better-tasted than that of Flower ground either by Wind or Water-mills: these Hand-mills cost not above a Crown, or a Crown and a half.

I am, &c.
LETTER X.

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

My Lord,

To break the Description of the Archipelago, I shall here entertain you with an Account of Samos, Patmos, and Skyros; tho we saw them not till our Return from Anatolia.

We set out from Scalanova for Samos the 25th of January, 1702, on a Tartane of Captain Dubois, who was picking up Turkish Pilgrims, on the Coasts of Asia, to conduct 'em to Alexandria. These Pilgrims are call'd Agis, and go from Alexandria to Mecha. The Opportunity was favourable, in securing us against the Banditti, who lurk in the Boghas of Samos. These Boghas are the Straits at the two Points of the Island. The little Boghas is at the East-South-East, and its Mouth looks to the South. Strabo allows it to be but ' 875 paces broad, tho 'tis in reality above 1000, and in length 3000. It parts the Isle of Samos from the Terra-firma of Asia: this ' Strait is shut in, according to the same Author, between the Cape of Neptune and the Mountain of Mycale, which is just over against it in Asia. This Mountain, the highest thereabouts, and forked at top, is to this very day in the same State Strabo describes it; namely, a very fine Country for Hunting, well wooded, and full of Deer; 'tis call'd the Mountain of Samson, because of a Village of the same Name, not far off, and which in all appearance was built on the Ruins of the antient Town of Priene, where Bias one of the seven Wise-men of Greece had his birth. The Robbers that haunt these parts in troops, did
not permit us to get a nearer insight into this matter, nor likewise whether the Village of Tchangli stands in the same place where was the famous Panionium, where assembled the Deputies of the twelve Towns of Ionia, among which Samos held a considerable rank: in this Sacred Place the most weighty Affairs were wont to be regulated, after sacrificing to Neptune. Tchangli is between Samos and Scalanoa, to the North of Mycale, exactly in the Position Strabo assigns to Panionium. There wants only an Inscription to authorize this Point.

IN the middle of this Strait towards its Southern Mouth on a Rock, is erected an antient Chappel; and the little Island which the Antients call Nartecis, is placed between this Rock and the Isle of Samos. Nartecis helps to determine the Situation of Neptune's Cape, which took its name from a Temple dedicated to that God. The King has a Medal of Comm-alods, the Reverse whereof represents Neptune and Jupiter; the Legend is of the Samians.

THO grand Boghas is to the South-West of the Island, between the Western Point, call'd the Cape of Samos, and the grand Isle of Fourni. This Strait is eight miles broad, and not above ten miles distance from Nicaria: accordingly they reckon eighteen miles from Samos to Nicaria, from Cape to Cape. All the Ships coming down from Constantinople into Syria and Egypt, after resting at Scio, are obliged to pass through one of these Straits. The same must they do, that go up from Egypt to Constantinople. Here they meet with good Harbours, and it would be too long a Course for 'em to pass towards Mycone and Naxia: so that these Boghas are very proper places for the Corsairs to spy what Ships pass to and fro.

THO the Passage from Scalanoa to Samos is but twenty five miles, we were obliged, by reason of a Calm, to put in behind a small Rock, call'd Prasonis, very near the little Boghas. We went ashore next day, the 30th of January, and in two hours and a half got to Vati, a Village in the North of the Island on the descent of a Mountain, within a mile of the Port. There are scarce more than 300 Houses in this Village, with five or six Chappels; but both the one and the other are scrivily built, tho' this is one of the most considerable Places of the Island.
THE Villages of the Southern Coast are Cora, which in vulgar Greek Letter Ν signifies the City, and yet it scarce contains 600 Houses, and most of them empty ever since the Country was ravaged by Morosini, General of the Venetian Army. Cora is two miles from the Sea, adjoining to the Ruins of the antient Town of Samos. Its Air is at this time unwholesome, because of the Waters flagnating in the Plain, which formerly emptied themselves in the Sea; yet is the Country fruitful and pleasant to the Eye. Within a league of Cora is a small Village call’d Miles, or the Mills; next comes Bavonda, four miles from the Sea: the other Villages to the South, are Neocorio, two miles from the Coast; Gueitani, three miles; Maratocampo, the like distance; Eforeo, five miles; Spatarei, on Cape Colonne; Sureca is hard by. Paleocastra is two miles from the Sea, North; Vourilotes, the like; Fourni, three miles; Carlovassi, one mile; and Castania is at the foot of the Mountain Catabate, as is also Albanicorio. We must add to these Villages, Platano, the handsomest of them all; Pyrgos and Comarea, which are about the middle of the Island. This Island is full of Eminences and Precipices, whence it had its Name; for, according to Constantine Porphyrogenetes, the antient Greeks used to give the Name of Samos to such places as were very high. There’s nothing agreeable in this Island but the Plain of Cora. The great Chain of Mountains crossing Samos from one end to the other, was used to be called Ampelos. Its Western Part, which dips into the Sea towards Nicaria, retain’d the same Name; it was also call’d Cantharion and Cercetem. ‘Tis this terrible Rock that makes the Cape of Samos. The Greeks have preserve’d to it the Name of Kerki, which sounds somewhat like Cercetem. They also call it Catabate, which signifies a Precipice.

WHILE Greece was in its splendour, this Island was very populous and well-manured. At top of the Mountains are still to be seen Rows of Walls for bounding the Lands. I don’t think there are at present in Samos above 12000 Men, all of the Greek Church. There are not above three families of Turks; that of the Cadi, that of the Aga, who live both at Cora; and that of the Aga’s Subdelegate, who resides at Carlovassi, or at Vati, the Mansion of the Vice-Consul of France. The Aga is properly only a Waivod, sent to collect the Land-Tax.
ONCE a year they chuse an Administrator or two in each Village, except Cora, Vati, and Carlovassi, where they elect two Papas and four Burghers, in case there be so many: otherwise, they take Masters of Caicks, or Labourers. The Papas themselves are nothing but Peasants advanced to Orders, without any other Merit but that of saying Mass by heart. There are above 200 of them, and the number of Cloyers is still greater; so that the Island is govern'd by Churchmen, who possess seven Monasteries, namely, Our Lady of the Girdle, Our Lady of the Thunder, Our Lady the Great, St. Elijah, the Convent of the Cross, St. George, and St. John.

THERE are four Nunneries in Samos; one at St. Elijah, another near Our Lady the Great, a third at Bavonda, and the last at the Monastery of the Cross: we were furthermore told, there were above 300 private Chappels.

THE Bishop of this Island, who is also Bishop of Nicaria, resides at Cora, and enjoys about 2000 Crowns annual Income. Besides which, he draws a considerable Revenue by blessing the Waters and the Cattel, which Ceremony is perform'd the beginning of May. All the Milk-meats and all the Cheese that are made that day, belong to the Bishop: he has likewise two Beasts out of every Herd.

THE Samians live at their ease, and are not tyranniz'd over by the Turks. The Island is rated at 1290 Billets to the Capitation, at five Crowns a Billet; which comes to 6450 Crowns. The Aga, who puts his Seal on every Billet, exacts likewise one Crown; and the Papas, who will be meddling in every thing, and who settle the Allotment of the Billets, claim ten Pence each Billet, so that the private Men pay six Crowns ten Pence. The Customs of the Island are farm'd but at 10000 Crowns: 'tis thought the Aga who levies the Duties, gets full as much. Whenever a Greek dies without Male Issue, the Aga is Heir to all his arable Lands: the Vineyards, the Olive-Plantations, and the Gardens belong to the Daughters, and his Relations may have the Refusal when the Lands are to be sold. The Aga's Silk pays 4 per Cent. Custom: the Aga has great Perquisites out of this Commodity.

THE Women of this Island are very nafty and ugly; and don't shift above once a month. Their Habit is a Veil after the Turkish manner, with
Women of Samos.
Description of the Island of Samos.

They are a red Coif, and a Tassel yellow or white, which hangs down their back, Letter X. as does their Hair, which most commonly they part into a couple of Tresses, at the bottom whereof hangs a Bunch of small Plates of Block-Tin or Silver of a coarse Alloy, for they have scarce any other in this Country.

The Land-Tax here is about 12000 Crowns. A Tenth is likewise paid out of all sorts of Grain and Fruit, without excepting the very Onions and Gourds: they have abundance of Melons, Lentiles, French-Beans, &c. The Muscadine Grapes are the best and beautifullest Fruit of the Island: when they are ripe, the Vineyards are crowded with People, every body eats his fill, and picks and chufes where he thinks fit. Good Wine might be made of 'em, if they knew how to make it, and put it into wooden Casks; but the Greeks are extremely nafty, and besides, they can't forbear mixing Water with it: yet have I drank excellent Muscadine Wine at Samos, which had been carefully made for the account of our Smyrna Merchants. They gather about 3000 Barrels of Muscadine at Samos. Each Barrel weighs 158 Pounds 4 Ounces; and a Load of this Wine, which is a Barrel and a half, falls on the spot from 4 to 7 Livres 10 Sous; that of red Wine is worth but 4 Livres, or 100 Sous: this is a deep-colour'd Wine, and would be good, if it were not mix'd with Water; 'tis carry'd to Scio, Rhodes, and Napoli di Romania. The Greeks pay 4 or 5 per Cent. for exporting this Wine, or more, just as the Custom-house Officers please: the French pay but half as much. No Duty is paid to the Grand Signor; but every Piece of a Vineyard that has fifty paces in length, and twenty in breadth, pays him forty Sous per ann.

The Impost on Oil is after the rate of 10 per Cent. The Greeks for the Export of this Commodity pay 4 per Cent. and the French 2 per Cent, but the whole seldom exceeds 8 or 900 Barrels, each weighing as much as the Barrels of Wine, i.e. 158 Pound. They'll sell you 1139 Pound for a Crown.

They every year lade three Barks with Wheat for France. Each Bark contains 8 or 900 Measures, that is, 60000 or 67500 pound weight, for each Measure is 75 pound. It is call'd a Quilot: the Quilot is three Panaches, each Panache is 8 Oques, and the Oques are 25 pound. Besides the common Grain, they sow in Samos a great deal of large white

Miller,
Milium arundinaceum plano alboque feminine. C. B.

Millet, which they call Chieri. The poorer sort, in making their Bread, mix half Wheat and half Barley and white Millet. Some mix only Millet and Barley, of both which they have great plenty in this Island.

What Figs they dry, are only for their own use: they are very white, and three or four times as big as those of Marseilles, but not of so delicate a taste: Caprification is not practis’d in this Island, and therefore the Fig-Trees are less fruitful here than elsewhere. We thought their Cheese none of the best; they put ‘em new into Leathern Vessels with Salt-water, and let ‘em drain and dry at leisure: the custom is to send once a year three Bark-load of it to France; 100 pound weight costs but two Crowns, or a Sequin.

The Pine-Trees, in the North of the Island, yield about 300 or 400 Quintals of Pitch: ’tis worth a Crown a Quintal, and pays 4 per Cent. Custom. Velanides is another Commodity this Island exports to Venice, and Ancona; ’tis that sort of Acorn which the Tanners use when reduced to Powder, and of which I have given a description already. Samos was antiently call’d the Island of Oaks, upon occasion of the vast numbers of Oaks it produced.

The Silk of this Island is very fine; ’tis worth 4 livres 10 5ols, or 100 5ols a pound; this Traffick one year with another may be rated at twenty or twenty five thousand Crowns. Their Honey and Wax are admirable: fifty pound weight of Honey sells for a Crown, but their Wax is worth nine or ten Sous a pound. They gather no less than 200 Quintals of Honey; but of Wax, scarce 100: the Quintal weighs 140 pound, as it does in all the other parts of Turkey.

The Scammony of Samos is not over-good: it is of a red colour, hard, tough, and consequently not easy to break. It not only purges with violence, but oftentimes occasions Gripings of the Bowels, and very uncersy Super-purgations: we did not see the Plant it comes from, because it shoots not before the end of March or beginning of April. They shewed us for the Plant of Scammony, the young Stalks of a sort of Bind-weed, whose Leaves are not unlike those of our little Bind-weed, but that they are larger, hairy, flash’d at their Basis not so prettily as those of the Syrian Scammony. The Scammony of Samos answers perfectly well to Dioscorides’s Description of it; it grows in the Plains of Myfia.
Description of the Island of Samos.

Mysea, between Mount Olympus and Mount Sipyli: but 'tis strange, that in the days of Dioscorides they should prefer the Juice of this Species to that of Scammony of Judea, which is the same with that of Syria; for Experience obliges us to reject that of Mysea or of Smyrna, and stick to the use of that of Aleppo or Syria. That of Samos and Scalanova is consumed in Anatolia. It is Custom-free; and but little is transported to the Western Parts of the World.

The Fecundity of the Island of Samos was matter of admiration with the Antients. Strabo was ravish'd with every individual thing in it, except the Wine: but belike he never tasted its Mufcadine Wine, or perhaps they never bethought themselves of making any. Athenæus, after Ethlius, reports that the Fig-Trees, Apple-Trees, Rose-Trees, and the Vines too of this Island, bore Fruit twice a year. Pliny takes notice of the Pomegranates of Samos, some of which had red Seeds, others white. Besides Fruit, the Country is at this time full of Wild-Fowl, Partridge, Wood-cock, Snipe, Thrushes, Wood-Pidgeons, Turtle-Doves, Wheatears. Its Poultry too is excellent: Heath-cocks are not common there, but keep to the Sea-side between the little Boghas and Cora, near a marshy Pool, which we have not omitted in our Chart; they call 'em Meadow-Partridge. There are no Rabbits in Samos, but abundance of Hares, Wild-Boars, Goats, and some Deer. They breed much Cattle: they have fewer Sheep than Goats. The French lade a Bark with Wool once a year: 'tis sold at the rate of 5 sols for 3 pound 2 oz. weight.

Partridges you may have for three-pence a Brace. The Natives not knowing how to shoot flying, wait for 'em along the Brooks where they come to drink in Droves, like Larks; they'll kill ye seven or eight at a time, nay fifteen or twenty. The Mules and Horses of the Island are not handsome, but are good Goers; and tho' they let 'em graze as they lift, without confining 'em to Inclosures, they never stray from their Owners Houses, and are easily taken up whenever there's occasion. They breed a great many Beeves, but know not what a Buffalo is. The Wolves and Jackals do sometimes a deal of mischief. They have some Tygers too, which come from the Terra-firma by the little Boghas.

Samos does not want for Iron Mines; most of the Land looks off the colour of Rust. All about Bavonda is full of a Bolus, deep-red, very fine.
fine, very dry, and sticks to the Tongue. It is a natural Saffron of Mars, from whence they extract Iron, by the assistance of Linseed Oil: Samos was heretofore famed for Earthen Ware; perhaps it was this Earth about Bavonda. According to Auson Gellius, the Samians were the first Inventors of the Pottery-Trade; now nobody follows it, and they use the Anchis Ware entirely: the Jars for Brandy and Wine come from Scio. With taking ever so little pains, one would find at Samos those two sorts of white Earth which were used medicinally by the Antients; but they don't concern themselves about such Inquiries, any more than for the Samian Stone, which was not only of use to polish Gold withal, but was very prevalent in many Distempers.

THE Emery Stone is not scarce in this Island. Oker is common about Vati: it takes a very fine yellow being put in the fire, and if it lies there long, turns to a brownish-red; it has no manner of taste, and naturally stains a fiamamot colour. There is found about Carlovaffa a very black and fine Earth; but altogether insipid; which, because it serves to dye flowing Thred of a black colour, should seem to partake of Vitriol.

ALL the Mountains of this Island are of white Marble. On the way from Vati to the little Boghas there's a very beautiful Pillar, not yet loofen'd from its Quarry. I was told there was a fine Jasper towards Platano. These Mountains are very cool, full of Springs cover'd over with Trees, and very delightful. The most noted Streams are that of Metelion, and that which runs beyond the Ruins of the Temple of Juno.

THE Port of Vati, which looks to the North-West, is the best of the Island. Ships come to an anchor on the right, in a sort of a Bay form'd by a little Hill jutting out like a Pot-hook. This Port, which is capacious enough for a large Fleet, gave occasion to build a Town there; its Ruins, tho without any Badges of Magnificence, look to be of a vast extent: it has been forsaken a long time by the Inhabitants, for fear of the Corsairs. Fetching a compass round the Island, from this Port Westward, you come to the Coast of Carlovaffa, which is fit for nothing but Caicks or large Boats, and those too must be tow'd ashore. The Port Seitan is nine miles off Carlovaffa; but it is the worst Port of the whole Island, and the North-Wind is fatal to most Vessels there. Beyond Seitan, the Island terminates by the Mountain of Catabate, which makes the Cape of
of Samos, and the Cape forms one of the sides of the great Boghas; when a Storm threatens, you must retreat into some Port of the Islands of Fourni, on the right. After doubling the Cape of Samos, you come to Marairosampo: thence you pass between the Island of Samapoula and the Cape Colonne, named the Cape of Juno on account of a Temple hard by, sacred to that Goddess. From this Cape you enter into a very convenient Port, but too much expos'd to the South-East Wind; which made the Antients to build on the Coast of Cora, over against the Town of Samos, a beautiful Mole, to shelter their Gallies: this Mole now goes by the name of Tigani, because of its Roundness; for in vulgar Greek, Tigani signifies a round Cake.

In the little Boghas, over against the Mountain of Samson, is a Retreat for Ships call'd the Gally-port; about which we discern'd the Ruins of an antient Town and the Remains of two Temples, as we conjectured from five or six Columns lying on the ground. The one was built on an Eminence, and the other in a Bottom: the Ruins of the Town are full of Bricks, interspers'd with some pieces of white Marble and bits of Columns of Jasper stain'd red and white. At the Point of the Port, the narrowest part of the Boghas, are the Foundations of an antient Tower of Marble; the People of the Country pretend there used to be Chains across to bar the Strait; adding withal, that there are still to be seen on the other side, which is on the Terra-firma, certain massy Rings of Brass for that very purpose. The last Port of the Island is that of Praionis, behind a Rock so call'd, between the Boghas and the Port of Vasi. Before you discover this Port, you pass by three or four Rocks, the chief of which is call'd Didascalio or Dascalio, within Gun-shot of the Island: this, they say, was formerly the College or School of the whole Country.

I HAVE nothing further to add, in relation to the Ports of the Island. The old Town of Samos extended from the Port of Tigani, which is three miles from Cora, to as far as the great River which runs within 500 paces of the Ruins of the Temple of Juno: for Strabo advances, that one of the Suburbs of this Town was at the Cape of Juno; the same Author writes, that Tembrio, and Procles after him, built Samos. The Translation has it Patrocles, but 'tis much more probable it should be King Procles. Vitruvius pretends, the Town of Samos, and the thirteen

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Towns cap. 1.
Towns of Ionia, were the Work of Ion the Athenian, who gave Ionia its Name.

THO Samos is entirely destroy’d, yet may it be divided into Upper and Lower, for the better understanding the Plan. The Upper Town took up the Hill, North; and the Lower ran along the Sea-shore from Port Tigani to the Cape of Juno. Tigani, which is the Gally-Port of the Antiénts, as I said e’en now, is in form of a Half-Moon, and regards the South-East: its left Horn is that famed Jetee, which Herodotus reckon’d among the three Wonders of Samos; this Jetee was 20 Toises in height, and advanced above 250 paces into the Sea. So extraordinary a Work at that time of day, is an Evidence of the Samians Application to Marine Matters: and so we find ’em receiving with open Arms Aminocles the Corinthian, the ablest Shipwright of his time, who built ’em four Ships, about 300 Years before the end of the Peloponnesian War. It was the Samians that carry’d Batus to Cyrene, above 600 Years before Christ; in short, we have Pliny’s word for’t, that they were the Inventors of Transport Ships for carriage of Cavalry.

FROM the Port of Tigani we ascended an Eminence thick set with Marble Tomb-stones, without either Sculpture or Inscriptions. Thence, Northward, begin the Remains of the Walls of the Upper Town, on the slope of a rugged Mountain. This Compas continuing to the top, form’d a large Angle towards the West, after running the whole length of the Mountain’s side. These Walls, by what appears, were very noble, especially those in sight of Cora: they were ten foot thick, and in some places twelve, built with huge Scantlings of Marble, cut for the most part facet-wise like Diamonds. We saw nothing in all the Levant to compare with them: the Inter-spaces were Masonry; all the Redoubts were of Marble, and had their Fausse-ports to throw in Soldiers on occasion.

THE Brow of the Mountain, Southward, was cover’d with Houses in form of an Amphitheatre, and faced the Sea. Below, is still seen the place of a Theatre, the Materials whereof have been carry’d away to build Cora. It was situated on the right of a Chappel, call’d, Our Lady of a thousand Sails; or Our Lady of the Grotto, on account of a remarkable Grotto fill’d with Congelations. In the places about the Chappel
GOING down from the Theatre to the Sea, you behold a world of broken Pillars, most of them either channel’d or in pannels; some round, others channel’d on the sides with a Plat-band before and behind, like those of the Frontispiece of Apollo’s Temple at Delos: There are also several other Columns with different Profiles on some adjacent Risings: their Disposition still is round or in squares, which makes me guess they serv’d for Temples or Porticos. The like we see in many other places up and down the Island.

THE Ruins of the Houses, among which they now drive the Plough, are of ordinary Masonry, mix’d with Bricks and some pieces of Marble, adorn’d with Mouldings, or simply squared out. We saw no Inscriptions: those made when Greece was in its Glory, are either so broken or defaced, they can’t be understood.

As for the Breadth of the Town, it took up part of that fine Plain which comes from Cora as far as to the Sea, Southward; and Westward, as far as to the River that runs beyond the Ruins of Juno’s Temple. The Water was convey’d by an Aqueduct, the Remains whereof are still in part to be seen as you come from Miles to Pyrgos, as likewise at the Port of the Farm of the grand Convent of our Lady. These Canals or Aqueducts were of excellent Brick made of Bauxdna Earth, and were very neatly set in.

Besides this Aqueduct, the Waters that come from Metelinous, empty themselves likewise at the Entrance of the Lower Town, after having pass’d under the Arches of an Aqueduct cross the Dale leading from Cora to Vati. On the right of this Dale is the Mountain whereon is built the Upper Town: on the left is a Mountain, which I shall hereafter call the perforated Mountain, for certain Reasons which shall be given. You pass over this small Stream along the Sea-shore, going from Tigani to the Ruins of the Temple; hereabouts are still to be seen the Badges of a very considerable Christian Church. Beyond this Stream, you cross another, which comes directly from Cora, and in all appearance serv’d the Upper Town with Water.
A Voyage into the Levant.

ON the left of the Dale, near to the Aqueduct that crosses it, are certain Caverns, the Entrance of some of ’em was artificially cut; and if we may believe the People of the Country, they have serv’d for above 2000 Years as Sheltering-places to the Sheep, Goats, and Cows: and for that reason the Land there is full of Nitre. We were told they had shut up one of these Caverns where this Salt is perfectly chrysolitiz’d; the Turks are neither industrious nor ingenious enough to make use of it, and would lay by the heels such Greeks as should presume to touch ’em.

In all appearance some of these artificial Caverns were what Herodotus says were rank’d among the most wonderful Performances of the Greek Nation. Eupalinus the Architect of Megara was the Contriver of this like-wise. The Samians, to use the words of Herodotus, bored through a Mountain 150 Toises deep; and in this Opening, which was 875 paces long, they form’d a Canal twenty Cubits deep and three foot broad, to convey to their Town the Waters of a beautiful Spring. The Entrance of this Opening is still to be seen; the other parts have been fill’d up since then. The beautiful Spring which tempted ’em to go upon so great a Work, is doubtless that of Melinious, which I shall take notice of in its proper place; for this Village is seated on the other side of the bored Mountain. From this marvellous Canal, the Water pass’d through the Aqueduct that crosses the Dale, and proceeded to the Town by a Conduit which took the same turn as the Canal of Cora. The Canal that crost the Mountain is of a surprizing deepness; but this perhaps they were obliged to, for preserving the Level of the Spring. Laurentius Valla had no good grounds for believing that the Breadth of its Canal was triple its Depth; for certainly the Opening, by what now appears of it, could not be above sixty Cubits broad: besides, a Canal of this diameter, and twenty Cubits deep, would be capable of carrying a large River instead of a Spring. M. du Ryer seems not to have understood this Passage of Herodotus; for, according to his Translation, the Spring should issue out of the bored Mountain; whereas the Mountain was bored on purpose to bring the Water that way.

Some 500 paces from the Sea, and almost the like distance from the River Imbrasus towards Cape Cora, are the Ruins of the famous Temple of Samian Juno, that is, Juno the Protectress of Samos. The more ingenious
Description of the Island of Samos.

The Stump of the Aegus-Castus was shewn in way of Veneration for a long time in the Temple of Juno. Pausanias proves also the Antiquity of this Temple from that of the Goddess's Statue, which was the Workmanship of Smilis Sculptor of Egin, Cotemporary of Dedalus. Clements Alexandrinus, on the Credit of Aethlius a very antient Author, observes that the Statue of Juno at Samos, was only a Stump of Wood; afterwards form'd into a Statue. Athenæus, on the Veracity of the same Menodotus whom we just now mention'd, forgets not a famous Miracle which happen'd when the Tyrrhenians would have carry'd off Juno's Statue: those Pirates were wind-bound, till such time as they restored it again to its place. The Island was much resorted to on account of this Prodigy, which had spread its Fame far and near; the Temple was burnt by the Persians, but it was not long e'er it was rebuilt, and so heap'd with Riches, that in a very short space of time there was no room for the Statues and Pictures. Verres in his Return from Asia, notwithstanding the Example of the Tyrrhenians, made no scruple to rifle this Temple of whatever was valuable: Cicero very justly reflects on him for this Impiety. Neither did the Pirates shew any more respect to this Edifice in Pompey’s time. Strabo calls it a great Temple fill’d with Pictures and antique Ornaments: among which, doubtless was that of the Loves of Jupiter and Juno, represented so natural, that Origen reproaches the Gentiles with it. There was likewise in the Temple of Samos a Court or Yard for the Statues, among which were three Colossus-like by Myron, on the same Bafe. Mark Anthony carry’d ’em away, but Augustus restore'd those of Minerva and Hercules, and only sent that of Jupiter to the Capitol, to be placed in a little Temple he caus’d to be built there.
OF so many fine things, we found but two Reliques of Columns, and some Bases of the beautifullest Marble I ever saw. Some years ago the Turks imagining that one of these Columns was full of Gold and Silver, attempted to demolish it by firing some Cannon at it from on board their Gallies: and accordingly damaged it very much.

SOME Bases of Columns are still to be seen, and look to be squared out into a Parellallogram (or long Square) but being intermix'd with several Tympanums of demolish'd Columns, there's no ascertaining the Disposition, and consequently the Plan of the whole Edifice, which, according to Herodotus, was the third Wonder of Samos: that Author owns it was the most spacious Temple he ever beheld; and, but for him, we had never known who was the Architect; he was a Samian, one Rhecus by name.

THIS Rhecus had therein employ'd a very particular Order of Columns, as may be seen by the Figure. It is indeed neither better nor worse than the Ionian Order in its infancy, void of that Beauty it afterwards acquired. The Basis of the great Column just now mention'd is two foot eight inches high, with a large round Cordon below, an inch high: the Base is adorn'd with five annular deep Channellings; the other part of this Base is of the diameter of the Shaft, but it is terminated by a little Cordon or Edging: this Basis is posited on a Pedestal eight inches high, girt with five Rings like so many Hoops. There remains but one single Chapiter, which we caus'd to be uncover'd, for it was bury'd in the Inclosure of the Temple: this Chapiter, which at this time is the only one in the World of its kind, is one foot seven inches high, and answers to the Profil of its Base. Its Tympanum has a large Rouleau one foot high, on which are cut Eggs in Relief, each within its respective Border; and from the Interpaces of the Borders hang Points like Flames of Fire. There is a small Astragal below the Rouleau; the Plan which bears upon the Shaft or Body of the Column, is four foot three inches diameter, and concludes also in a small Astragal. The Frontispiece of the Temple faces the East and the Town of Samos, as may be guess'd from the Range of the two Columns mention'd before; for they range from North to South. We dug above two foot, to come at the Pedestal that supports the Base of the largest Column, and this Pedestal bears on a well-squared
A Column of the Temple of Juno at Samos.
Description of the Island of Samos.

squared Piece of Marble, which perhaps was part of the Steps of the Temple. Standing, as it does, in a bottom, no wonder the Water has in so long a space of time brought Earth enough to cover 'em. If these Conjectures are true, the Face of the Temple must not have been above 24 Toises long, for there's but that distance from the great Column to that with one Tympanum: however, as we have Herodotus and Strabo's word for it that it was a great Temple, it is highly probable this is but part of that Face. We must not govern'd by the Draught of that Temple, as we find it on the old Medals; for oftentimes they represent different Temples under the same Form, as I my self have observ'd in some of the Levant, where the Temples of Ephesus and Samos were of the same Design.

AS for the Goddes, she was differently habited, according to the parts she acted: she was made to preside in 'Marriage, in 'Child-birth, and 'other Accidents natural to Women: but as for the Garb peculiar to each respective Ceremony, he must be a better Antiquary than I am, to ascertain it. All I know of the matter, is, that the Crescent or Half-Moon on her head, and under her feet, denoted the monthly Influence she had on the Fair Sex: whence she was call'd the Goddess of the Months. For this reason, perhaps, she was represented on the Medals of this Island with Bracelets hanging from her Arms down to her Feet, with a Crescent over all. The Crescent signify'd the Months, and the Bracelets shew'd that she had taught the Women how to reckon certain Days: as we still see the People of the East cast their Accounts by the Beads of their Bracelets.

AFTER all, I know nothing more obscure than these pretended Bracelets of Juno; for I see no foundation to believe with * Trifannus, that what I take for Bracelets should be Beards of a Ship's Anchor. Be it as 'twill, there's no great harm in venturing sometimes into the Ocean of Discoveries, tho it abounds with Fictions. I therefore propofe it to the Curious to examine, whether these fame Bracelets with a Crescent over 'em may not be an Attribute of Juno, betokening what I have said above concerning Women, or else whether they are only a fort of Ornament which Juno advis'd 'em to wear; for that Goddes was the Inventor of Drefs, according to * St. Athanasius.

TRIS. Hist. tom. 1.
A Voyage into the Levant.

TRISTANUS has given a Type of a Medal of the Samians, representing Juno with a very bare Neck. She has a Tunick reaching to her feet, with a Girdle very tight about her; the Folding of the Tunick makes a sort of Apron: her Veil hangs from the top of her Head to the bottom of the Tunick. The reverse of a Medal in the King's Cabinet, represents this Veil at its full stretch, making two Angles on the Hands, one Angle on the Head, and another at the Heels. I have some Medals of Samos, where Juno's Neck is cover'd with a sort of Camail, beneath which hangs a Tunick with the Girdle placed cross-wise. The Head of these last Medals is crown'd with a Hoop resting on each Shoulder, and supporting on the top of its Bow a sort of Ornament picked below, widening above, like a Pyramid revers'd. On one of the Medals in the King's Cabinet, that Goddess wears on her Head a Bonnet sharp-pointed, terminated by a Crescent: on other Medals in the same Cabinet, is seen a kind of Basket serving that Goddess for a Head-Dress, the other parts of her Habit resembling our Benedictine Monks. The Head-geer of the Turkish Women is very like this of Juno, and makes 'em look very graceful: that Goddess was undoubtedly the Inventress of this becoming Dres for the Head, and which our Commodes have since imitated. Juno, who presided at Nuptials, wore a Crown of Cyperus (a sort of Rush) and of those Flowers call'd by us Immortal: a little Basket was fill'd with 'em, and fasten'd to the top of the Head; from hence perhaps comes the custom now in use in the Levant, of putting Crowns on the Heads of the new-marry'd Couple. The Abbot de Camps has a fine Medallion of Maximin, on the Reverse whereof is the Temple of Samos, with Juno in the Nuptial Habit, and two Peacocks at her Feet: this Habit differs not from those we have been speaking of, and Peacocks are represented on it, because they were bred about that Goddess's Temple, as Birds sacred to her.

Besides all these Medals I have been mentioning, I met with a very fair one of Tranquillina, on the Reverse whereof is Meleager, or rather Gordianus the Husband of that Empress, who slew a Wild-Boar in hunting. In the King's Collection there are more Medals of the same Type, and another with the Head of Decius.

The third of January we lay within a mile and a half of Cora, in the Farm of the great Convent of the Virgin: this Farm is but a quarter of
Description of the Island of Samos.

of a League from the Ruins of a Temple, in a Plain full of Vines, Olive, Mulberry, and Orange-Trees, especially about Miles, which is not above two miles from the Farm. The first of February we set out for the great Convent ten miles from the Farm, and dined there: it is situated half-way up agreeable Mountains, cover’d with Holm-Oaks, Pine-Trees, Philarea, Adrachne; we found some Stocks of this Tree with large Fruit ending in a point; it shall be described hereafter, as also a fine sort of Germander with Betony-Leaves, which grows about the same place. After we had eaten some Olives, and drank a Glass or two of rat-gut Wine, in this Convent, we went to Pyrgos, a Town seven miles off; the Neighbourhood whereof abounds with a fine sort of Cachrys, which at this time was in flower. The second of February we went through Platano, eight miles from Pyrgos, thence by the Convent of St. Elijah four miles off; that Evening we lay at Neocorio, which is one of the three Villages that form the Town of Carlovasi two miles from the Sea.

The third of February we took horse for the great Mountain of Catapate, which is at the further end of the Island: our Guides led us directly to Marathrocampa, eight miles from Carlovasi, and we spent the Night in St. George’s Farm belonging to the Convent of St. John of Patmos.

The fourth of February we went to see the Chappel, or rather the Hermitage of Our Lady of fair Appearance, which is four miles off, in a Bottom commanded by some hideous Rocks: the Solitude is charming, but the Mouth of the Cavern where the Chappel stands, is frightful; you go up by a Stair-case almost perpendicular. In the bottom of the Cavern they have cut a beautiful Conservatory of Water, which they draw up from an amazing Profundity. This Chappel is as homely as the other Greek Chappels.

Our Guides cou’d by no means be prevail’d on to advance farther on the Mountains; the Cold was very piercing, and their Mules would have been starv’d with hunger in those desart places: so we return’d to Marathrocampa, in order to visit another Solitude more gloomy than the former, and very properly named, Our Lady of the Bad Way. We did not get thither till next day, after having crofs’d over not a few Mountains over-run with Pine-Trees, Broom, and Arbute-Trees: this solitary place gave us hopes of finding some Plants worthy notice.
A Voyage into the Levant.

contrary to it: M. Luppazuolo, a Greek by Nation, and Consul of Venice at Smyrna, never drank any thing but Water, and yet lived to be 118 Years of Age. So that no conclusive Argument can be drawn from the Use of Drinks; for M. Luppazuolo could not endure even Coffee or Sherbet: but what redounds more to the honour of his Memory, is, his having one Daughter 18 Years old, and another 85, without reckoning a Son, who dy'd near 100 Years old.

We were prevented by the blustering of the Weather from narrowly inspecting some fine sorts of Renunculus with a blue Flower: there was but little Snow on the Mountains the 23d of February, but a great deal of Hail big as Peas. These Mountains are cover'd with two sorts of Pine-Trees: but there are no Fir-Trees, whatever the Inhabitants say, who call by that name a beautiful sort of Pine, which is at Paris in the Parterre of the Royal Garden, with Leaves about five inches long, and one line broad, stiff, flat on one side, round on the other: its Fruit is four inches long, an inch and a half thick, very picked, consisting of very large and hard Scales. These Pines rise to a great height, and are fit to make Ship-Masts; they yield abundance of Turpentine, but it runs in waste, tho' tis very clear and well-looking. The other Pines on these Mountains are the common sort, growing in all hot Countries.

From these Mountains we cross'd the Island for Cora, where we had hopes given us of finding some antient Inscriptions; yet we met with nothing but a few Epitaphs since the Christian Era, and those in private Houses. The Ladies of Cora seeing us so intent on Plants, brought us one, and caus'd us to be ask'd if we knew its Virtues: it was very like that call'd Tartonnair at Marseilles. After thanking them for their Nofegay, we caus'd'em to be told they were in too good a state of Health to need the use of it, and that even in France it was never prescribed, but to Persons of the strongest Constitution: they burst into a Fit of Laughter, and pointed to their Head-drefs, which our Interpreter told us was to let us know they made use of this Plant to dye their Veils yellow. A moment after, he shew'd us two or three of these Ladies sweeping their Terrace, and pointing at their Brooms, to signify that it was call'd Broom-Herb. When they use it to dye with, they call the tops of the Herb into boiling Water; after some Bubblings, they add a little Alom-Powder, then put in the
Description of the Island of Samos.

the Linen, Cloth, or Skins, and let 'em soak all night, off the fire: it Letter X. dyes a very good Yellow, but I'm of opinion a more perfect Colour might be made of it by more skilful hands. This Plant differs not from that on the Coasts of Provence, only its Leaves are narrower and longer. M. Wheeler has observ'd the difference.

The 24th of February, maugre the bad Weather, we got to Vati, and designing to embark for Scalanova, and so to pass to Smyrna; but we were detain'd by the continual Rains and contrary Winds at Vati till the middle of March. It was a little Deluge, nothing but Torrents running down from the Mountains, which at another time are calcin'd in a manner; whence its Name of Samos, i.e. a dry sandy Soil.

In the interim we went to see a handsome Village call'd Metelinous, two miles off Cora. Metelinous took its name from the Isle of Metelin, being built, or rather rebuilt, by a Colony of Inhabitants of this Island, transported thither after Sultan Selim had given Samos to the Captain-Bashaw Ochiali. Ever since that Admiral's death, the Revenue of Samos is appropriated to a Mosque he caus'd to be built at Topana, one of the Suburbs of Constantinople: this Mosque still bears the name of its Founder, and the Suburb that of the Artillery which is cast there; for Top in Turkish signifies a Cannon, and Hana a House: thus Topana is an Arsenal or Foundery for Cannon.

The Spring of Metilonous is the best in the Island, and must be one of those two mention'd by Pliny. I make no doubt it was conducted to the Town of Samos, cross the Mountain mention'd by Herodotus: this Author calls it the great Spring, and the Mountain is, between Metelinous and the Ruins of Samos. The Disposition of the Places proved perfectly favourable, the moment they had conquer'd the difficulty of boring it; but in all probability they were not exact enough in levelling the ground, for they were obliged to dig a Canal of twenty Cubits deep, for carrying the Spring to the place design'd: There must have been some mistake in this Passage of Herodotus. Joseph Georgiire, Bishop of Samos, was no doubt a very diligent Inquirer into all these things; but the Description he has given of Samos, Nicaria, and Patmos, is so scarce, tho' translated out of vulgar Greek into English, that I have not been able to procure it.
At the corner of the Church of Metelinous before this Spring, is set in breast-high an antient Bas-Relief of Marble, perfectly fine, which a Papas found some years ago, digging up a Field: it is two feet four inches long, fifteen or sixteen inches high, three inches thick, but lying low to the ground, the heads of it are extremely batter'd. The Bas-Relief contains seven Figures, and represents the Ceremony of imploring the Succour of Escurapius in the case of some sick Man of Quality: he is setting up in his Bed, his Head and Breast rais'd, holding a Pitcher by both Handles; the God of Physick is seen on his right hand, towards the Bed's-feet, in the shape of a Serpent: the Table, which is right against the Patient, and standing on three feet like Goats-feet, is spread with a Pine-Apple, two Flaggons, and two things like Pyramids placed at each end. On the right, fits a Woman in an Elbow-Chair with a very high back to it; the Drapery of this Figure is very good, and the Sleeves fit pretty tight: her Face fronts ye, and she seems to be giving directions to a He-Slave close by her, and who is habited in a loose Coat over a Veff. At the foot of the Bed is another Woman sitting on a low Stool, cover'd to the ground with Cloth: she is habited like her in the Elbow-Chair, but you only see her sideways; this perhaps is the sick Man's Wife, for there stands before her a young Child naked, with a Dog fawning about him. A young She-Slave is also placed behind this Woman, and is dress'd in a short Coat without Sleeves, under which falls a sort of Under-Petticoat full of Pleats: she rests her left hand on her Breast, and in her right, which is erect, she holds a Heart with the point upwards. Farther off, at the extremity of the Bas-Relief, is seen another He-Slave stark naked, who with one hand is taking Drugs out of a Mortar, to put 'em in a Cup which he has in the other hand, and to whom Escurapius seems to be giving order to pour them into the Veffel held by the Patient. Along the top of the Bas-Relief runs a kind of Border, broken, and divided into four long square Pannels: in the first is represented a very fine Head of a Horfe; the second contains two Flames; the third is adorn'd with a Helmet and Cuirass; the fourth is broken, and leaves nothing to be seen but the Rim of a Buckler. Doubtless these Attributes were intended to set forth the Inclinations and Employments of the Patient.
Description of the Island of Samos.

WHILE we were considering the Beauty of this Bas-Relief, they presented us with some Medals; the best whereof was that of the famed Pythagoras, who will be for ever an Honour to this Island, on account of the Rank he held among the antient Philosophers: but I'll be sworn there are none of his Disciples now left in Samos; for the Samians are no more fond of fasting, than they're Lovers of Silence. The Medal we are speaking of, has the Head of Trajan: Pythagoras is on the Revers, sitting before a Column, which bears a Globe, on which that Philosopher seems to be pointing to something with his Right Hand. The same Type is in Fulvius Ursinus, but Pythagoras rests his Left Hand on the Globe. The like Medals are also seen with the Heads of Caracalla and Etruscilla, the fairest I ever saw in the King's Cabinet, struck with a Commodus on it, and on the Revers Pythagoras pointing with a Rod to a Star on a Celestial Globe: this must be the Star of Venus, which he was the first Discoverer of, as we are told by Pliny.

ON the left hand of the Spring of Metilonois, is an Inscription whose Characters have the appearance of being well done; but they are not now legible: perhaps the Name of the Spring may be pick'd out by some abler Heads; perhaps too this Inscription records the Names of those, who undertook to convey this beautiful Spring to Samos. This Spring, at present, falls into a little Brook, that empties it self in the Port of Tigani.

AT length, not knowing how to dispose of our time, we made an inquiry among some of the most eminent Men of the Island, concerning a pretended Light which the Mariners fancy they see in the Cape of Samos when they're out at Sea, and which is invisible on shore. These Doctors assured us, it appear'd in so steep a place, that no Person could be suspected to inhabit there, and that this Fire must needs be miraculous: for my part, I am persuaded of the contrary; and supposing that any such Fire was ever perceiv'd, I doubt not but it was kindled either by the Caloysers or Shepherds, partly to divert themselves, and partly to preserve the memory of a thing the Papas of the Island call a great Miracle. We catch'd at a Glance of the Sun, to make our Geographical Remarks.

Scalanova is between the North-East and East.
Cape Coraca between the North and North-North-West.
Cape Blanc between the North-West and the North-North-West.
Scio North-West.
Patmos between the South and South-South-West.
Siagi North.
Ephesus North-East.
The highest Top of Mycale or Samson, between the East and East-South-East.

The Isle of Areo between the South-South-West and the South-West.
Gatonisi South.
Cos or Stanchio between the South and the South-South-East.
Palatia or Miletus South-South-East.

THIS, my Lord, is all I have to say touching the Island of Samos. We must return to Port Seitan, to give an account of our Voyage to Patmos. Notwithstanding our Eagernefs to go to Nicaria, we were fain to tarry in this Port, for want of a fair Wind; so we resolv'd to range, the Coast and Cape of Samos in the mean time: this Cape is ten miles from Seitan. Our design was to enter the greater Boghas, which is between this Island and that call'd the Great Fourni.

They reckon forty miles from the Cape of Samos to the Isle of Patmos, now call'd Patino: we cast anchor in Port de la Scala, which is one of the finest Ports throughout the Archipelago, and faces the North-West and the East. That of Gricou is likewise an admirable one, it is in the South-East, and has two Openings form'd by a Rock just at the Entrance: one of these Openings is turn'd to the South-East, and the other to the North-West. Sapsta is another good Port, between that of Scala and Gricou, but expos'd to the North: the Port of Diacorti, which is in the South-East of the Island, and into which the South and Labech blow so as to hinder the coming out, is not fit for Barks, any more than that of Merica, which is turn'd to the Mistral, and which is on the West of that of la Scala.

Patmos is considerable for its Ports, but its Inhabitants are not much the better for 'em. The Corsairs have obliged 'em to quit the Town which was in the Port of la Scala, and to retire two miles and a half, up the Hill about St. John's Convent.
Description of the Island of Patmos.

THIS Convent is as a Citadel, consisting of several irregular Towers; it is a very substantial Building, on a very steep Rock: we were told, that the Emperor Alexis Comnenes was the Founder of this Monastery. Its Chappel is small, and painted after the Greek manner, than which nothing can be more paltry: the Sexton made us pay a Crown for shewing us the Body of St. Christodalus, that is, Servant of Christ; they believed that it was at this Saint's persuasion the Emperor caus'd the House to be built. This good Father for t'other Crown would fain have drawn out the Shrine, to let us see they had the whole Body; but we had enough of his Head and Face. This Convent has an Income of 6000 Crowns: the Church-Plate is very handsome; but their greatest Rarity of all is two large Bells over the Gate-way, for in the Levant it is a very extraordinary thing to meet with a large Bell. But the Turk having a Veneration for St. John, they allow the Caloyers of Patmos the liberty of this advantage: there are above a hundred Caloyers in this Monastery, but generally not above sixty are resident, the rest are looking after their Farms in the neighbouring Islands.

The Isle of Patmos is one of the basest Rocks in all the Archipelago; it is bleak, uncover'd, without Wood, and very barren: it is indeed replenish'd with Hills and Mountains, the highest whereof is call'd St. Elijah. John Cameniates, who was one of the Slaves whom the Saracens made at the taking of Thessalonica his native Place, and conducted to Can- dia, affirms that these unfortunate Wretches tarry'd six days at Patmos, and had not Water to drink: they might have fared well, had they been suffer'd to hunt; for the Island abounds with Partridges, Rabbits, Quails, Turtles, Pigeons, Snipes: it does not produce much Wheat or Barley; they have their Wine from Santorin, for the Growth of Patmos scarce amounts to 1000 Barrels. They practise Caprification on the Fig-Trees, but there are not many of 'em: so that the whole Busines of the Island consists in the Industry of the Inhabitants, who with a dozen of Caicks, or other small Boats, go and fetch Corn on the Terra-firma, and even as far as the Coasts of the Black Sea, for Cargoes to the French Ships.

The Island of Patmos is but eighteen miles in compass: it may be reckon'd twice as much, including all the in-and-out Windings from Cape to Cape; so that Pliny may be forgiven, for making it thirty miles in cir-

Ann. 905.

Patmos circum-

Plum, Hist. Nat. 

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cumference. Patmos is sixty miles distance from the Isles of Cos, Stam-
palia, and Mycone; it is but eighteen miles from Leræ, and forty five from
Nicaria.

There are hardly 300 Men in Patmos, and to one Man there are at
least twenty Women: they are naturally pretty, but disfigure themselves
so with Paint, they are really frightful; yet that is far from their Inten-
tion, for ever since a certain Merchant of Marseille marry'd one of 'em
for her Beauty, they fancy there's not a Stranger comes thither but to
make the like Purchase. They look'd upon us as very odd Fellows, and
seem'd to be mightily surpriz'd when they were told we only came to search
for Plants; for they imagin'd, on our arrival, we would carry into France
at least a dozen of Wives. It is strange, that in so poor a Country the
Houses are better built than in the Islands where there's more Trade:
the Chappels are arch'd over, and very neatly cover'd; they reckon above
250 of them in the Island, yet there were but nine or ten Papas when we
were there, the Plague having swept away the others, as we were told.
Tho the Bishop of Samos calls himself Bishop of Patmos, yet they fetch
what Bishop they think fit, when they are minded to consecrate any
Papas.

The Civil Affairs are managed by two Administrators, chosen every
year; these levy the Capitation, which amounts to 800 Crowns, and the
Land-Tax, which is 200, without including the Presents that must be
made to the Captain-Bashaw and his Officers, when they come to receive
the Grand Signior's Dues. There are neither Turks nor Latins in this
Island: the Consul of France's Office is perform'd by a Greek, tho he has
no Patent or Power for so doing. He told us, that purely to do the Na-
tion service his Family had taken upon them that Office for three Genera-
tions from Father to Son, by virtue of an old Parchment-Writing in some of
our Kings Reign, they know not which; we judg'd it might be Henry IV.
By some Accident or other, this Parchment was not to be found when we
desired to see it. This same Consul is a good sort of Man; all Strangers
address themselves to him, and in case of need he would take upon him
to be Consul of all Nations that come thither: he loses nothing by it; for
if we were well received in his House, it cost us more than it would have
done any where else. They don't speak French at his House, but flammer

*
The Chinks of Rock thro' which the Holy Ghost is said to have dictated to St. John.
Description of the Island of Patmos.

a sort of Provençal; and as the Inhabitants of the Island are all of the Greek Rite, we had pafs'd our time but very ill with them, had not the Ladies resorted hither to us, under pretence of picking and cleansing the Plants we brought from out of the Country. There are not any Reliques of note in this Island; only three or four Stumps of Marble Columns in the Port of la Scala: they seem to be of a good design, and are certainly the antientest in the Archipelago, where they have long since forborn amusing themselves with such things: it is not unlikely these are the Relicks of some Temple of the chief Town which bore the Name of the Island, according to Galên's Remark. In the Porch of St. John's Church, there's an Inscription, but Time has render'd it illegible, as it has another in the Nave.

THE House call'd the Apocalypse is a poor Hermitage, depending on the great Convent of St. John. The Superior has given it for Life, for 200 Crowns, to an antient Bishop of Samos, who received us very civilly; this is thought to be the Place where St. John wrote the Revelations; perhaps so, for that Holy Evangelist says it was in the Island of Patmos, whether he was banish'd in the Persecution of Domitian, which began Anno 95, after Christ. The same Year St. John was dipt into a Cauldron of boiling Oil at Rome, and then banish'd to Patmos. The next Year Domitian was kill'd on the 18th of September, a Year after the Banishment of St. John; but the Senate having annul'd what he had done, Nerva recall'd all those that were banish'd; and thus that Evangelist return'd to Ephesus in February or March, Anno 97. and his Exile last'd but eighteen Months. The Author of the Chronicon Paschale makes St. John continue in Patmos fifteen Years, and St. Irenæus fixes it at five Years. St. Victorinus Bishop of Pettau, and Primatus a Bishop in Africa, affirm St. John to have been sent to Patmos, to work in certain Mines there, now unknown.

The Hermitage of the Apocalypse is on the side of a Mountain situated between the Convent and the Port de la Scala. The way to it is very narrow, cut half-way in the Rock, and leads to the Chappell; this Chappel is not above eight or nine paces long, and five broad; the Arch Work, tho of the Gothick, is pretty enough: on the right is St. John's Grotto, the Entrance whereof is about seven foot high, with a square Pillar in the middle. Over-head they shew Strangers a Tissue or Chink in the
quick Rock, through which, they tell ye, the Holy Ghost dictated to St. John, when he wrote the Apocalypse: the Grotto is low, and has nothing remarkable. The Superior presenting us with some pieces of this Rock, assured us they had the Virtue to expel evil Spirits, and cure divers and sundry Diseases; in return, I gave him some Pilulae Febris fugae, which he had no little occasion for, to expel an Ague that had hung upon him some months.

WE went once more to the grand Convent of St. John, to make a Geographical Station.

Lero is between the South-East and East-South-East.
Lipso East.
Calimno South-East.
Nicaria North-West.
Arco between the North-East and East-North-East.

WE departed from Patmos the 15th of February in most serene Weather, which at this time of the Year is much to be suspected, being generally a Prognostick of a Storm: our Design was to pass over to Nicaria: the South-East was so blustering, we were obliged to put in at St. Minas, one of the Isles of Fourni, where we happily arrived about Evening. Next day the Wind increasing, we went a simpling through a Storm of Rain, Hail, Thunder and Lightning; and in the Evening return'd, laden with curious Plants: but as there are no Caverns in this Island, or at least none that we could find, our Seamen, to secure us from the Weather, had busy'd themselves all the day in taking to pieces an old French Bark that had been lately cast on the shore by a Tempest. With the Remains of this Vessel we erected a sorry Hut, which let in the Rain on all sides; and what was still worse, a sudden Gust of Wind over-set our Edifice, when we thought our selves most secure. We were forced once more to set it up, with huge Stones placed on it, to prevent the like Disastere: we flopt the Door-way with the Sail of our Caick, but were under continual apprehension of having our Roof of Planks bore away by a Hurricane, and our Brains beat out by the Stones.

THE third day, which was Febr. 17. having nothing to eat but Bifket, nor to drink but Rain-Water, which pour'd down from the Rocks full
Description of the Islands of Fourni.

full of Mud, we made an Esay to get aboard, and had like to have been Letter X. swallow'd up by the Sea; the Billows whereof taking our Caick in flank, very near turn'd it Keel upward more than once, notwithstanding our Sail, which was of little use to us against the Fury of the Wind. You may be sure we were not very eazy in a Boat but fifteen foot long, with three ignorant Fellows to manage it, and who were almost frighted out of their wits: one row'd, another steer'd, the third ply'd the Sail; while we empty'd out the Water with our Hats.

OUR Fear redoubled at the sight of some Citrons which came floating on the Water, in token of a Shipwreck; which happen'd to be of a large Caick, with some of whose Crew we had been drinking the day before. They trusted to the Goodness of their Vessel, being quite new; but having no Compass, any more than we had, and not having a clear sight of the Cape of Samos, they split on the Rocks. We then held a Council, and after mature Deliberation, instead of going to Nicaria, we thought our best way would be to double the Cape of Samos: as good luck would have it, we gain'd the North of the Island, where we found the Sea as smooth as Oil, according to the Seamens Phrase in a Calm. We cast anchor at Carlouassi; and sent for some Papas to come and say Mass in way of Thanksgiving.

THE Isle of St. Minas is in the grand Boghas between Samos and Nicaria, below the grand Fourni: all the Isles to the Leeward are call'd Fourni, because the Greeks, as we said before, fancy their Ports, which are better than ordinary, to be shaped like an Oven. These Islands are call'd by the Geographers Crasia, Tragia, Dipso, Ponelli; but the Greeks know nothing of these Names: at least our Sailors, the Natives of the Place, never heard of any such. True it is, there's an Island call'd Dipso eight miles from Patmos, and consequently a good distance from the Islands of Fourni. Those nearest the grand Boghas, are the grand Fourni, St. Minas or the little Fourni, Fimena: the others are Alachopetra, Praeonisi, Coucounes, Atropodages, Agnistro, Strongylo, Daxalo, and many more which have no name, making in all about eighteen or twenty, but not any one of 'em inhabited.

THAT of St. Minas is not above five or six miles in compass; it is in form like an Ass's Back, and consists as one may say of two parts; that
facing Patmos is of ordinary Stone, cover'd over with Mould and Underwood; the other, which seems to be glued to it, is of the most uncommon Marble I ever saw: and 'tis in the Chinks of this Marble where the best Plants of the Island grow; among others, the Liferon, (Bind-weed) a Shrub with Leaves silver'd o'er, like those of the Olive.

**Most** of the other Islands are long, narrow, and travers'd through with a Ridge of Mountains: Candia, Samos, Nicaria, Patmos, Macroni, are of this form. It seems as if the lower Country being of a moveable Foundation had been gradually carry'd away by the Sea, and nothing left but the Ruins of the Mountains which resisted the Force of the Waves.

**I Should** here conclude my Account of the Archipelago, but that I must intreat a few more moments of your Lordship's Attention in favour of Theseus and Achilles, so far as concerns the Island of Skyros; where the former was bury'd, and the latter made love: tho' it is very remote from Samos, and we saw it not till our Return from Smyrna to Marseilles, yet I'm apt to think it would be better to speak here of it, than to separate it from the other Islands of the Archipelago. The Pelasgiens and the Carvians were the first Inhabitants of Skyros; but we find it not in History, before the Reign of Lycomedes, who ruled there when Theseus King of Athens retired thither to enjoy the Possessions of his Father. Theseus not only demanded the Restitution of his Patrimony, but sued for Aid of the King, against the Athenians: but Lycomedes, either through apprehension of that Great Man's superior Genius, or because he would not fall out with Mnesheus, who had forced him from Athens, led Theseus to the top of a Rock, under pretext of shewing him his Father's Lands; but History records, he caus'd him to be cast head-long from the Rock. Some say, Theseus fell off accidentally, as he was taking the Air after Supper: be it as'twill, his Children, whom he had sent into the Island Eubea, went to the War of Troy, and reign'd at Athens after the death of Mnesheus.

The Isle of Skyros became famous, says Strabo, by the Alliance which Achilles struck up there with Lycomedes, by Marriage with Deidamia his Daughter, by whom he had Neoptolemus, call'd Pyrrhus on account of his yellow Hair. He was bred in the Island, from whence he drew the best Soldiers that he carry'd to the War of Troy, to revenge his Father's Death.
Description of the Island of Skyros.

The People of this Island were very warlike: Pallas was the Protectress of the Country; her Temple stood on the edge of the Sea, in the Town that bore the same Name with the Island. Of that Temple, there still remain some bits of Columns, and Cornishes of white Marble close by a forsaken Chappel, on the left hand going into Port St. George: we could find no Inscription, but by the old Foundations and the Beauty of the Port, we may be pretty sure the Town stood there. If they be not the Relicks of the Temple of Pallas, they are at least those of that of Neptune, who was worship'd here. Goltzius has given the Type of a Meda- 

dal, with Neptune holding his Trident on one side, and on the other the Prow of a Ship.

AFTER the War of Troy, the Athenians perform'd great Honours to the Memory of Theseus, and recogniz'd him for a Hero; nay, they were commanded by the Oracle to gather up his Bones, and preserve them with reverence. Marcian of Heraclea affirms that the People of Chalcis, the Capital of Eubea, settled themselves at Skyros, being allured by the Convenience of its Port. Going through this Island, I bought a silver Medal, which was some years ago dug up among the Ruins of the Town as they were at plough; it is struck in the name of the Chalcidians, who the Inhabitants of Skyros, yet retain'd the Name of their own Country, to distinguish themselves from the Pelasgians, the Dolopes, and others who were come and settled at Skyros: this Medal is stamp'd with a beautiful Head, but whose I know not, the Name being quite worn away; on the Reverse is a Lyre. This Piece bearing the Name of the Chalcidians, one would not believe it to have been struck at Skyros, had it not been dug up there.

NOW I'm speaking of the Dolopes, Plutarch takes notice of 'em as sorry Husbandmen, but eminent Pirates, whose common practice it was to rifle and imprison such as came to traffick with 'em. Some of these Villains having been sentenced to restore their ill-gotten Goods to the Merchants of Thessaly, to avoid doing it, they signify'd to Cimon, Son of Miltiades, that they would surrender to him the City of Skyros, if he would but come before it with his Fleet: by which means he became Master of the Place. Diodorus Siculus adds, that in this Expedition the Island
Island was cast lots for, and that the Pelasgians heretofore posses'd it con-
jointly with the Dolopes.

CIMON used his utmost endeavours to find out where they had bury'd the Bones of Theseus: at length an Eagle was seen scratching the Earth with his Beak and Talons on a small Hillock; which moved 'em to search the same place, where they found the Coffin of a tall proper Man, with his Sword and Pike lying by him: this was enough. Plutarch (in his Life of Theseus) does not lay whether they were the Arms of an Athenian, a Carian, a Pelasgian, or a Dolopian. They made no further search, but pent away this Coffin to Athens 400 years after that Hero's death. The Remains of so great a Man were received with great Demonstrations of Joy; they even offer'd Sacrifices on that occasion: the Coffin or Bier was placed in the heart of the City, and serv'd for an Asylum to Offenders.

SKYROS was wrested out of the hands of the Athenians during their Bickerings with their Neighbours; but it was restored to 'em, by that famous Peace which Artaxerxes King of Persia gave to Greece, on the Sollicitation of the Lacedemonians, who deputed Antalcidas to him to obtain it. After the death of Alexander the Great, Demetrius the first of the Name, call'd the Town-Taker, resolv'd to rescue the Towns of Greece, took that of Skyros, and turn'd out the Garison.

THERE was no need to mention that this Island was reduced to the Obedience of the Roman Empire, and then to that of the Greeks. Andrew and Jerom Gizi reduced Skyros, after the taking of Constantinople by the French and Venetians: the Dukes of Naxia at length posses'd themselves of it. William Carcerio made a Conquest of it, and left it to his Descendants: his Grandson Nicholas Carcerio, the ninth Duke of the Archipelago, caus'd the Castle to be fortify'd with the utmost care, on advice that the Turks had an intention to seize it: and indeed they did make a Descent, but were shamefully beat off. About the Town are still to be seen the Ruins of those Fortifications, which the Mahometans, who are now Masters of the Place, have let run to decay.

TIS is obvious why this Island was call'd Skyros (i.e. rugged) by the Antients, the whole Country being thick-set with Mountains: nor is it surprizing, that in Strabo's time its Goats were more valu'd than those of any
any other Island; for those Creatures delight in Steepnesses, and will Letter X. browse on the sharpest Point of the highest Rock. The same Author too praiseth the Metals and Marble of this Country, but at present there are no Mines that they know of in this Island; and for their Goats, we saw no difference between them and those we had met with elsewhere: we ate in Skyros excellent Cheese, made of these Goats Milk mix'd with some Sheep's. This Island, tho' every where bristling up with sharp-rais'd Hills, is very agreeable, and well-manured for the few People it contains; there not being above 300 Families in it, tho' it measures sixty miles in circumference.

The Inhabitants pay 5000 Crowns a year to the Grand Signior, in lieu of all sorts of Impress: they have enough Wheat and Barley for their Subsistence; the French themselves come thither sometimes for these sorts of Grain. The Vines make the Beauty of the Island: their Wine is excellent, and cheap enough; a Crown a Barrel: great quantities are transported to the Venetian Army in the Morea. As for Wax, they scarce gather a hundred Quintals. There's no want of Wood, as in the other Islands: besides Copses of Holm-Oak, Lentisk, Myrtle, &c. we were told there were beautiful Pines. Skyros is the only Island I know of, that produces Elagnus's; they are in the Plain going from Port St. George to the Village.

The 18th of April 1702, the South-East Wind, attended with a Storm of Hail and Rain, forced us into that Port; which is a very good one, as is likewise another called the Port of three Mouths.

There's but one Village in all Skyros, and that on a Rock running up like a Sugar-Loaf, ten miles from the Port of St. George. The Monastery, which bears that Saint's Name, makes the finest part of this Village, tho' it has not above five or six Caloysers, who carefully preserve an Image of Silver, on a very thin Leaf, on which there is a coarše Representation of St. George's Miracles: this Leaf, which is about four foot deep, and two broad, is nail'd on a piece of Wood which has a Handle to it, like a Crucifix, and which they carry as they do a Banner. They pretend this Image escaped the Fury of the Iconoclastes, and also performs great Miracles daily, exercising particular Severities on such as neglect to fulfill the Vows made to St. George. There are not greater Impressors in

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the
the world than the Greeks: Hear what they would have made Father Sanger believe concerning this matter. "This Image, says he, painted very "bunglingly on a Log of Wood, is placed over the great Altar of the "Cathedral dedicated to St. George, and ferv'd by Schifmaticks. When "the Church is full of People, the Image is seen to move of itself; and "notwithstanding its heaviness, will transport it self through the Air "into the midst of the Assembly: among whom, if there chances to be "one that has fail'd to perform his Vows, the Image singles him out, "squats it self on his shoulders, where it sticks close, and plies him "with furious Buffetings, till he pays what he owes to the Church. The "Cream of the Jef't is, the Image is not only endu'd with this Virtue "within the narrow Limits of the Church; but generally throughout "the whole Island, where it will go and unkennel a Man in the most "secret Lurking-place. It goes its rounds in an extraordinary manner; a "blind Monk carries it on his shoulders; the Image all the while; by "an occult Impression, directing him where he shall go: the Debtor "seeing 'em coming, makes off; you may be sure, as fast as he can; but "all to no purpose: let him dodge and play at bo-peep as much as he "pleases, the Monk is stead'd in his pursuit, ascends, descends, passes, "repasses, enters all places; soon as ever he finds his Man, the Image "leaps on his neck to rights, and so belabours him, that some have told "me they thought the poor Wretch would be murder'd."

W I T H O U T having recourse to Magick, as does Father Sanger, the best way is flatly to deny the Fact, as we did, when they would have paum'd these Impertinences on us. A very honest Gentleman, in company with us, had a mind to convince himself of the thing, and promised St. George ten Crown-pieces, with an intention never to pay him: in our return back, we went to the Church, to see if the blind Image-Porter with his Burden would come and claim his Promife, or knock him down for Non-performance; but, Heaven be prais'd, both Image and Image-bearer happen'd to be out of the spleen that day.

F A T H E R Sanger was likewise mis-inform'd as to the Nature of the Image: it is not painted, but only carv'd on a Plate of Silver, which the more surpriz'd us, because such fort of Sculptures are an Abomination to the Greeks. The Chappel where it is kept, is very small, adorn'd with Gildings.
Description of the Island of Skyros.

Gildings after the Greek Mode: the Convent is very nasty, but we drank admirable red Wine there. It is certain we did not smart for our Curiosity, and the Monks seeing by our Countenances that we were not overburden'd with Credulity, only laugh'd at our Questions; but still stuck to their main Point, of not promising any thing to the Image, unless a Man has a Will and the Means to be as good as his word. We assented to this Proposition, and commended their Devotion to St. George, abstained from their Knavery.

The Inhabitants of this Island are all of the Greek Communion: they have another Monastery call'd after the name of St. Demetrius, but it is a beggarly one; that of St. George belongs to the Caloyers of St. Laura, who live at Monte-Santo, and who depute none of the simplest among the Fraternity, to keep up the People's Zeal for St. George: they take particular care to instruct the Monk that's blind, or pretends to be so.

The Cadi is the only Turk on the Island: the Administrators are obliged to ransom him, if the Corsairs should chance to kidnap him. The Cadi is very passive, and acts e'en as the Administrators would have him: these latter are three in number, and chosen once a year; they exercise strict Justice, especially on lead Women. When any such are caught in the Fact, be they fair or be they foul, they mount her on the back of a She-Afs, and make her ride through the Town, while every body has a fling at her, some with Mud, some with Cow-dung, others with rotten Eggs, and the like.

The Bishop of Skyros is very indigent, he lives in a manner upon Charity, and is lodg'd in a Dungeon rather than a House. A Man may live very cheap in this Island; you may have a good fat Sheep for forty Pence, and Lambs for half that price: there's plenty of Wild-Fowl, of every kind and sort, especially Partridges. Their Water is admirable, and every Rock affords a Spring: the Brook that empties it self into Port St. George, is very pretty; when the Ships take in a Provision of fresh Water, they send their Boats to shore, and convey the Water into Barrels through a Leather Pipe.

I am, &c.

X x 2
LETTER XI.

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

My Lord,

To set sail for Constantinople the 15th of March 1701, from the Port of Petra in the South part of the Island of Metelin: having a fair Wind, we in a few hours got sight of Tenedos, between which and Troas we pass'd, and in a few hours more, enter'd that famous Canal, which separates the two fairest Quarters of the Earth, Europe and Asia: 'tis call'd the Hellespont, the Strait of Gallipoli, the Canal of the Dardanelles, the Arm of St. George, the Mouths of Constantinople; the Turks know it by the name of Boghas, or Strait of the White Sea.

The Hellespont, every one knows, signifies the Sea of Helle; for the Antients believed that a Daughter of Athamas King of Thebes, whose Name was Helle, was drown'd therein as she was going to Colchis with her Brother Phryxus, to carry the Golden Fleece. According to all appearance, the Name of Dardanelles comes from Dardane, an antient City not far off it, and would have been bury'd in oblivion, but for the Peace which was there concluded between Mithridates and Sylla General of the Roman Army: this Strait was call'd the Arm of St. George, on occasion of a Village beyond Gallipoli, call'd Peristasis, where there's a famous Church of St. George, much respected by the Greeks.

The Canal is in a fine Country, bounded on each side with fruitful Hills, on which you see sometimes Vineyards, sometimes Olive-Plantations,
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Ovid, 1
Leand.
Heron.

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Nee's
The Mouth of the Canal is four miles and a half over: it is defended by the new Castles which Mahomet IV. built there in 1659, to secure his Fleet from the Insults of the Venetians, who used to come and attack it in sight of the old Castles. The Generals Morosini, Bembo, Mocenigo, signaliz'd themselves here more than once during the Cadiam War.

The Waters that pass through this Canal, from out of the Propontis, are as rapid as if they flow'd beneath a Bridge: when the North Wind blows, no Ship can enter; but when'tis South, you hardly perceive any Current at all: only beware of the Castles.

And yet this Passage might be forced without much danger, the Castles being above four miles asunder: the Turkish Artillery, however monstrous they look, would not much annoy the Ships, if they had a good Wind, and went in a file. The Port-holes of the Cannon belonging to these Castles, look like Coach-house Doors; but the Cannon, which are the largest I ever beheld, not being let on Carriages, can't fire above once. And who would dare to charge'em in the presence of Ships of War, that would pour in such Broad-sides upon 'em, as would soon demolish the Walls of the Castles which are not terraced, and bury beneath their Ruins both Guns and Gunners? half a dozen Bombs would do the business.

Such Merchant-Ships as come from Constantinople, stop three days at the Castle of the Asian side, to be search'd whether they have any of the Turks Slaves on board; and yet there passes not a day, but some or other of these poor Creatures make a shift to escape: no Ship of War, of whatever Nation, is exempted from being thus visited, without express Order from the Porte; it's true, 'tis rather a Ceremony than a Search.

The Geographers are generally of opinion, that the Castles of the Dardanelles are built on the Ruins of Sesfos and Abydos, two antient Towns famed for the Loves of Hero and Leander; but they are manifestly mistaken, for the Castles are directly opposite to each other, whereas those two Towns were situated very differently: Sesfos was so far advanced

Abydos magni quondam a maris commercio insignis est.
vanced towards the Propontis, that Strabo reckons 3750 paces from the Port of Abydos to that of Sestos. Leander must have been a stout Blade, to swim such a length to see his Mistress; and accordingly he is represented on the Medals of Caracalla and Alexander Severus, as conducted by a Cupid flying before him with a Torch, no less an Assistance to him than the Beacon his Mistress took care should be kindled on the top of the Tower where she used to wait his coming: a Man must be no Milk-fop, to make love in that fort. Strabo's Account of the Situation of Sestos and Abydos, is our best Rule to go by: not only so, but there are no Remnants of Antiquity near the Castles, and the narrowest place of the Canal is three miles further, on the side of Maita in Europe. There are still to be seen also some remarkable Foundations and old ruinous Buildings on the Asia side, where Abydos stood.

XERXES, whose Father caus'd that Town to be burnt, to cut off from the Scythians an Entrance into Asia Minor, judiciously chose this Strait to pass his Army over into Greece; for Strabo writes, that where he made his Bridge, 'twas about a mile over. Out of a ridiculous Vanity, as if he had a mind to lord it over the Elements, that Monarch order'd 300 Lashes to be given to the Sea, and a Pair of Hand-Fetters to be cast into it, for its daring to break down the first Bridge he laid over it: the Workmen fared worse, for they had their Heads struck off. Some days after this, Xerxes being desirous to reconcile himself with the Sea, made Libations to it out of a golden Bottle, and besought the Sun to remove the Obstacles that impeded his subduing all Europe: the Bottle was thrown into the Canal, with a gold Cup and a Scymeter. I cannot determine, says Herodotus, from whom we learn this Ceremony; whether Xerxes, by casting these things into the Water, meant it as a Sacrifice to the Sun, or whether out of Compunction of Mind, for causing it to be scourged, he sought by his Offerings to make amends for the Outrage he thought he had done to it.

M. GILLES thinks, that the Greek Poets father'd this Folly on Xerxes, and that Herodotus took the thing too seriously: the 300 Lashes, according to M. Gilles, betoken so many Anchors, which they had cast into the Sea to fix the Ships that serv'd toward the building this second Bridge;
Exped. Alex.

Herod. ibid.

Biblioth. lib.,
part 2.

In Panathenic.

Var. Hist.

13. cap. 3.

In Themist.

Annal. Sultan.

Smen. &

Hist. Mussulm.

Madres.

Herod.

Heinr. F.

Menallic War.

Tory Town.

10 miles from

Triplioli.
Description of the Strait of the Dardanelles.

Bridge; and by the Pair of Fetters is design'd the two Iron Chains that Letter XI. fasten'd 'em together at both ends, and on each side.

OVER this second Bridge, within the compass of seven days and seven nights, march'd Seventeen Hundred Thousand Foot-Soldiers, according to Herodotus, and Fourscore Thousand Horse, exclusive of the Camels and Carriages: Diodorus Siculus says, but Eight Hundred Thousand Foot; Isocrates, not so many by a Hundred Thousand; &Elianus holds to this Number for all the Troops together, Horse and Foot; Justin and Orosius add thereto Three Hundred Thousand Auxiliaries: lastly, Corne-lius Nepos fixes the Infantry at Seven Hundred Thousand, but increases the Cavalry to Four Hundred Thousand.

THE Turks, when they made their first Incursions over this Canal, came very short of such Numbers; but before we speak of that, 'tis good to observe that Parmenio was order'd by Alexander the Great to transport his Cavalry, and most of the Infantry, from Sestos to Abydos, for which Service they employ'd 160 Gallies, besides Ships of Burden. Chalcon- dylus affirms, that under the Ottoman Empire 8000 Turks took, as it were, a Leap over the Hellespont, and penetrated beyond the Danube, where they were repuls'd by the Scythians, and forced back into Asia; while the Emperors of Constantinople, Andronicus the old and the young, of the Family of the Paleologi, were ruining the Empire by their Division: the Mussulmans however were not so totally expell'd, but that there still remain'd behind some of 'em, particularly in Thrace, whither they afterwards drew greater numbers under Solyman the Son of Orcan.

ACCORDING to Leunclavius, it was five miles from the Darda-nelles, where this Transfretation was perform'd; for he supposes that Maita is but three miles distance therefrom, on the Europe side; and he places, two miles from Maita, the Castle of Zemenic, where the Turks landed. Solyman walking one day along the Borders of Phrygia, which he had newly conquer'd, was so struck with the Ruins of Troy, that he suddenly fell into a profound Meditation. Joseph Ezes Bey, one of his principal Officers, could not forbear asking him the occasion of it: I would (said Solyman) gladly cross the Sea to Greece, without the privi- ty of the Christians. Ezes, to please him, puts himself into a Boat with but one Friend, and off he goes to the Europe side, where he seizes...
and carries back a Greek to his Master, who treated him so well, that he undertook to shew that Prince the shortest way to enter Greece by stealth. Seven or eight hundred pick’d Soldiers being carry’d over by night, the Prisoner led them directly to the Castle of Zemenic, where they met with no resistance, the Inhabitants being busy’d about their Harvest, and the Castle almost bury’d under huge heaps of dung. The Turks, far from mal-treating the People, express’d the greatest Love to them, and gave ’em Presents; they did indeed send away a few Prisoners to Solyman, to assure him of the Place’s being taken: shortly after, the Cavalry repair’d thither likewise. At length Gallipoli was attack’d and taken, Anno 1357. Solyman died the same Year with a Fall from his Horse in hunting. Orcan survived him but two months: he was succeeded by Mourat, his second Son, who took Adrianople in 1360, and made it the Capital Seat of his Empire in Europe, as Prusa was in Asia.

I HAVE been often told at Constantinople, that the Turkish Annals were cram’d with Stories and Stratagems, which the Turks boast of, in their Conquests over the Christians. The following is one related by Leuctavius, and translated from the Turkish Original. The same Solyman, mention’d before, sends fourscore Fellows over the Hellespont: these lurking in the Vineyards till Break of Day, laid hold on half a dozen Husbandmen, as they were going to their Work; the next night, seventy of these Mussulmans put themselves in ambush near the Town, while the other ten remain’d further off with their Prisoners, four of whom they murder’d, and hung on Trees upon a rising ground, with their heels upwards; and ript out their Bowels as Butchers do Sheep in the Shambles: one of ’em was put on a Spit like a Pig, and such as remain’d alive were obliged to turn the Spit, and roast him at a fire. Next day the Turks took more Prisoners, who happen’d to be decrepid old Men, that could hardly creep along: they were strangely frighten’d to hear they were Turks, and liv’d upon nothing but Man’s Flesh; after some very dismal Dialogues they dismiss’d ’em, telling ’em they were used to better Meat, but bade ’em be sure to send ’em some young Folks to feed upon. About goes the Spit all the while. The old Men, not having seen above ten Turks, return’d to Town faster than they went out, and fell a swearing like mad at their Townsmen: What a devil do ye stand here for, with your fingers
in your mouths? Look yonder! see those Turks, there's but half a score Letter XI. of 'em, and they're roasting one of our Brethren, and would have done the same by us, but that we were too tough and skinny: nothing but young Flesh will down with them. The Commandant of the Place, who was in the Prime of his Years, order'd out all the young Fellows immediately to go and kill the Turks: accordingly, out they all run. Mean while the seventy Mussulmans, who lay conceal'd among the Bushes, enter'd the Place and seiz'd the Gates, as soon as they saw the Crowd at a proper distance. The Populace still press'd forward, without suspecting the Stratagem: at last the Turks that were roasting the Christian, instead of running farther into the Country, made the best of their way to the Town. What Fools are they, said the Greeks, to take refuge in our Housés! let 'em go, let 'em go, we'll destroy 'em all together. But as soon as these same Fools were got into the Town, they shut the Gates, and mounted the Walls with their Comrades, and most of the Children which were left in the Houses. The poor Greeks look'd very sheepish at this Spectacle: they were told, unless they return'd to their Housés, they would cut the throats of all the Children; but if they would submit, they should have no harm done 'em. The Populace, not knowing what to do, accepted of the Offer: but the Persons of Distinction stood out, till the Turks had sworn on the Alcoran not to take their Estates from 'em. Tho no Oath can be propos'd that a Villain will not take, yet they had recourse to a kind of mental Restriction, unexpected by the Greeks: the Men of Note were all put to death, tho their Estates were not touch'd, which the Turks assured 'em they would not. The Mussulmans are very good at these Distinctions: Mahomet II. after the taking of Negropont, caus'd the Governour to be saw'd through the Body, saying, he had promis'd to spare his Head, but not his Trunk.

THE Greek Historians differ in all these Adventures; for Ducas pre-tends, that the Turks pass'd not the Hellespont for the first time till the Years 1356 and 1357. that it was Homur Son of Atin, and Orkan, who ravaged all Thrace; one was master of Smyrna and Ephesus, and the other of Prusa. Certain it is, the Mussulmans did not infect Europe till about 700 Years after the Establishment of Mahometism in Asia: for the Egira,

' Gregor. IX. Epist. 313. 15. Du Cange Hist. of the Emp. of Conft. ibid. 6.

GALLIPOLI was the first Town they canton'd themselves in: the Situation of that Place is so convenient for passing into Thrace, that the Princes who have had designs on that Province, have ever begun by making themselves masters of that Town. It fell to the share of the Venetians, after the taking of Constantinople by the Latins: but Varaz Emperor of the Greeks, who made his residence at Magnesia of Mount Sipylus, being at war with Robert de Courtenay, fourth French Emperor, besieged it, took it, and utterly destroy’d it in 1235. The Catalans, who signaliz’d themselves in so many Encounters in Greece, fortify’d themselves at Gallipoli in 1306, under Roger de Flor Vice-Admiral of Sicily. After the death of that General, who was murder’d at Constantinople, in violation of a solemn Oath made by the Emperor Andronicus, by the Image of the Virgin painted by St. Luke; the Spaniards cut to pieces most of the Burghers, and so well intrench’d themselves in the Town, that Michael Paleologus, the Emperor’s Son, was fain to raise the Siege. Remond Montaner, and the Wives of the Catalans, whose Husbands were in the Army that kept the Country, made so gallant a Defence against Anthony Spinola, who form’d a second Siege by order of the Emperor, that the Genoese were constrain’d to retire. At length the Catalans, persuaded that they could not hold out long in Gallipoli, level’d the Works in 1307. Thus Soliman Son of Orcan must have got it cheap in 1357, for the Town was at that time dismantled, and the Emperor John Paleologus, to comfort himself for the loss of it, said he had only lost a Jar of Wine and a Stye for Hogs; alluding, doubtless, to the Magazines of Victuals and Cellars built by Justinian, not only for maintaining a strong Garison within the Town, but Troops without. In the same view that Emperor, according to Procopius, caus’d Gallipoli to be substantially wall’d about. Bajazet I. knowing the Importance of this Post for passing from Prusa to Adrianople, which at that time were the two Capital Seats of the Ottoman Empire, caus’d Gallipoli to be repair’d in 1391; he strengthen’d it with a huge Tower, and made a good Port for his Galleys. Musta-
Description of the City of Gallipoli.

one of his Sons, fail'd not to seize it after the death of Mahomet I. Letter XI. in order to bar the Entrance of Amurat I. into Europe: but this latter, idem, c. 24. who was his Nephew and lawful Successor, retook Gallipoli and Adriano-ple, where he hang'd up Mustapha.

THE Genoese facilitated to Amurat the Passage of the Canal. Ducas Cap. 25, & reports, that it was done by the help of the Ships of John Adorne Podefat of the new Phocea; but this Podestat, young as he was, improved the Opportunity like a wise Man: In the middle of the way he ask'd the Sultan an Exemption from the Tribute paid yearly by the Genoese for the Alum of Phocea, and obtain'd it. Chalcovondylus mentions nothing of the Alum, but affirms this Transportation was procured by dint of Mony; and Leanelavins adds, that Amurat gave no less than one or two Ducats for each Soldier.

GALLIPOLI is still a large Town at the mouth of the Propontis, or Sea of Marmara, in a Strait about five miles broad; it is 25 miles from the Dardanelles, 40 from the Isles of Marmara, and 12 from Constantinople. Gallipoli is in a Peninsula, which has two Ports, one to the South, and the other to the North. They reckon in it about 10000 Turks, 3500 Greeks, not quite so many Jews. The Bazar, or the Bezefstein, the place where the Merchandizes are fold, is a handsome House with several Domes cover'd over with Lead; the Town has no Walls, and is only defended by a fome square Castle, with an old Tower, which doubtles is that of Bajazet. We were assured the Doors to the Greek and Jews Houses were not above two foot and a half high; and the like in many Towns of Turky, to prevent the Turks in their Frolicks from coming a horse-back into their Houscs, where they would commit a thouand Outrages.

I CAN say no more of Gallipoli, not having been personally in it: we anchor'd in a Port six miles below it, the North Wind detaining us there till the Holy Saturday, and we had the mortification not to land at Gallipoli: all we could do, was, as we pass'd by, to take a Draught of it, wherein we were favour'd very opportunuely by a Calm of Weather.

We were told, that on the Asia side, right against Gallipoli, there was a Village call'd Chardac or Camanar, whither they come from Smyrna to pass the Canal, and take the way to Gallipoli by Land, and that the Winds were not favourable for going by Sea to Constantinople: we would gladly have

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have taken this Road. On the way stands Rodosto, Heraclea, Scil求ea, and other Places, touching which, sundry Observations might be made; but our Captain would not put in any where on the Europe side, and the Wind rising South-West, soon brought us in sight of the Isles of Mar- 

mara, on the side whereof is a beggarly Town named Lartachi, said to be

the old City of Priapus. The Wind wafted us over the Propontis, and presented us the finest View in the world, I mean, the Seven Towers and the Coast of Constantinople, which posses the Entrance of the Thracian Bosphorus, call'd likewise the Canal of the Black Sea.

CONSTANTINOPLE, with its Suburbs, is, beyond dispute, the largest City of Europe; its Situation, by consent of all Travellers, and even the antient Historians, is the most agreeable and the most advantageous of the whole Univerfe. It seems as if the Canal of the Darda-
nelles, and that of the Black Sea, were made on purpose to bring it the Riches of the four Quarters of the World: those of the Mogul, the Indo-
dies, the remotest North, China and Japan, come by the way of the Black Sea; and by the Canal of the White Sea, come the Merchandizes of Ara-
bia, Egypt, Ethiopia, the Coast of Africk, the West-Indies, and whatever Europe produces. These two Canals are as the Doors of Constantinople; the North and South, which are the ordinary Winds there, are as it were the two Leaves of the Door: when the North Wind blows, the South Door is shut, that is, nothing can come in from the Southern Coast; this Door opens, when the South Wind reigns: if you will not allow these Winds to be call'd the Doors of Constantinople, you must agree 'em to be its Keys at least.

M. THEVENOT will have Constantinople to be not so big as Paris, and but ten or twelve miles about; M. Spon allows it fifteen: for my part, I believe its Compass to be twenty three miles; to which if you add twelve for the Suburbs of Galata, Caffun-Pacha, Pera, Topana, Fundukli, the Circumference of this vast City will be 34 or 35 miles. I can't hold with them, who reckon Scutari among the Suburbs of Constantinople, because tis only parted by the breadth of the Canal: neither on the other hand can I come into their Sentiment, who cut off from Constantinople all the Suburbs beyond the Port; since even under the first Christian Em-
Description of the City of Constantinople.

Perors, Galata was the thirteenth Region of the City: the Fig-Tree Quarter, which is the same as Galata, makes part of the City, according to the Emperor Anastasius, and Justinian placed it in the new Circumference. By little and little they have join'd to Galata the neighbouring Towns, as at Paris the Faux-bourg St. Germain, the Faux-bourg St. Antoin, and others.

We must then distinguish the two parts in Constantinople, that on this side the Port, and that on the other side: the first is the antient Byzantium; and Constantinople, whose Plan is of a triangular figure: two of its sides are wash'd by the Sea, namely, that of the Port, which is the crookedest of all, and that which goes from the Point of the Seraglio to the Seven Towers; the third is longer than the rest, and is on the firm Land. To each of the two first, they usually allow seven miles, and nine miles to the other: the first Angle of this City is at the Seven Towers, the second at the Point of the Seraglio, and the third at the Mosque of Ejoub, towards the fresh Waters.

The Walls of Constantinople are very good; those of the Land-side have a double Range twenty foot from each other, and defended by a flat-bottom'd Ditch some twenty five foot broad: the outer Wall, which is about two Toifes high, is defended by 250 low Towers; the inner Wall is above twenty foot high, and its Towers, which answer to those of the outer, are well-proportion'd. The Battlements, the Courtines, the Port-holes, are well-contriv'd, but we saw no Artillery: Free-stone is what it mostly consists of. I think we counted five Gates on this side: it might be easily fortify'd, for the Situation is naturally flowing; very far from commanding the City.

The Walls from the Seven Towers to the Seraglio, and those along the Port, look to be somewhat more disregarded: there's no going round 'em, because of several Out-jettings to the Water. There's no Wharf or Key; some part of the Walls, especially toward the Port, is saddled with Houses: the Towers of both sides are set at a proper distance, but have been often damaged by Storms, and repair'd as often by the Greek Emperors Theophilus, Michael, Basil, Constantine Porphyrogenetes, Manuel Comnenes, John Paleologus; as may be seen by the Inscriptions on the Seven Towers, and other places in and about the Walls.
THESE following are as you go from the Seven Towers to the Scraglio.

Romanus, Illustrious Emperor of all the Greeks, did rebuild from the very Foundation this new large Tower.

The Tower of Basilius and Constantine, faithful Emperors in Jesus Christ, pious Kings of the Romans.

The Tower of Theophilus Emperor in Jesus Christ.

This Tower was renewed under Basil and Constantine Porphyrogenetes, Servants of Jesus Christ, august Emperors in the Year
Description of the City of Constantinople.

This Tower was renewed under Manuel, Servant of Jesus Christ, Roman Emperor, Son ..... and of the Roman Emperor Comnenes, in the Year ..... 

This Tower, which the Confusions of the Sea, violently and often repeated, had brought to ruin, was rebuilt from the Foundation by the pious King Basil.

There are seven Gates from the Point of the Seraglio to the Seven Towers; five land-ward, and eleven on the Port: but whichever Gate you go in at, you mount an Ascent. Constantine, who design'd to make Constantinople like Rome, could not have found a better Spot for Eminences: it is a very tiresome City for Foot-Travellers; Persons of note go on horse-back. Before we enter the Town, we must once more admire the Outside: Nothing upon earth can be more delightful, than with one Glance of the Eye to discover all the Houses of the biggest City in Europe, whose Roofsings, Terraces, Balconies, and Gardens, form a Variety of Amphitheatres set off with Bezestains, (Places like our Changes, for selling Wares) Caravan-Serais, (Houses of Hospitality) Seraglios, and especially Mosques or Churches, which far outshew ours in France. These Mosques, tho' hideous for their Bulk, yet in appearance they have nothing about 'em but what's beautiful; the Defects and Oddnesses of the Turkish Architecture not being discernable so far off: on the contrary, their principal Domes, accompany'd with other little Domes, both cover'd with Lead or Gilding; their Steeples, if I may use that word for Towers very slender and extremely high, with the Crescent at top: all together yield a charming Spectacle to one that stands at the Entrance of the Canal of the Black Sea; nay, this Canal itself strikes you with admiration, for Fanari-Kişe, Chalcedon, Scutari, and the adjoining Country, have
have an agreeable effect upon the Eye, when, no longer able to bear the Lustre of Constantinople, you turn your Face to the right.

I MUST however confess, that the Objects we had seen from our Ship, appear'd quite different, on comparing them with those that presented themselves to us when we went ashore. I know not whether it was the Onions they fell at the corner of every Street, that awaken'd in us the Idea of those famous Temples in Egypt, whose Outside dazled the Beholder's Eye; but I could not help comparing Constantinople with those stately Edifices, wherein were nothing but Crocodiles, Rats, Leeks, Onions, which those Idolaters regard'd as so many Deities. The Houses of Galata, where we landed, are low, built mostly of Wood and Mud, so that a Fire consumes thousands of 'em in a day; a Disaster which frequently befals 'em, either from the Turks smoking in bed, or else done on purpose by the Soldiers, for the sake of pilfering: it would be no great damage, if nothing but the House was destroy'd, for they cost but a trifle to build again, and there's Wood enough on the Coasts of the Black Sea to rebuild Constantinople once a year, if occasion were; but a world of Families are utterly undone by the burning of their Merchandizes.

'Tis a small matter, when they speak but of 2 or 3000 Houses burnt: a Man has oftentimes the mortification to see his House pull'd down and pillaged, tho' the Fire be 200 paces off; especially when the North-East, which the Turks call the black Wind, is in its fury. They have found no other Remedy to prevent the whole Town from being devour'd, but only to blow up a great many Houses, otherwise the Conflagration would become general. The foreign Merchants have of late Years wisely thought themselves to build at Galata very substantial Ware-houses of Free-stone, standing single, and having no more Windows than are barely necessary; the Shutters whereof, as well as the Doors, are cover'd with Iron Plates.

The Plague and the Leventis, next to Fire, are the two Scourges of Constantinople: it is true, the Turks are unworthy to live, they stand and see 5 or 600 die in a day of this cruel Distemper, without doing the least thing either to avoid it or struggle against it, and never begin their Processions till it sweeps away about 1200 in a day. They buy and sell the Goods and Household Stuff of the Infected, just as if they had died of Old-
Description of the City of Constantinople.

Old-Age or a violent Death. As for us, we had the Forecast, when we Letter XI. set out from Marseilles, to lay in a provision of Lapis Infernalis; and if the least Spot had appear'd on our Body, we should not have fail'd to tap it with a Lance, scarify it, and clap some of this cauterizing Stone upon it, to eat away as soon as possible that part where the Strength of the Poison discharges it self: besides this, we would have made use of Treacle, Orvietan, English Drops, and other cordial and spirituous Medicaments, which we had Box-fulls of. These Remedies must be preceded by the Use of Emetick Tartar, which is to be repeated according to occasion without delay, the moment the Head ails any thing, or the least Loathing is felt.

As for the Leventis, who are Soldiers of the Gallies that insult People with their Cutlusses in their hand, and make ugly Faces to frighten such as don't know 'em; some years ago the Caimacan, or Governour of the City, at the solicitation of the Embassadors, gave Strangers a permission to defend themselves against these disorderly Rake-shames, who have been often quell'd by dint of Sword and Pistol. Tho the Turkish Bravoes look on us as a parcel of very awkard Fellows, that know not how to handle our Arms nobly and with a good grace; yet they fly from the Point of our Swords. These Christian Dogs, say they, run a Man through the guts at once, without giving him time to defend himself. Our Swords do their business off-hand, whereas some Movements of the Body are required for the Use of a Scymeter. As soon as ever you perceive in the streets of Constantinople any Persons making towards ye, in a Waistcoat and Drawers, bare-legg'd, with only Pumps on, and a Ponyard in their hand, you must unsheath your Sword; some have the precaution to carry it naked under their Coat: if you wear a Velt, you should not stir without Pocket-Pistols, well charged and primed, or at least something like 'em. A certain French Merchant one day put to flight a couple of these Leventis, with a large Ink-horn, which they took for some Fire-Arms: they fancy our Canes have Tucks within 'em, and always take their measures from the Countenance we bear towards 'em. To avoid their Insults, People sometimes take Janizaries for their Guard.

The Marquis de Ferriol gave us some of his Guard to go along with us; he lodg'd us in the Chateau-Gaillard, a Quarter in the Palais
A Voygæ into the Levant.

de France, which he had allotted for us: this Palace seem'd to us to be an enchanted Place, for the Misery we had seen in the Archipèlagó, had given us a very disadvantageous Notion of the rest of Turkey. The Palace of France is the most agreeable House in all Constantinople, to Persons bred up in Europe; it was built by order of Henry IV. when M. de Breves was Embassadour, but there were fine Apartments made by M. de Nointel: Gentlemen there meet with every thing that's fit for 'em. Out of this Palace, they know not what Good Eating means; no, not if you were to go to the further end of Japan. The Embassadour's Table is as well supply'd as the best in Paris; instead of Copper-Vessels tinn'd over, which even the Grand Signior uſes in the Seraglio, you see nothing in his Excellency's House but Piles of silver Plates, and Buffets charg'd with Basons, Ewers, Salvers, Vases, and Goblets of the same Metal. All the Nations of the World are tempted thither by the Magnificence and engaging well-bred Behaviour of the Owner: we cannot sufficiently admire with what Resolution the Marquifs de Ferriol maintains the Grandeur of the French Name, at a Court where one is every day expos'd to the Caprices of new Ministers.

WHILE our Turkish Habits were making, we rambled about the Town in our French Dress, with a Sword to our side, a powder'd Wig and Hat cock'd, tho' nothing is more offensive to the Mussulmans, especially such as live further up in the main Land: 'Tis not so with those of Constantinople and Smyrna; by a frequency of seeing us in our ordinary Equipage, they are familiariz'd to our ways. We should have made no difficulty of walking the streets without Janizaries, if my Lord Embassadour, in regard we were employ'd by his Majesty, had not order'd some to attend us wherever we went.

The Streets of Constantinople are very ill paved, some not at all; the only Street that is practicable, is that which goes from the Seraglio to the Gate of Adrianople: the rest are close, dark, deep, and look like so many cut-throat Lanes; and yet you frequently meet with good Buildings, Bagnios, Bazars, and some Houses of Great Men, built with Lime and Sand, and angled with Free-flone, the Apartments running very cleverly into one another.
Greek Women of Constantinople
Greek Women in their Fur Gowns.
WE thought the Place more populous than they told us it was; the Letter XI.
Houses are but two Stories high, and are well fill'd. I make no question
but there are as many People at Constantinople as in Paris: you meet with
but few Turks in the streets, they keep within doors, without concerning
themselves about what passes abroad, except certain Women belonging to
the absent Bashaws, and these have no aversion to Strangers: but their
Intrigues are attended with Danger, and Tenderness is sometimes suc-
cceeded by Cruelty. The Husbands, that they may have no pretence for
going abroad, have made 'em believe there's no Paradise for Women; or
if there be one, they may attain it by saying their Prayers at home.
To amuse 'em, they build Baths for 'em, and treat 'em with Coffee: but
notwithstanding all this Precaution, a way is often found to introduce
handsome young Fellows, disguised like Female Slaves, with Toys to sell.
The Jewish Women are dextrous at promoting the Belles Passions; how-
ever, there is not near so much intriguing here, as with us: and most of
the Turkish Ladies are obliged to stay at home, and busy themselves in
Embroidery, for want of better Employment. The Greek, Jewish, and
Armenian Women, have more liberty, but don't go abroad so often as
our Women, because the Slaves do all that's to be done without doors,
as going to Market, &c. Paris would seem far less populous, did we not
all the day long meet in the streets Women of all Ages and Conditions.

MANY things have contributed to fill Constantinople with People,
beside the other Cities of Turkey: Traffick; Hopes of rising at Court,
where there are no People of Quality, and consequently it is natural for
a Man to flatter himself that he may be advanced for his Merit and
Mony; the Misery that is suffer'd in the Provinces, where the Bashaws
have always exercised grievous Cruelties; lastly, that prodigious Trade of
Slaves, which is incessantly carrying on: these latter increase and mul-
tiply by Marriage, and swell the number of Inhabitants. In all Ages it
seems to have been a Maxim to bring to Constantinople powerful Colo-
nies; I speak not of the Roman Families, which Constantine engaged to
settle there: Glycas affirms, that that Emperor having confer'd on the
Senators that follow'd him the Command of his Armies in Persia, he
made 'em leave their Rings behind 'em; these he sent to their Wives, to
oblige 'em to quit Rome, and come away to their Husbands, and fix

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themselves at his Court. Mahomet II. having taken Amastris, belonging to the Genoese, on the Coasts of the Black Sea, sent away almost all its Inhabitants to Constantinople, Ann. 1460. In 1514, Selim having made himself master of Tauris in Persia, brought from thence all the Mechanicks. Barbarossa often transported thither the Inhabitants of such Islands as he conquer'd in the Archipelago: in 1537, he caus'd 16000 Prisoners to pass thither from Corfu. In the last Wars of Hungary, what Shoals of both Sexes were carry'd away to Constantinople!

THE first Walk a Stranger usually takes in Constantinople is to the Royal Mosques; of which there are seven so call'd. These Edifices, which are very handsome in their kind, are compleatly finish'd, and kept in perfect good condition; whereas in France we have scarce such a thing as a finish'd Church: if the Nave is admired for its Largeness and Beauty of its Arch-work, the Choir is imperfect; if these two parts are compleat, the Frontispiece is not begun: most of our Churches, especially in Paris, are hedg'd in with profane Buildings, and Tradesmen's Shops, to make advantage of every the least Spot of Ground; the Church is often so choak'd up with Houles, there's no Avenue, no Vacancy left. Whereas the Mosques of Constantinople stand single, within a spacious Inclosure, planted with fine Trees, adorn'd with delicate Fountains: they suffer not a Dog to enter, no one presumes to hold discourse there, or do the least irreverent Action; they are well endow'd, and far exceed ours in Riches: tho their Architecture is inferior to ours, yet they fail not to make an impression on the Beholder by their Largeness and Solidity. In all parts of the Levant, the Domes are well executed; those of the Mosques are of an exact Proportion, and accompany'd with other smaller Domes, which make 'em appear full and comely to the Eye: it is not so with their Minarets, which are Spires as high as any of our Belfries, and as small about as a Nine-pin, in a manner. These Minarets are a great Ornament to the Mosques, and to the whole Town: however, tho we have no Work of that Boldness among us, our Eyes are form'd to our Belfries, and our Ears to the Sound of our Bells, which are more harmonious than the Singings of the Musifs: so they term those who call the People to Prayers, in a singing Tone, from the top of the Minarets.
Description of the City of Constantinople.

ST. SOPHIA is the most perfect of all these Mosques; its Situation Letter XI. is advantageous, for it stands in one of the best and finest parts of Constantinople, at top of the antient Byzantium, and of an Eminence that descends gradually down to the Sea by the Point of the Seraglio. This Church, which is certainly the finest Structure in the world next to St. Peter's at Rome, looks to be very unwieldy without: the Plan is almost square, and the Dome, which is the only thing worth remarking, rests outwardly on four prodigious large Towers; which have been added of late years to support this vast Building, and make it immovable, in a Country where whole Cities are often overthrown by Earthquakes.

THE Frontispiece has nothing grand, nor answerable to the Idea Men have of St. Sophia: you first enter in at a Portico about six Toifes (Fathom) broad, which in the time of the Greek Emperors serv'd for a Vestibulum. This Portico communicates with the Church by nine Marble Folding-Doors, the Leaves whereof, which are Brass adorn'd with Baslo-Relievo's, are extremely magnificent; on the middlemost of 'em you see some Figures of Mofaick Work, nay, some Paintings too. The Vestibulum is join'd to another, which is parallel to it, but has no more than five brazen Doors without Bas-Reliefs: the Leaves were charg'd with Crosses, but the Turks have only left the upright Post of these Crosses, and have taken away the Cross-Beam of 'em. You don't enter front-wise into these two Vestibulums, but only at doors open'd on the sides; and according to the Rules of the Greek Church, these Vestibulums were necessary for the placing those that were distinguish'd either for being about to receive the Sacraments, or undergo publick Penance. Parallel to these Vestibulums, the Turks have built a great Cloifter, for lodging the Officers of the Mosque.

A DOME of an admirable structure holds the place of a Nave; at the foot of this Dome runs a Colonnade, which bears a Gallery five Toifes broad, the Arch-work whereof is exquisite. In the Interpaces of the Columns, the Parapet is adorn'd with Crosses in Bas-Relief; these the Turks have used very ill: by some it is call'd Constantine's Gallery; it was formerly let apart for the Women. At the Roof, and on the Cornish of the Dome, runs a small Gallery, or rather a Balustrade, no broader than just for one Person to pass at a time; and above this, there's also another.
another: these Balustrades make a marvellous figure in time of their Ramzean, when they are all adorn'd with Lamps. The Columns of this Dome have scarce any belly or swelling, and their Chapters look'd to be of a singular Order: the Dome is eighteen Toifes in the clear, (that is, from Wall to Wall) and rests upon four huge Pillars, about eight Toifes thick; the Arch seems a perfect Demi-sphere, illuminated with twenty four Windows, disposed in a Circumference.

FROM the East part of this Dome, you pass strait on to the Demi-dome which terminates the Edifice. This Dome, or Shell, was the Sanctuary of the Christians, and the great Altar was placed there. Mahomet II. having conquer'd this City, went and sat here with his Legs cross'd under him after the manner of the Turks; after saying his Prayers, he caus'd himself to be shav'd; and then fasten'd to one of the Pillars, where was the Patriarch's Throne, a fine piece of embroider'd Stuff, with Arabick Characters on it, which had serv'd as a Skreen in the Mosque of Meca. Such was the Consecration of St. Sophia! There is at present in this Sanctuary nothing but the Niche where they keep the Alcoran, it looks towards Meca, and the Mussulmans always turn that way when they say their Prayers: the Mufti's Chair is hard by, it is rais'd on several steps, and on the side of it is a kind of Pulpit, for the Officers to repeat certain Prayers.

THIS Mosque, built like a Greek Cross, is in the clear 42 Toifes long, 38 broad: the Dome takes up almoft all this Square. They assured me there were no fewer than 107 Columns of different Marble, of Porphyry, or Egyptian Granate; we had not time to count 'em ourselves. The whole Dome is lined or pav'd with Varieties of Marble: the Incriustations of the Gallery are Mofaick, mostly done with Cubes or Dice of Glass, which are loos'en'd every day from their Cement, but their Colour is unalterable. These glass Dice are real Doublets, for the variegated Leaf is cover'd with a piece of Glass very thin, and glued on, so as nothing but hot boiling Water can make it scale off: if ever Mofaicks should come again in fashion among us, we could easily do the like. The Application of these two pieces of Glass, containing the colour'd Plate, be trifling, yet it proves the Invention of Doublets not to be new. The Turks have destroy'd the Nofe and Eyes of some Figures,
as well as the Faces of four Cherubims placed in the Angles of the Latter XI. Dome.

This Church is not the first that in Constantinople bore the Name of St. Sophia: Constine the Great was the first that consecrated a Chappel there to the Wisdom of the Uncreated Word; but whether that Building was too small, or whether it was some time after destroy’d by an Earthquake, Constantius his Son caus’d a larger Church to be built instead of the former: the Sanctuary and the greatest part of this Church were ruin’d in the Reign of Arcadius, when a Tumult was stirr’d up against St. John Chrysostom Patriarch of Constantinople; nay, his Party is said to have set it on fire. It was again burnt under Honorius, and re-establisht by young Theodosius; but in the fifth Year of Justinian, St. Sophia escaped not the general Burning, in that Insurrection, wherein Hypatius was made Emperor in his own despite. Justinian having quell’d the Sedition, and punish’d those that rais’d it, caus’d the same year to be built the stately Edifice still existing. M. du Cange proves, that it was finish’d in five years, and not seventeen, as some Greek Authors have written: the Emperor was so highly pleas’d, he burst into an Exclamation, I have outdone thee, O Solomon! but in the 32d Year of Justinian, an Earthquake threw down the Demi-dome, and the Altar was crush’d with its Fall: it was re-edify’d, and the Church consecrated a-new. Zonaras observes, that Justinian did great injury to polite Literature, in applying to this Building the Stipends that were usually given the Professors in every Town all over the Empire. Rather than not gratify his Itch of Building, he melted down the silver Statue of Theodosius, which Arcadius had erect’d, and which weigh’d 7400 pound. To cover the Dome of St. Sophia, Justinian employ’d the Leaden Pipes which serv’d to carry most of the Water for the use of the City. The chief Architects that were concern’d in this famous Church, were Anthemius of Tralles, and Isidorus of Miletus; the first was esteem’d the greatest Mechanist of his time: he was, some think, no stranger to the Art of making Gunpowder; for Agathias avers, that he would exactly mimick Thunder, Lightning, and Earthquakes. The Emperor Basil the Macedonian caus’d the Western Demi-dome to be strengthen’d: lastly, this Church was so damaged by another Earthquake under the Empress Anne and John Paleologus.
logus her Son, that it required much Expence of Time and Treasure to repair: for which reason the Marriage of the Emperor with Helen Daughter of Cantacuzenus, was solemnized in the Church of Blaquernes, dedicated to the Holy Virgin. Mahomet II. was so pleas'd with St. Sophia, that he caused it to be repaired, and the Turks have ever since kept it with the utmost care.

AFTER visiting St. Sophia, we were carry'd thirty or forty paces off, to be shewn the Maufoleums of certain Ottoman Princes: they are four small low Buildings with Domes cover'd over with Lead, supported by Columns hexagonally placed. The Balustrades are of Wood, and the Coffins cover'd with plain Cloth: the Emperors are distinguish'd from their Wives only by their Turbant, which is on a Pillar at the head of the Coffin, and this Coffin is somewhat bigger, as well as the Torches that burn at each end. There's no Torch to that of Sultan Mourat's Brother, tho there are to every one of the Grand Signior's Wives. They pointed us to some Handkerchiefs like Cravats round the Necks of certain Figures, in number 120, being Representations of that Emperor's Children, which were all strangled in a day by his Successor's order. They have not been sparing of Marble in these Maufoleums, which are constantlily illuminated night and day, not only with the Torches about the Coffins, but many others: they have also chain'd thereto several Copies of the Alcoran, to be perused by such as resort thither to pray. Besides those who come out of Devotion, there are here, as also in the other Maufoleums, a Company of poor Alms-People, who have a Foundation hard by: these wear wooden Chaplets, the Beads whereof are about the size of a Musket-Ball. I have forgot the Names of the other Sultans who are in these Maufoleums; I think they mention'd to us Sultan Selim and Sultan Mustapha.

HARD by is seen an old Tower, said to have serv'd as a Church to the Christians; they keep in it several wild Beasts, such as Lions, Leopards, Tygers, Linxes, Jackals: these last are between a Fox and a Wolf, and in the night make a crying like Children pain'd with Gripings.

The other Royal Mosques of Constantinople may be reckon'd so many Copies of St. Sophia, more or less resembling this Original; they are Domes of a goodly appearance, accompany'd with many other lesser Domes:
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Domes: the Building always stands by itself in an Inclosure planted with Letter XI. Trees, adorn'd with Fountains, Oratories to pray in, and all other Conveniences necessary to the Exercise of the Mahometan Religion. As for the Minarets, that is, those slender Spires before mention'd, there's no Royal Mosque without two at least; some have four, nay six of 'em.

At the antient Hippodrome (or Running-place for Horses) now call'd Atmeidan Mosque, each Minaret has three stone Galleries: before you enter this Mosque, you go through a Peristyle, which is a sort of Cloister, arch'd over, and cover'd with little Domes, and supported by Columns. The Pavement is of a very beautiful Marble, as also an hexagonal Fountain which is in the middle, cover'd likewise with a Dome form'd by Grates of gilded Iron. This Mosque, and the other Royal Mausoleums which the Mussulmans have built, are lighted with a great many more Lamps than St. Sophia; and among the Lamps of the new Mosque are placed Chryftal Balls, branch'd Candlesticks, Ostrich-Eggs, and such-like pieces, to please the Eye. They shew'd us a Globe of Glass, wherein was represented in Bas-Relief, with wonderful patience, the Plan of the Mosque. The Turbe, or Mausoleum of Sultan Achmet, is behind this Mosque, Northward.

Of all the Mosques in Constantinople, there's none comes near to St. Sophia in the Beauty of its Dome, but the Solymania, founded by Solymans II. the most magnificent of all the Sultans; nay, its Outside outdoes St. Sophia: its Windows are larger and better disposed, its Galleries more regular and stately; the Whole is built of the finest Stones that could be found among the Ruins of Chaledon. The indispensible Neceffity the Mussulmans are under of making their Ablutions, obliges 'em to build large Cloisters near the Royal Mosques: the Fountain is always placed in the middle, and the Washing-places round about.

The Mausoleum of its Founder, and that of the Sultana his Wife, are behind the Mosque under very rich Domes: Solymans's Coffin is cover'd with a fine piece of Embroidery, representing the Town of Meca, from whence it was brought. At the head of that Prince's Coffin are two Heron's Feathers beset with precious Stones: here are constantly burning seven huge Tapers, and a great many Lamps; Copies of the Alcoran
Alcoran are chain'd up and down in divers places, and Persons in pay to read 'em: the Turks think the Dead are relieved by Prayers.

THE Validea, so call'd from Valide its Foundress, Wife of Ibrahim, and Mother of Mahomet IV. is another fine Edifice placed on the Port near the Seraglio. The Inside is lined with fine Dutch Ware, but its Colonnade is of Marble, with Chapiters after the Turkisb way; most of the Columns were fetch'd from the Ruins of Troy: its Lamps, branch'd Candlesticks, ivory Balls, chryftal Globes, are very ornamental. The whole Work seems to be more delicate than the other Mosques, and has nothing Gothick, tho much in the Turkisb Taste: the Arches over the Doors and Windows are well design'd; its two Minarets have each three handsome Galleries: tis surprizing that the Turks, who don't often raise such Fabricks, should find Architects skilful enough to build 'em.

THE Situation of this Mosque, which is full in sight of the Seraglio, and in the most frequented part of the Town, makes it be prefer'd before all others on publick Rejoicing-Days: they don't content themselves with crowding with Lamps the Galleries of its Minarets, but throw several Cords at different heights between one Spire and another; these Cords not only support the Name and Cypher of the Grand Signior, represented by small burning Lamps, but likewise the Representation of Towns, and the principal Victories that give occasion to the Festival.

In these Illuminations, every thing glitters, the very Crescents are in a blaze. Were the antient Byzantines to return to Life, they would doubtles be astonisht at the prodigious Dimensions of their City, which at this day extends to the furtheirmost part of the Haven, whereas in their time it took up only the Southern Entrance: but they would not be surprized to see the Crescent, it being the Symbol of Byzantium.

We are told the reason of it by Stephens the Geographer, a Native of this City. Philip of Macedon, Father of Alexander the Great, meeting with mighty difficulties in carrying on the Siege of Byzantium, took the opportunity of a very dark Night to set Workmen to undermine the Walls, so as to make a Breach for his Troops to enter the Place, without being perciv'd by the Enemy; but luckily for the Besieg'd, the Moon appearing, gave 'em light into the Design, and made it miscarry. The Inhabitants, in acknowledgment, erected a Statue to Hecate on
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the Port; and this place, which before was call’d Bosphorus, on account of an Ox’s swimming it over to Asia on a certain time, went afterwards by the name of Phosphorus, on occasion of Diana the Light-bringer: ’tis likely that the Church of St. Photina of Topana was built on the Foundation of some Temple of the same Diana. Trifianus has publish’d the Type of a beautiful Medal of Trajan, on the Reverse whereof is a Crescent surmounted by a Star; and in the Legend ’tis notify’d, that the Town was sava’d by favour of that Crescent, or by the help of Diana, whose Symbol it was. There are several Medals of the same Type in the King’s Cabinet, in the name of the Byzantines, with the Heads of Diana, Trajan, Julia Domna Wife of Severus: the Turks have only adopted the Crescent, which they met with up and down among the ancient Buildings of the City.

Of all the Sultanas that ever meddled with Politicks, Valide, before mention’d, was the most sagacious in managing the Affairs of the Porte, and acquired to her self an incredible Authority and Interest: she pitch’d upon the most advantageous place of all Constantinople, to display her Magnificence; before her, no Sultana had the privilege to erect a Royal Mosque; for as to that of St. Francis, besides its being no Royal one, the Mother of Sultan Achmet III. now reigning, only converted into an ordinary Mosque the Church of the Italian Franciscans, belonging to the Suburbs of Galata.

A SMALL matter suffices to maintain an ordinary Mosque: as for the Royal Mosques, the Sultans, according to their Law, can’t build one till they have obtain’d signal Victories over the Enemies of the Empire; nay, the Charges of building and endowing them, must be defray’d out of their Conquests: for which reason, Sultan Achmet having built a new Mosque against the Advice of the Doctors of the Law, who represented to him in vain, that he having taken no Town nor Castle, ought not to undertake so expensive a Work, these Doctors gave it the name of the Mosque or Temple of an Incredulous.

These Mosques require such immense Sums for their Support, that they consume a Third of the Land-Revenue of the Empire. The Kiflar-Aga, or Chief of the black Eunuchs, is the Super-Intendant of them; he that disposes of all the Ecclesiastical Offices belonging to the Royal
Royal Mosques, the chief of which are at Constantinople, Adrianople, and Prusa. 'Tis affirm'd, that the Revenue of St. Sophia is 800,000 Livres. The Grand Signior pays for the Ground on which the Seraglio is built, 1001 Aspers per day. These Revenues are appropriated to keeping up the Buildings, paying the Salaries of the Officers of the Mosque, providing Food for the Poor, who come to the Gate at certain hours, maintaining the Hospitals that adjoin thereto, educating and breeding up of Scholars in the Law of Mahomet, relieving indigent Tradesmen and Artizans, and the like: the rest goes into the Treasury of the Mosque, to answer any sudden unforeseen Call, such as the falling of Houses, Damages by Fire, &c. This Treasure, as well as that of the other Mosques, is kept in the Castle of the Seven Towers, and the Grand Signior can't conscience touch it, but upon urgent occasions, when their Religion is at stake. The Villages, whose Revenues belong to the Royal Mosques, have large Privileges; their Inhabitants are exempt from quartering Soldiers, and from being oppress'd by the Bashaws, who when they travel that way, turn aside.

IN all the other Towns of the Empire, each House pays annually a Quit-Rent to these Mosques. The Quit-Rents belonging to St. Sophia, arise from Smyrna, Validea from Rodosto, Sultan Bajazet from Adrianople; the Mosques of Adrianople enjoy the Quit-Rents of Galata. When the Greeks, Jews, and Armenians die without Male Issue, their Houses devolve to the Mosque, besides the Quit-Rent it before receiv'd thereout; but among the Turks, the Brothers and Cousins inherit the House, and pay only the Quit-Rent to the Mosque. To redeem or buy out these Quit-Rents, it is permitted to purchase for the use of the Mosque any Shop or Shops, or any sort of Effects, which may be an Equivalent for the Quit-Rent.

THE other Royal Mosques are not so considerable as those already mention'd: they are call'd by their Founders Names, Sultan Bajazet, Sultan Selim, Sultan Mahomet. The Mosque of Ejoup is not counted a Royal Building, tho' built by Mahomet II. who caus'd the whole City to be repair'd, and founded many Colleges. This Mosque consists in but one Dome, famous for nothing but the Ceremony of crowning the new Sultan: the Ceremony is not long; they have nothing to do with Crowns.
Crows or other Royal Ornaments. The Emperor ascends a kind of Letter XI. Roftrum of Marble, and the Mufti girds a Sabre to his side, as an Emblem of his being Lord of the whole Earth; for at this Court, all the other Kings are call’d Sultanons, except the King of France, to whom they give the name of Padischs, that is, Emperor. The Mosque of Ejoup is at the Efflux of the fresh Waters; this fame Ejoup is esteem’d by the Turks as a great Prophet, as well as Captain. They don’t however deny he was worshipt before Constantinople, and that he was kill’d there at the head of an Army of Saracens, whom he commanded. His Sepulchre is no lefs resorted to than those of the Sultans: there is continual praying at it, which sort of praying is what a great many People in Turky get a handsome Livelihood by.

From Ejoup’s Mosque we went to see an old ruin’d Edifice, call’d the Palace of Constantine; but it has nothing considerable: it is a ruinous decay’d thing, about 400 paces from the Walls of the City; there are left two Columns, that bore up a Balcony over the Gate: the whole looks like some Gallery to which they ascended by a Marble Stair-case, some of the Steps yet remaining; it is perhaps the residue of some House built by Constantine Porphyrogenetes, for the Palace of Constantine the Great was in the firt Region of the Town, where now the Seraglio stands. Zoëmus assures us, that there was no finer in all Rome: Codinus calls it the Palace of the Hippodrome.

We afterwards cross’d the Quarter of Balat, to go down to the Port, which is one of the Wonders of the City. The Greek Emperors used heretofore to take the diversion of Hunting at Balat: which is therefore call’d in vulgar Greek the Park or the Hunter. Here is nothing but the Patriarchal Church, that can engage a Stranger’s Attention, and that more for its Name than Beauty; it is about 200 paces from the Port. The Greeks must not dare to bestow any Cost on this Church, even tho they were ever so rich; for the Turks would not fail to lay hands on whatever Mony should be offer’d to be apply’d that way.

I am, &c.
LETTER XII.

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

My Lord,

The Port of Constantinople can never be too much admired. We went round it in a Boat, in very serene Weather: these Boats are small Gondolas, exceeding light, and marvellously neat and pretty; they are in such numbers, they cover the whole Haven, especially the Passage to Galata. The Antients never put a better thing into the Oracle's mouth, than when they made him give this Answer to some who consulted him about building a Town hereabouts: Let it be, said the Oracle, over against the Country of blind Men. For the Port of Chalcedon, which is on the opposite Shore, is so odd a place, that they may well be call'd blind, that first pitch'd on it. The Haven of Constantinople is a Basin seven or eight miles in circuit towards the City, and as much on the Suburbs side: its Entrance, about 600 paces broad, begins at the Point of the Seraglio, or the Cape of St. Demetrius situated in the South; it is the Cape of Bosphorus, where stood the antient Town of Byzantium. Thence to the West, the Port extends like a crooked Horn, which may more justly be compared to that of an Ox than a Stag, as Strabo has it, for the Coast has no in-and-out Turnings like Divisions: it is true, M. Gilles observes, there have been many Alterations that have destroy'd its antient Form. This Port opens to the East, and faces Scutari; Galata and Caffun-Pacha are to the North: lastly, it terminates to the North-North-West, where the River Lycus empties it.
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it self. This River is made up of two Streams; the biggest, on which is the Paper-Mill, comes from Belgrade, the other flows from the North-West. The Lycus is not every where navigable, and therefore there are Stakes to point out the surest places. The Stream that comes from the North-West is not practicable for Boats farther than the Village of Hali-bei-cui. The other is deep enough, for about four miles: to go from Pera to Adrianople, you cross these two Streams over Bridges. Apollonius Thysanous perform’d a world of Magick Ceremonies on these Waters: they are of wondrous use to cleanse the Haven, for descending from the North-West, they wash all the Coast of Cassun-Pacha and Galata, while part of the Waters of the Canal of the Black Sea, which descend from the North like a Torrent, as Dion Cassius observes, dash violently against the Cape of the Bosphorus, and recoil to the right towards the West: by this motion they sweep away the Mud that might gather about Constantinople, and by a piece of natural Mechanism shove it on by degrees as far as the fresh Waters. These fresh Waters help to preserve the Shipping, for Experience shews that they are less subject to be worm-eaten in such Ports where there’s fresh Water, than where there’s salt: the Fish too take greater delight in such Waters, and are better tasted. The Port of Constantinople abounds with Tunny-fish, call’d Pelamides by the Antients: we see them frequently represented on the Medals of Byzantium, with the Heads of the Emperors Caligula, Claudius, Caracalla, Geta, Gordianus, Pius, Gallien, and the Empresses Sabina, Lucilla, Crispina, Julia Masa, and Julia Mamae. Pliny says, that under the water towards Chalcedon, there were white Rocks that feared the Tunnies, and forced ’em into the Port of Byzantium: Dolphins too sometimes appear there in such numbers, the Port swarms with ’em; they are often fish’d for, their Teeth are like a Saw: but Pliny was mistaken in the Story of the white Rock above-mention’d, for the Tunny-fish go as far as Chalcedon, where there are caught great numbers of them.

PROCOPITUS, in commendation of the Port of Constantinople, says it is a Thorough-Port; that is, you may anchor in any part of it: and ’tis justly observ’d by him, that the Ships there have their Prow on land while the Poop is in the water; as if these two Elements contended which should be most serviceable to the City. In shallower places, you
go upon a Plank into the biggest Ships; so there's no occasion for a Chaloupe to lade or unlade 'em. Goltzius makes relation of a Medal of Byzas Founder of Byzantium, on the Reverse whereof is a Ship's Prow. In the King's Cabinet there are two Medals in the name of the Byzantines, on one is represented a Ship hoisting sail, on the other a human Figure with a Pike in its hand, and seeming to stand Centry on the Prow of the Ship. By all which it is plain the Byzantines loved the Sea, and knew how to improve the advantages of their Harbour; I wonder they omitted to grave on their Medals those Gallies with two Helms, one at the Head, the other at the Stern: there used to be a Steersman at each, according to Xiphilin's Description. The Gallies of the Byzantines, at the time when that Emperor besieged their City, went forwards and backwards in a direct line by means of these two Pieces; and therefore the use of two Helms in one Gally, is no new Invention. The Description of Byzantium, and of that famous Siege, is one of the finest things in Antiquity. The Byzantines signaliz'd themselves by Land and Sea: their Divers would not only go and cut the Enemy's Ships from their Anchors, but would tye Ropes to 'em under water, and so drag 'em wherever they would; in such manner, that the Ships seem'd to come of their own accord, and surrender themselves. They employ'd the Beams of their Houses to build Ships with, and the Hair of their Wives Heads to make Ropes and Cordage: they would dart into the Enemy's Trenches the Statues that adorn'd their Town, and after they had consumed all their Leather, would feed upon each other.

WOULD the Turks bend their thoughts to Navigation, they might make themselves formidable that way; for they have the best Harbours of any in the Mediterranean: they would be masters of all the Trade to the East, by favour of their Ports in the Red Sea, which would open 'em a door to the East-Indies, China, Japan; Places which the Christians can't reach without doubling the Cape of Good Hope. But the Turks hug themselves at home, pleas'd to see all the Nations of the World come to them.

NOTHING but the East Wind can disturb the Port of Constantinople, it being totally expos'd thereto: whenever it blows hard from that Quarter, especially if it be in the night, it occasions a frightful hurly-burly;
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burly; for the Seamen make such a bawling, and the Dogs such a barking, Lett. XII. that one would think the Town was going to be swallow'd up, if one were not appriz'd of the cause of it.

The Seraglio itself is not free from this Alarm: for that Palace is just at the mouth of the Port, and stands on the very spot of the old Byzaantium, on the Point of the Peninsula of Thrace, exactly where the Bosporus is. The Seraglio (the Workmanship of Mahomet II.) is near three miles about: it is a kind of Triangle, whose side next the City is the biggest; that next the Bosporus is at the East, and the other, that forms the Entrance of the Port, is in the North. The Apartments are on the top of the Hill, and the Gardens below, streching to the Sea: the Walls of the City, flank'd with their Towers, joining themselves to the 'Point of St. Demetrius, make the Circumference of this Palace towards the Sea. As great as the Compass of it is, the Outside of the Palace has nothing curious to boast of; and if one may judge of the Beauty of its Gardens by the Cypress-Trees which are discernable in 'em, they don't much exceed those of private Men. That the Inhabitants of Galata, and other Places in that Neighbourhood, may not see the Sultanas walking in these Gardens, they are planted with Trees that are always green.

THO I saw only the Outside of the Seraglio, I am perswaded that its Inside can shew nothing of what we call stately and noble; because the Turks have hardly any Notion of Magnificence, and follow no one Rule of good Architecture: if they have made fine Mosques, it is because they had a fine Model before their eyes, the Church of St. Sophia; a Model which indeed is not to be follow'd in the Erection of Palaces. By the Turkish Pavilions (a larger sort of Building) a Man may easily perceive he is moving from Italy, and approaching towards Persia, nay China itself.

The Apartments of the Seraglio have been made at different times, and according to the Capriciousness of the Princes and Sultanes: thus is this famed Palace a heap of House clustering together without any manner of Order; no doubt they are spacious, commodious, richly furnish'd. Their best Ornaments are not Pictures, nor Statues; but Paintings after the Turkish manner, inlaid with Gold and Azure, diversify'd with Flowers, Landskips, Tail-pieces, (such as the Printers adorn the End of a Book or Chapter with) and Compartments like Labels containing...
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ing Arabian Sentences, the same as in the private Houses of Constantinople. Marble Basons, Bagnios, spouting Fountains, are the delight of the Orientals, who place them over the first Floor, without fear of over-pressing the Cieling. This too was the Taste of the Saracens and Moors, as appears by their antient Palaces, espeially that of Alhambra at Granada in Spain, where they still shew, as a Prodigy of Architecture, the Pavement of the Lions Quarter, made of Blocks of Marble bigger than the Tombstones in our Churches.

IF there's any thing curious in the Seraglio, 'tis what the Embassadors of foreign Princes have brought thither, such as French and Venice Glafs, Persian Carpets, Oriental Vases. 'Tis said most of the Pavilions are supported by Arches, under which are lodg'd the Officers that serve the Sultanas: these Ladies dwell over-head, in Apartments commonly terminated by a Dome cover'd with Lead, or by Spires with gilded Crescents; the Balconies, the Galleries, the Cabinets, the Belvederes, are the most agreeable Places of these Apartments. In short, notwithstanding what has been said, take it all together, it is answerable to the Greatness of its Master; but to make a fine Edifice of it, it must be pull'd down, and the Materials employ'd to build another, on a new Model.

THE principal Entrance of the Seraglio is a huge Pavilion, with eight Openings over the Gate, (or Porte.) This Porte, from whence the Ottoman Empire took its name, is very high, simple, semicircular in its Arch, with an Arabian Inscription beneath the Bend of the Arch, and two Niches, one on each side, in the Wall. It looks rather like a Guard-house, than the Entrance to a Palace of one of the greatest Princes of the World; and yet it was Mahomet II. built it: fifty Capigis or Porters keep this Gate; but they have generally no Weapon but a Wand or white Rod. At first you enter into a large Court-yard, not near so broad as long; on the right are Infirmaries for the Sick, on the left Lodges for the Asancoglans, that is, Persons employ'd in the most fordid Offices of the Seraglio: here the Wood is kept, that serves for Fuel to the Palace; there is every year consumed 4000 Cart-load, each Load as much as two Buffaloes can well draw.

ANY body may enter the first Court of the Seraglio; here the Domesficks and Slaves of the Bashaws and Agas wait for their Masters returning.
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turning, and look after their Horses; but every thing is so still, the Motion of a Fly might be heard, in a manner: and if any one should presume to raise his Voice ever so little, or shew the least want of Respect to the Mansion-place of their Emperor, he would instantly have the Baftinado by the Officers that go the rounds; nay, the very Horses seem to know where they are, and no doubt they are taught to tread softer here than in the Streets.

THE Infirmaries are for the Sick that belong to the House; they are carry’d thither in little close Carts drawn by two Men. When the Court is at Constantinople, the chief Physician and Chirurgeon visit this place every day, and ’tis assured they take great care of the Sick: ’tis even said, that many who are in this place are well enough, only they get thither to refresh themselves, and drink their Skin-full of Wine: the Use of this Liquor, tho severely forbid elsewhere, is tolerated in the Infirmaries, provided the Eunuch at the Door does not catch those that bring it; in which case, the Wine is spilt on the ground, and the Bearers sentenced to receive 2 or 300 Baftinadoes.

FROM the first Court, you go on to the second, the Entrance whereof is also kept by fifty Capigis. This Court is square, about 300 paces diameter, but much handliomer than the first: the Path-ways are paved, and the Alleys well kept; the rest consists of very pretty Turf, whose Verdure is only interrupted by Fountains which help to preserve its Freshness. The Grand Signior’s Treasury and the little Stable are on the left: here they shew a Fountain, where formerly they used to cut off the Heads of Bashaws condemn’d to die. The Offices and Kitchens are on the right, embellish’d with Domes, but without Chimneys: they kindle a Fire in the middle, and the Smoke goes out through the holes made in the Domes. The first of these Kitchens is for the Grand Signior, the second for the chief Sultaness, the third for the other Sultanas, the fourth for the Capi-Aga or Commandant of the Gates; in the fifth they dress the Meat for the Ministers of the Divan; the sixth belongs to the Grand Signior’s Pages, call’d the Ichoglans; the seventh to the Officers of the Seraglio; the eighth is for the Women and Maid-Servants; the ninth for all such as are obliged to attend the Court of the Divan on days of Session. They don’t provide much Wild-Fowl, but besides 40000 Beeves

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spent yearly there, the Purveyors are to furnish daily 200 Muttons, 100 Lambs or Goats according to the Season, 10 Veals, 200 Hens, 200 pair of Pullets, 100 pair of Pidgeons, 50 Green-Geese: Victuals enough, you'll say.

ALL round the Court, runs a low Gallery cover'd with Lead, and supported by Columns of Marble: none but the Grand Signior himself enters this Court on horseback, and therefore the little Stable is in this place, but there's not room for above thirty Horses: over-head they keep the Harness, than which nothing can be richer in Jewels and Embroidery. The great Stable, wherein there are about a thousand Horses for the Officers of the Grand Signior, is toward the Sea upon the Bosphorus. Such days as the foreign Embassadors are admitted to Audience, the Janizaries in very handsomc Apparel range themselves on the right beneath the Gallery. The Hall where the Divan is held, that is, Justice-Hall, is on the left, at the further end of this Court: on the right is a Door which lets into the inside of the Seraglio; none pass through, but such as are sent for. The Hall of the Divan is large, but low, cover'd with Lead, wainscotted and gilt after the Moorish manner, plain enough. On the Esfrade is spread but one Carpet for the Officers to sit on: here the Grand Visier, assisted by his Counsellors, determines all Causes civil and criminal, without Appeal; the Caimacan officiates for him in his absence, and the Embassadors are here entertain'd the day of their Audience. Thus far may Strangers go in the Seraglio: a Man's Curiosity might cost him dear, should he proceed further.

The Outside of this Palace towards the Port has nothing worth notice, but the Kiofe or Pavilion right against Galata: it is supported by a dozen Pillars of Marble; it is wainscotted, richly furnish'd, and painted after the Persian manner. The Grand Signior comes thither sometimes to divert himself with viewing what passes in the Port, or to take the pleasure of the Water when he has a mind to't. The Pavilion which is toward the Bosphorus, is higher than that of the Port, and built on Arches which support three Salons terminated by gilded Domes. The Prince comes thither to sport with his Women and Mutes: all these Keys are cover'd with Artillery, without Carriages; most of the Cannon are planted level with the Water: the largest Piece is that which, they say,
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fore'd Babylon to surrender to Sultan Mourat, and by way of distinction has an Apartment to it self. This Artillery is what the Mahometans rejoice to hear, for when they are fired, 'tis to notify that Lent is at an end; they are likewise fired on publick Rejoicing-Days.

WHEN the Grand Signior is at Constantinople, he sometimes amuses himself with observing from this Kiofc the ridiculous Ceremonies of the Greeks on the Transfiguration-Day, at a Fountain hard by. They not only fancy this Water will cure a Fever, but all other Distempers present and to come. And therefore they don't content themselves with carrying thither their Sick to drink of the Water, but they bury 'em in the Sand up to the Chin, and then take 'em out again the moment after: such as are well, wash in it, and drink of it till it comes out as clear as it went in. All Greece is full of such Fountains, but they are not mineral; their whole Reputation is owing to the Peoples Credulity. There's a large Window near the Source, out of which are thrown in the night such as have been strangled in the Seraglio; and for every Person so serv'd, there is a Cannon discharg'd. The Grand Signior's Barge-Houses are near these Kiofcs, and are under the care of the Bofangi-Bachi: these Barges or Gallies, are made use of when the Grand Signior goes to the Seraglio from Scutari. They are steer'd by the Bofangi-Bachi when the Grand Signior is on board; are very light and very neat; their Oars are painted and gilded. Fanari-Kiofe is a Pavilion that Solyma II. built at the foot of the Light-house on the Cape of Chalcedon: 'tis said this Pavilion is exceeding fine, and that its Gardens are better contrived than those of the Seraglio.

AFTER viewing the Greeks Fountain, we enter'd the Port, and made towards the Seraglio of Looking-Glasses: it is of no large compass; behind its Walls is the place where the Turks exercisethemse lvse in shooting with the Bow. Near it is a kind of Gallery, where the Turks go in Procession, to pray for good Success in an approaching Battel; and sometimes to deprecate the Plague, when it is very raging, that is, when it carries off 1000 or 1200 in a day.

WHILE we were ranging about the Port, we were shewn some Stakes or Posts standing in the Water, to notify how far the great Ships might find Anchorage. From hence we proceeded to the Coast of Cassun-Pacha.
A VOYAGE into the Levant.

Pacha, where is the Arsenal call'd Ters-hanah, from the Persian word Ters Ships, and Hana a Place to build in. Here are built the Grand Signior's Ships; we counted 28 fine ones, from 60 to 100 Guns. There are 120 Houses arch'd over head for keeping the Galleys: the Store-houses and Work-houses are under very good Oeconomy; all here is subject to the Captain-Bahshaw. The chief Sea-Officers are lodg'd here; and but few Christians are seen, unless it be the Slaves who are in the Bagno, that is, in one of the faddest Prisons in the world. It has three Chappels, one for such Christians as are of the Greek Persuasion, and two for those of the Latin; one of the latter belongs to the King of France, the other to the Venetians, Italians, Germans, and Poles: the Missionaries confess there, say Mass, administer the Sacraments, make Exhortations in full liberty, paying a small Acknowledgment to the Commandant of the Bagno; whose Place is in the Captain-Bahshaw's Gift, who is almost absolute in his Office, accountable to none but the Grand Signior, for which reason 'tis reckon'd one of the best Posts in the Empire.

FROM the Suburb call'd Cassan-Pacha, you cross some Burying-places to go to Galata, which is the handsomest Suburb of the whole City, and formerly made its thirteenth Region. It is built over against the Seraglio, in the Fig-Tree Quarter. Justinian repair'd this Suburb, and gave it the name of Justiniana: 'tis not known why it was call'd Galata some time after that Emperor's death, unless with Tzetzes you'll have it derived from the Galates or Gauls, who cross'd the Port about this place. But Codinus's Thought is more probable: he makes it come from a Gaul or Galate, as the Greeks pronounce it, who settled himself in this Suburb, call'd by the Greeks Galatou, and since Galata. The Greeks of Constantinople have a kind of Tradition, that Galata comes from Gal, which in their Tongue signifies Milk: so this part of the Town was named the Suburb of Milk, because the Milk-Women lived there.

GALATA forms the Entrance of the Port Northerly, and here it was they laid the Chain that barricado'd it: Xiphilin has not forgot this Chain in the description he has given, after Dion Cassius, of the Siege of Byzantium by the Emperor Severus. Leo Isaurius, according to Theophanes, took away this Chain, when the Saracens came before the Place to besiege it, which made them give over their Design; for they were afraid left the
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the Chain, after they were enter'd the Port, should be laid again, and Lett. XII shut 'em in. 1 Michael the Stammerer, on the contrary, made use of it to hinder Thomas from coming in. 2 Constantine Paleologus, the last Greek Emperor, oppos'd this Chain to the Fleet of Mahomet II. nor did that mighty Conqueror, 'haughty as he was, dare so much as to attempt to cut or force it: he perform'd however something more extraordinary, for by his orders were dragg'd by human Strength seventy Ships, besides Galleys, up the Hill on the Coast of Pera; where after he had rigg'd and mann'd 'em, he launch'd 'em into the Port, fill'd with Artillery.

GALATA is defended by pretty good Walls, flank'd with old Towers; but these Walls have been beaten down and built again at different times. Michael Paleologus having master'd Constantinople through the Valour of Strategopole, or the little General, who obliged Baldwin II. the last French Emperor, to retire; gave this Place to the Genoese, with whom he had made an Alliance: this was after he had razed its Walls, according to 3 Pachymerus and 4 Gregoras. The Emperor rather chose to rid himself of such cunning Blades as the Genoese, and coop 'em up in this Quarter, than leave 'em in Constantinople, from whence they might peradventure have expell'd him himself. 5 The Donation was made on the following Terms: 1. When their Podejlat should arrive there, he was by way of Homage to come and kneel to the Emperor at the Door, and in the middle of the Audience-Chamber, before he presumed to kiss his Feet and Hands. 2. The Genoese Lords should do the same, whenever they came to pay their court to him. 3. The same Honours to the Emperor should be paid by the Genoese Ships, as were accustom'd to be done by those of the Grecians when they enter'd the Port. The 6 Genoese, notwithstanding these advantageous Conditions, were not long e'er they quarrel'd with the new Emperor; the 7 Venetians themselves attack'd 'em smartly under Andronicus the Old, who succeeded Michael: all this obliged them to fortify themselves with good Ditches, and build Country-Houses, like so many little Redoubts; but they had the vexation to see 'em pull'd down by order of 8 Andronicus the Younger, from whom they had ravish'd the Isle of Metelin, which put 'em upon these Measures of making head against the Emperors. In short, during the Troubles of the Empire, they so well fortify'd Galata under 9 John Paleologus and Cantaczenus, that
that it was look’d upon as a Citadel dangerous to Constantinople it self. The Turks having attack’d Galata, obliged the Greeks and Tartars too to sheer off; but at last the Genoese were overpower’d, and their Podestat deliver’d up the Keys to Mahomet II. the same day that Constantinople was taken.

**There** are still to be seen on the Tower of Galata some Coats of Arms, and Inscriptions relating to some of that Nation: these forts of Monuments moulder away of themselves, the Turks never pull ’em down unless they want Materials for building Mosques, Bazars, or Bagnios, in which case nothing can escape ’em. Galata is divided into three Quarters, from Caffun-Pacha as far as to Topana: the Walls and Towers that separate these Quarters, are still in being. The Quarter of Hafap-Capi begins about Caffun-Pacha, and ends at the Mosque of the Arabs, where terminates the Partition-Wall that runs from the Tower of Galata towards the South-West: thence as far as the Custom-house is that Quarter call’d Galata of the Customes, and the Partition-Wall reaches to the great Tower of Galata. Cara-cui is the third Quarter, and ends at Topana.

The Mosque of the Arabs was a Church of the Dominicans, as antient as the time of St. Hyacinth, who procured it to be built, as likewise another Church at Constantinople. The Mosque of the Arabs was taken from the Dominicans, about a hundred Years ago, as a Forfeiture, and apply’d to the use of the Mahometan Granadins: there is no alteration made in it; the Gothick Windows and Inscriptions continue on the Gates; the Belfry, which is a square Tower, serves for a Minaret. The Dominicans have also a Church at Galata dedicated to St. Peter, of which they have been in possession for above 300 Years. The French Capuchins have had there for above 100 Years a Church call’d St. George; it belongs to the Genoese. The Greeks have three Churches in the Quarter of Cara-cui, and the Armenians one by the name of St. Gregory. The Latins posseff that of St. Benedict, which in the time of the Genoese belong’d to the Benedictines; but it was given to the Jesuits by the Community of Pera. The Recolets, or Zcelanti, have a Being at Pera right against the Hospital of the Fathers of the Holy Land, whose sole Business at Constantinople is to take care of the Affairs of the Holy Places. The Cordeliers were Curates at Galata for 400 Years, but their Church is converted
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verted to a Mosque, call'd by the Franks the Mosque of St. Francis, and Lett. XII, by the Turks the Mosque of Valide the present Sultaness, who has contributed to the rebuilding of it. This Church was lost purely by the fault of the Italian Monks, who lived a most irregular Life: they sold by retail Wine and Brandy, a most abominable Trade in the eye of a Turk. They have fondly inserted in the Letters-Patent of its Foundation, That they have converted a Place of Scandal and Infamy, into a House of God. The Cordeliers at present are withdrawn to Pera, where they receive their Parishioners in a Room of their House, which they have turn'd into a Chappel: their Superior is Vicar to the Patriarch of Constantinople, who is usually a Cardinal.

ONE tastes in Galata a snatch of Liberty, not to be found elsewhere throughout the Ottoman Empire. Galata is as it were Christendom in Turkey: Taverns are tolerated, and the Turks themselves refrain not from 'em, but freely resort thither to take a cheerful Glass. The Fish-Market is worth seeing, and surpasses that on the other side the Port going to St. Sophia: this of Galata is a long Street, furnish'd on both sides with the finest Fish in the world.

YOU go up from Galata to Pera, which is as it were its Suburb, and was formerly confounded under the same name. Pera is a Greek Word, signifying beyond; and the Greeks of Constantinople, when they are minded to go beyond the Port, still use this word, which has been taken by Strangers for the whole Quarter. This Quarter including Galata and Pera, is call'd 'Perea by Nicetas, by Gregoras, by Pachymerus, and plain,' Perea by other Authors; but at present Pera is distinguish'd from Galata, and is precisely nothing but the Suburb situated beyond the Gate of that Town. The Greeks in like manner call Passage-Boats Peramidia, and the Franks by Corruption Permes. The Situation of Pera is perfectly charming; from it you have a View of the whole Coast of Asia, and of the Grand Signior's Seraglio. The Embassadors of France, England, Venice, and Holland, have their Palaces in Pera: the Embassador of the King of Hungary, (for under that Title, and no other, the Emperor sends him) those of Poland, and of Ragusa, are lodg'd in Constantinople. We have already taken notice of the Palace of France, the Chappel whereof is serv'd by Capuchin Fryars, who are likewise the Teachers of certain Vol. I. C c c young
young Lads the King sends thither to learn the Turkish, Arabian, and Greek Languages, that they may afterwards serve for Interpreters to the French Consuls in the Ports of the Levant. The foreign Merchants have their Houses and Ware-houses in Pera, as well as in Galata, promiscuously with the Jews, Greeks, Armenians, and Turks. There’s a Seraglio in Pera, where are brought up the Children of the Tribute, i.e. such as have been chosen out by the Grand Signior’s Officers from among the Greeks in Europe, to serve about the Person of his Highness after they are made Mussulmans, and are instructed in the necessary Exercises. This Custom being discontinu’d, the Seraglio runs to decay.

FROM Pera you go down to Topana, another Suburb, just as you enter the Canal of the Black Sea: here such as have a mind to divert themselves on the Water, usually take Boat. Nothing is so agreeable as the Amphitheatre form’d by the Houses of Galata, Pera, and Topana, running from the tops of the Hills as far as the Sea. Topana is somewhat less than either of the other. Mezomorto, who was Captain-Bashaw in 1701, built a handsome Seraglio here. A hundred paces from the Sea stands the Arsenal or Foundery for Cannon (call’d Topana in Turkish) it is a House cover’d with low Domes, and has given its name to the whole Quarter. The Turks cast very good Cannon, they use good Stuff, and observe a just Proportion; but their Artillery is as plain as possible, without the least Ornament.

The Turks are no Draughts-men, they have no Notion of Drawing, nor ever will, being forbid by their Religion to design any manner of Figures; and without Figures the Taste can’t be form’d, either in Sculpture or Painting: the Turks therefore are ne’er the better for those Antiques they have up and down among ’em. There are but two Obelisks and some few Columns at Constantinople, besides some Bas-Reliefs at the Seven Towers. The Obelisks are in a place call’d Atmeidan, mention’d before to have been the antient Hippodrome or Running-place for Horses: the Turks have done little more than translate the Name of it, for At in Turkish signifies a Horse, and Meidan a place; it is about 400 paces long, and 100 wide.

EVERY Friday, for the most part, when Service is over at the Mosques, the young Turks that pretend to Feats of Activity, get together at
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at this place, well dress'd and handsomely mounted; where they divide themselves into two Companies, at each end one. On giving a Signal, a Horsemast starts from each side, and runs full speed with a long kind of Dart in his hand; the Excellency of their Performance consists in throwing this Dart and hitting their Adversary, or in avoiding the Blow: their Motion is inconceivably swift, and their Dexterity and Address on horse-back miraculous.

THE Obelisk of Granate or Thebaick Stone is still in the Armeidan: it is a four-corner'd Pyramid, of one single Piece, about fifty foot high, terminating in a Point, charg'd with Hieroglyphicks, now unintelligible: a Proof however of its being very antient, and wrought in Egypt. By the Greek and Latin Inscriptions at the Base, we learn that the Emperor Theodosius caus'd it to be set up again, after it had lain on the ground a considerable time; the Machines which were made use of in rearing it, are represented in Bas-Relief. Nicetas, in the Life of St. Ignatius Patriarch of Constantinople, observes that this Obelisk had at its top a brazen Pine-Apple, which was thrown down by an Earthquake.

HARD by are seen the Remains of another Obelisk with four Faces, built with different Pieces of Marble; the tip of it is fallen, and the rest can't long continue: this Obelisk was cover'd over with brazen Plates, as is apparent from the holes made to receive the Pegs that fasten'd 'em to the Marble. These Plates were certainly set off with Bas-Reliefs and other Ornaments; for the Inscription at the bottom speaks of it as a Work altogether marvellous. Bondelmont, in his Description of Constantinople, makes the other Obelisk to be 24 Cubits high, and this 58; perhaps it supported the brazen Column of the three Serpents. The Inscription translated, is as follows: The Emperor Constantine now reigning, Father of Romanus the Glory of the Empire, has made much more wonderful than it was before, this admirable square Pyramid, which Time had destroy'd, and which was crowded with sublime things; for the incomparable Colosseus was at Rhodes, and this surprizing Work here.

IT is not known what were these sublime things, nor what relation there was between this Work and the Colosseus of Rhodes, unless their being both wonderful in their kind. In short, 'tis a perfect Riddle.
THE Column of the three Serpents is no better known; it is about fifteen foot high, form'd by three Serpents turn'd spirally like a Roll of Tobacco; their Contours diminish insensibly from the Base as far as the Necks of the Serpents, and their Heads spreading on the sides like a Tripos, compose a kind of Chapiter. Sultan Mourat is said to have broke away the Head of one of 'em: the Pillar was thrown down, and both the other Heads taken away in 1700, after the Peace of Carlowitz. What's become of 'em, no body can tell, but the rest has been set up again, and is among the Obelisks, at like distance from each other: this Column of Brass is of the very earliest, supposing it brought from Delphos, where it serv'd to bear up that famous golden Tripod, which the Greeks after the Battel of Platea found in the Camp of Mardonius. This Tripod, Herodotus says, was borne on a brazen three-headed Serpent: it was consecrated to Apollo, and placed near the Altar in his Temple of Delphos. Paufanias, General of the Lacedemonians at the Battel of Platea, was for expressing this piece of Gratitude to that God. Paufanias the Grammarian, who was of Casarea in Cappadocia, and who in the second Age publish'd a fine Description of Greece, takes notice of this same Tripod: After the Battel of Platea, says he, the Greeks made a Present to Apollo of a golden Tripod standing on a brazen Serpent. It is by no means unlikely this should be it; for besides that Zoimus and Sozomenes affirm the Emperor Constantine caus'd the Delphick Tripods to be brought hither, Eusebius relates, that this Tripod so transported did stand on a Serpent folded spirally.

Such as will have these Serpents to be Talismans, have some colour for so thinking, from the Byzantines praying Apollonius Thanaeus to drive away the Serpents and Scorpions, as Glycas writes. 'Twas a common Trade with Apollonius, to represent in Brass the Figures of such Creatures as he pretended to expel: for the same Glycas writes, that he erected a brazen Scorpion in Antioch, in order to deliver that City from Scorpions.

In the Street call'd Adrianople, they shew'd us the burnt Column; and well may it be call'd so, for 'tis so black and smoke-dry'd by the frequent Fires that have happen'd to the Houses thereabouts, 'tis no easy matter to find out what 'tis made of. But upon a narrow Inspection, it appear'd to be Porphyry-Stones, the Juntures hid with Copper Rings. 'Tis thought
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thought Constantine’s Figure stood on it; by the Inscription we learnt, Lett. XII. That that admirable Piece of Workmanship was restored by the most pious Emperor Manuel Comnenes. Glycas reports, that towards the Close of the Reign of Nicephorus Botoniates, who was shaven and put into a Cloister, Constantine’s Column was struck with Thunder, and that this Column supported the Figure of Apollo, then call’d by that Emperor’s Name.

THE Column call’d Historical is not of so valuable Stuff, it being only plain Marble; but ’tis remarkable for its height, which is 147 feet; and for its Bas-Reliefs, which are well-design’d for those times, ’tis pity the Fire has so disfigur’d ’em: they represent the Victories of the Emperor Arcadius; the conquer’d Towns appear under the shape of Women, whose Heads are crown’d with Towers: the Horses are finely done; but the Emperor is sitting in a kind of Elbow-Chair in a Fur-Gown, not unlike a Judge. The Labarum, or Imperial Standard, is over his head, held by two Angels with the Device of the Christian Emperors, Jesu, x. n. i. k. a. Christ is Conqueror. As for Marcian’s Column, tho it be of Granate, it is not much inquired after; it does more honour to Messieurs Spon and Wheeler who first discover’d it, than to Tatianus who erected it: it may have been the Urn wherein that Emperor’s (Marcianus) Heart was put. ’Tis somewhat strange this Column escaped the Curiosity of M. Gilles, in his exact Description of Constantinople: it stands in a private Court-yard, close by the Street call’d Adrianople, near the Baths of Ibrahim Bashaw.

AFTER well observing this Street, the longest and broadest of any in the City, the next Walk usually is the Bazars or Bezestins, Places like our Changes for felling fine Wares of all sorts. The old and new Bazars stand pretty near each other; they are large square Buildings, cover’d with Domes supported by Arches and Pilasters. In the old one there is but little fine Merchandize; it was built in 1461: here they sell all sorts of Weapons, especially Sabres; and likewise Horse-Harness, some of which are enrich’d with Gold, Silver, and precious Stones. The new Bazar is replenish’d with all manner of Merchandize; and tho there’s none but Goldsmiths Shops, yet they sell Furs, Vefts, Carpets, Stuffs of Gold and Silver, Silk, Goats-hair; nor is it without Jewels and China-Ware. They are now repairing it; it will be much more lightsome than before: there will be Apartments for Officers that have the guard of it, and go their rounds.
rounds day and night. The Goods are well secured in these places; the Gates shut betimes. The Turks retire to their own homes in the City, but the Christian and Jewish Merchants cross the Water, and return next morning.

The Market for Slaves of both Sexes is not far off; here the poor Wretches sit in a melancholy posture: before they cheapen 'em, they turn 'em about from this side to that, survey 'em from top to bottom, put 'em to exercise whatever they have learnt; and this several times a day, without coming to any Agreement. Such of 'em, both Men and Women, to whom Dame Nature has been niggardly of her Charms, are set apart for the vilest Services; but such Girls as have Youth and Beauty, pass their time well enough, only they often force 'em to turn Mahometans. The Retailers of this Human Ware are the Jews, who take good care of their Slaves Education, that they may fell the better: their choice full they keep at home, and there you must go, if you'd have better than ordinary; for 'tis here as 'tis in Markets for Horses, the handsomest don't always appear, but are kept within doors: these Jews teach their beautiful She-Slaves to dance, sing, play on Instruments, and every thing else that may inspire Love. Sometimes they marry very advantageously, and feel nothing of Slavery; they have the same liberty in their Houses, as the Turkish Women themselves.

NOTHING's so pleasant, as to see incessantly coming from Hungary, Greece, Candia, Russia, Mengrelia, and Georgia, Swarms of young Wenches design'd for the Service of the Turks. The Sultans, the Bashaws, and the greatest Lords, often chuse their Wives among 'em.

The Women whom Fortune allots to the Seraglio, are not always the best dispos'd of: 'tis true, a poor Shepherd's Daughter may come to be Sultaness, but then what numbers of 'em are neglected by the Sultan? After the death of the Sultan, they are shut up for the rest of their days in the old Seraglio, where they pine themselves away unless some Bashaw courts 'em. This old Seraglio, which stands hard by Sultan Bajazet's Mosque, was built by Mahomet II. Here are confined these poor Women, to bewail at leisure the Death of a Prince, or that of their Children, whom the new Sultan often causes to be strangled: 'twould be a crime to shed a Tear in the Seraglio where the Emperor resides; on the con-
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contrary, every body strives to express their Joy for his Accession to the Throne.

The great Square near the Mosque of Sultan Bajazet, is the place where the Mountebanks and Jugglers with their Cups and Balls play their Tricks. We had not time to see them, nor a thousand other things besides. We endeavour'd, but to no purpose, to see the Castle of the Seven Towers, situated at the further end of the Town toward the main Land and the Sea of Marmara. Every body knows, this Castle took its name from those same Towers cover'd with Lead: 'tis a kind of Bastile or Prison for Persons of Distinction; but 'tis assured they admit no Strangers to see it, since the Chevalier de Beaujeu, who was there confined, found means to escape. He had made such considerable Captures on the Turks, that the Grand Signior reveng'd himself on the Head of the Governour, by causing it to be struck off. The gilded Gate, which was the most considerable of Constantinople under the Greek Emperors, is within this Prison-Wall. In the time of the Greek Emperors, there was at this Gate a kind of Castle call'd the 'Round Castle.' Cantacuzenus, who was Emperor for some time, lets us know that he render'd it almost impregnable by adding new Fortifications, which were demolish'd by John Paleologus, his Son-in-Law, who thrust him into a Monastery: Bajazet mean while threatening to besiege the Town, Paleologus strengthen'd with new Works the gilded Gates; but scarce had they finish'd 'em, when Bajazet by his Menaces made 'em demolish 'em. If this Sultan had not had Tamerlane upon his hands, he had certainly besieged and taken Constantinople; for Paleologus was too weak to hinder it. The Conquest of this City was reserv'd for Mahomet II. 'twas he that put the Castle in the condition 'tis now in. For securing his Treasure, he added three Towers to those that were at the gilded Gate, and caus'd it to be wall'd in: these three Towers are within the compass of the City, for the side the gilded Gate is of, looks towards the Country. The Place is pentagonal, but not large, and has no Ditch on the side of Constantinople.

We had a mighty desire to see the Bas-Reliefs of this Gate. M. Spone assures us, there are three principal ones; Phaeton's Fall is represented on the first; the second shews Hercules dragging Cerberus; and the third, Venus lighted by Cupid's Torch, surveying the Beauties of an-

Adonis
Adonis sleeping: but we prefer'd the March of the Grand Visier to all these. Such Strangers as cannot make a long stay in Constantinople, would be to blame did they neglect to see this Spectacle: we were dazled with it; the Ceremony lafted half a day: we had a full View of it in the Adrianople Street, at a private House. All the Bashaws of the Empire that were then at Constantinople, accompany'd the Prime Visier on horseback, all whose Domefticks were gallantly mounted and richly habited: the other Visiers affifted in it with their Beglerbeys and the Sangiacks, who on such occasions are oblig'd to march with all their Officers and Domefticks. The Agas fail not to appear, nor any Professors of the Law, who have business with this Lieutenant-General of the Empire: 'tis indeed a Triumph with respect to him. You see the finest Horses of all the Levant, cover'd with Houfings sweeping along the ground, embroider'd with Gold and Silver fo substantially, as to serve for many Generations; the other part of the Harnefs befet with precious Stones. The Variety of Turbants and Caps is extremely delightful. Sabres, Quivers, Arrows, long Darts, Vehls, Fur-Gowns, &c. exceed all defcription. The only thing I disliked, was the Officers, instead of Pistols, carrying at their Saddle-bow huge Leather Bottles, pyramidally shaped, which they fill with Water every Spring they come at.

These Cavalcades are much more splendid, you may well believe, at fuch times as the Sultan is there in person. And yet I can't help thinking the Kings of France would make a better figure than what I'm describing, would they but order the whole Royal Family, and all the Lords of the Court, to attend them whenever they went to the Army, or a Progrefs: but every Country has its Customs, and the European Princes are not used to travel in fuch State.

Not long after this, the Embaffador did me the honour to permit me near him, when he had Audience of the Grand Visier, who was under his Tents four miles from the Town, on the Road to Adrianople. Nothing surpriz'd me fo much as these portable Houses; they are prodigiously magnificent, rich, large, beautiful; the Proportions, Defign, Ornaments, every thing is admirable. His Excellency being in that of the Visier, sat down on a Stool, the Visier on a Sopha, his Officers on the right and left, the Janizaries in Rows along the Walls; we, who were of the
the Embassador's Train, form'd a good thick Column behind his Stool. Lett. XII.
A respectful Silence was observ'd throughout; the Druggernans on both sides did their Duty, and when they had explain'd their Master's Inten-
tions, every body departed without the least Ceremony.

I HAD also the honour to accompany Monsieur the Embassador in some Visits; he was attended by those of our Nation, very neatly dress'd and well mounted. As we pass'd by the Tent of Maurocordato, his Excellency, after the usual Civilities, was pleas'd to present me to him. Maurocordato is a very ingenious Man, and tho a Greek by Nation and Religion, has been promoted to the Office of Counsellor of State: he was born at Scio, and study'd Physick at Padua, where he took the Degrees of Doctor in that Faculty; he has writ a Treatise of Respiration and of the Motion of the Heart. Having much Genius, and understanding Medecine better than the generality of those who pretend to it in the Seraglio, he soon was taken notice of. He not long after laid aside the Practice of Physick, for certain Reasons, and resolve'd to make the most of his Know-
ledge in Languages, of which he has attain'd a great Maitery. As he is well inform'd in foreign Affairs, and no stranger to the Interests of the Princes of Europe, he met with a thousand opportunities of shewing his Capacity, and in a few years came to be chief Interpreter to the Grand Signior. He made himself so necessary in the last War with Germany, that he was appointed Plenipotentiary at the Peace of Carlowitz; and that this Character might sit the better on him, he was made a Counsellor of State. He has a good share of Wit, and a very promising Physiognomy; and has accordingly attracted the Confidence of the chief Lords of the Court, and of the Sultan himself, on account of his Qualifications in Politicks and Medicine. He seem'd to me to be one that would tem-
porize in the Practice of that Science, and own'd to me that he was an Admirer of the Boldness of the European Physicians, but that he was too old to imitate them, and alter his own Method. I said that in Europe we enter'd into the true Mind of Hippocrates, and endeavour'd to lay hold of those precious Moments that offer'd themselves in acute Dilemmars; that the illustrious M. Fagon, first Physician to the Emperor of France, had happily taught us to exert our utmost Diligence in every Instance recomm-
ended by that famous Greek in such Cases as required dispatch, and that
therefore we made use of Remedies unknown to him, and all the Greeks that concern'd themselves in Medecine; and instead of that formidable Hellebore, Thymelea, and other Purgatives, that are attended with ugly Accidents, we serv'd our selves of Cassia and Manna, and Preparations of Antimony, which root out the Cause of the most dangerous Maladies, without begetting fresh Symptoms. How do ye manage as to bleeding, ask'd he? I told him we often practis'd it, both before and after the Evacuations I had been speaking of, according as the Case requir'd: adding, that it was a Secret we were indebted to the said M. Fagon for, in order to avoid Inflammations that sometimes succeed strong Purgings. He express'd himself to be satisfy'd with this Method.

FROM Medecine we pass'd to Botany: his Head running solely upon Politicks, he wonder'd I came so far only to hunt for new Plants; and his Surprize increas'd, when I assur'd him that the Royal Garden at Paris abounded with greater numbers: for he had never seen any but that of Padua, where they won't be at the charge of such Inquiries. I added, that in my ordinary Lectures in the Royal Garden I once a year demonstrated above 3000 Plants in six weeks time, exclusive of such as could not then be shewn, because not in their season. Theophrastus and Dioscorides, I told him, would be strangely astonish'd, (were they alive again) to behold such a prodigious Collection of Plants, as is to be seen in our Gardens; many of which they knew nothing of. We came afterwards to talk about the Greek Tongue; he with a Smile said, we were in the wrong to pretend to teach Them how to pronounce it, and that he should be glad to hear my Opinion of that matter. I refer myself entirely to you, cry'd I, since you speak Latin so well, and have so carefully read Cicero: That Great Man, you know, had been at Athens and Rhodes; and it is highly probable, he pronounc'd the Greek Tongue as it used to be pronounc'd in Greece: why should he write it Delos and Demosthenes, if the Greeks pronounc'd it Dilos and Demosthenis? He did not altogether disapprove this Reflection; then ask'd me if I had met with many Medals in my Voyage through the Archipelago: I answer'd, I had not, but that I was well enough pleas'd with some Inscriptions I had seen. After the usual Civilities, we parted; he made me promise to see him again after my Return out of Asia, and made a Tender of his Service with
Burnage of Constantinople, with a deep-blue flower, turning back the cup of it like a human bladder.
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with the utmost Complaisance. I thank’d his Excellency for procuring Lett. XII. mean Interview with so great a Man: I have since understood, that he had like to have lost his Life in the Alterations that happen’d on the death of Fesouilla Musti, who was knock’d o’ the head, dragg’d through the Streets of Adrianople, and cast into the River: Maurocordato, who was in his Confidence, found means to conceal himself, and secure most of his Effects. There’s nothing permanent at the Ottoman Porte; it is a Wheel that’s incessantly turning. The Abbot Michaelis has writ me from Constantinople, that Maurocordato was return’d to Court, as much in esteem as ever.

If we made no discoveries in Constantinople with relation to Antiquities, we however met with some scarce Plants for the Embellishment of the Royal Garden, unknown to all that had travell’d the Levant before us: the Antients themselves have made no mention of what Plants grow about this great City, tho they struck Medals to Bacchus and Geta with huge Bunches of Grapes, some of which Medals are in the King’s Cabinet; yet the Wine about Constantinople is none of the best, nor was ever reckon’d otherwise. This Country is fertile in fine Plants, but Monsieur the Marquis de Ferriol having propos’d to us to take a Journey to Trebisond, and improve the opportunity of the Departure of Numan Curperi, Bashaw of Erzeron, who was going thither by the way of the Black Sea; we thought of nothing but preparing our selves for that Journey. His Excellency procur’d us the Bashaw’s Protection, nor was he himself displeas’d to have some Physicians in his Company. But before I quit Constantinople, your Lordship will give me leave to send you the Descriptions of some rare Plants we met with at the very Gates of that City.


Its Root is as big as one’s little Finger, about four or five inches in length, blackish without, fleshy, accompany’d with Fibres of the same colour, which are about half a foot long, whitish within, fill’d with a clammy Humour. It puts forth Leaves about half a foot long, and about four or five inches wide, picked at the ends, but at their Base divided into two round Ears; these Leaves are supported on a Pedicule or Stalk seven or eight inches long, rounded on the back, hollow’d pipe-wise on the
other side, whitish, distributing it self into many thick Nerves, extending to the very edges: these Leaves are besides pale-green, rough, and studded with small Tumours; they taste flat and mucilaginous, as do the Roots. The Stalk is a foot high, solid, rough, hairy, two or three lines thick, branchy below, garnish'd with small Leaves like the other, but no more than two inches long, to one and a half broad. The Flowers grow at the top of the Branches, they are very sleek, and of a pale-red colour: each Flower is eight or nine lines diameter, standing on a Stalk near half an inch long, swelling behind like a Bladder, whitish, and hardly a line broad. This Flower, which is a sky-blue, is divided into five parts dispos'd like a Wheel, a line broad, turning back, obtuse at the point: from the middle of the Flower, which is whitish, tho the rest is blue, arise five Chieves or Threds three lines long, hairy at their Base, white likewise, each charg'd with a blue Apex. The Cup is cut into five points, hairy; and from its Center arises a Piffile or Pointal square, furmounted by a purple Thred, half an inch long: this Cup dilates into a Bladder, four or five lines diameter, half an inch long, angular, bristling up with Hairs a line and a half long: the Piffile turns to a Fruit with four Seeds, each of which bears the figure of a Viper's Head, but are no more than a line long, shining, bright-green at first, afterwards blackish.


ITS Root is half a foot long, five or six lines thick, divided into large Fibres, hairy, whitish within, cover'd with a black Skin, slender, and as it were chapt. Its Stalks are upwards of a foot in height, and about four lines thick, pale-green, moderately hairy, full of Juice, as is also the rest of the Plant; hollow, unequally channel'd, attended with Leaves disorderly placed, like those of Burrage: the undermost are four or five inches long, two inches and a half broad, terminating in an Oval, pointed, pale-green, of a flat mucilaginous taste like its Root, furnish'd by a Stalk about three lines broad at first, guttering on one side, rounded on the other: these Leaves are small, as they are nearer the main Stem of the Plant. From their bosoms spring little Bunches of other Leaves, and the Branches are subdivided into small Sprigs, generally charg'd with a couple of small Leaves, in the midst whereof are some white
Symphytum
Constantinopolitanum
Borraginis folio et
facie, flore albo Coroll.
Inst. Rei herb. 7.
Geranium Orientale Columbinum
Flore maximo. Asphodeli radice.
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white Flowers, rans’d like a Scorpion’s Tail, and blowing successively one after another: each Flower is a Pipe bending downwards, about seven lines long; half of this Flower which is out of the Cup, widens it self like a Bell, about three lines in the Opening, shallowly cut on the edges into five points: the other half of the Flower is inclos’d in the Cup, and is but a line diameter. From within the Cup, where it begins to dilate, arise five Leaves, white, a line and a half long, to a quarter broad at their Base; and from their Juncatures or Bosoms (Armpits, the Author calls ’em) arise five Stamina of the same colour, a line high, with Apices: the bottom of the Pipe is perforated by the Piflile, which is furmounted by a very fine Thred about eight lines long. The Cup is another Pipe about four lines long, hairy, cut into five parts. The four Embryos of the Piflile turn to so many Seeds, form’d like a Viper’s Head: we saw ’em before they were ripe.

ALL the Meadows about Constantinople are fill’d with a beautiful, sort of Cran’s-Beak, which I have call’d by the name of Geranium Orientale, columbiaF Flore maximo, Asphodeli Radice. Corol. Inft. Rei Herb. 20. For it is found in several other places of the Levant.

ITS Root is like a Cluster of French Turnips, about two inches and a half long, fleshy, brittle, fliptick, reddish within, brown without; about three lines thick, tapering to a Point, delicate and hairy. The Body of this Root, which generally lies athwart, and is ligneous when the Plant is old, produces some Stalks eight or nine inches high, one line thick, pale-green, hairy, those towards the bottom of the Plant lying flat on the ground; the others rising up; garnish’d with Leaves two and two at each Knot, exactly like those of the Cran’s-Beak. call’d Pidgeon’s-Foot. They have a Pedicule three inches long, fine, hairy. The Flowers grow along the Branches, and arise out of the Bosoms of the Leaves, which as they grow nearer the tip, diminish: these Flowers blow one after another, are sustaine’d by some Tails ordinarily, fork’d, three or four inches long: each Flower consists of five Leaves, dispos’d in form of a Role, half an inch about, three lines broad, round, faint purple. From their Center grows a Piflile two, lines high, furmounted by a purple Tuft: the Stamina are white, very fine to feel, and the Apices yellowish, . The Cup consists of five Leaves four lines long, picked,
pale-green, streak’d, dispos’d like a Star: the Fruit was not forward enough to be capable of a description.

As we pass’d through the Herb-Market, we bought two or three Bunches of Berries of the yellow-fruit’d Ivy; they grow as common here as the ordinary Ivy at Paris, and the Turks use them in Cauteries. The Antients apply’d them to a nobler purpose; for Pliny affirms, that it was consecrated to Bacchus, and destin’d to crown the Poets with. Its Leaves, as that Author observes, are of a brighter green than those of the common Ivy. Dalechamp has not well described it; I am apt to think the two sorts differ in nothing but the Colour of their Fruit. Might not the Seed of the red-fruit’d Holm produce Stocks with yellow Fruit? Has not the same thing been observ’d of the Species of Elder? Time will discover, whether the Ivy we are speaking of is the common Ivy, only vary’d: this last is not scarce about Constantinople, and the Stocks which have rais’d the Seed from the yellow fruit in the Royal Garden, have hitherto been all of ’em like the Stocks which raise Seed from the black: their Leaves are corner’d, and one can hardly perceive any difference. Dioscorides seems to have treated both Species as a Variety of the same.

I OBSERVED the Fruit of the former to be in large Bunches two or three inches diameter, compos’d of several Berries spherical, tho’ somewhat angulous, four lines thick, somewhat flat before, and mark’d with a Circle, whence arises a Point half a line high. The Skin, which is filammot, incloses three or four Berries, each two lines and a half long, white within; greyish, vein’d black, and set off with small risings without: they have no taste, and are shaped like a small Kidney. The Flesh that covers these Berries is at first sweetish, afterwards it seems mucilaginous.

PLINY has taken all he says of this Plant out of Theophrastus and Dioscorides, who have only given a confus’d Account of Ivy: that which they describe with white Leaves and white Fruit, I never saw; it must have been in Greece. As for the Thracian Ivy, mention’d by them, we met with some Stocks of it on the Borders of the Black Sea. No wonder the Bacchantes heretofore made use of the Ivy to adorn their Thyrfs and Head-dresses, since all Thrace is cover’d over with it.
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I CAN'T hold from adding to these Plants a very pretty Flower, with which they garnish'd the Dishes at our Embassadour's Table: I had before seen it in Portugal. Its Root consists of two Tubercules, fleshly, roundish, dingy white, full of a clammy insipid Humour: the biggest is an inch diameter, the other is as it were wither'd, both are nothing but hairy Threds. Its Stalk rises to about half a foot, two or three lines thick, wrapt in a few Leaves alternately, the Sheaths whereof lie on one another, and afterwards dilate themselves into Leaves like those of the Fower-de-lys, shining, sleek, vein'd, pointed, two or three inches long to one broad: they nearest the Flowers are not by a great deal so big, but much more picked. These Flowers form a Bunch at the Extremity of the Stalk: each Flower has six Leaves, five whereof, which are upright, make a kind of purple Coif, streak'd; the three outward ones are near half an inch long, the two inward are narrower and shorter, but very sharp-pointed: the Under-leaf is biggest of all, and is the Ornament of the Flower; for it gives it in a manner the figure of a Butterfly that's upon the wing. This Leaf terminates above in a small Neck surmounted by a deep purple Head, behind it ends in a Tail or Spur, whitish, four lines long: the rest is like a Ruff about an inch broad, curl'd on the edges, above half an inch high, white, very prettily streak'd with purple Veins. The Pedicule of the Flower is four lines long, to one and a half thick: it twists spirally, is pale-green, and at last comes to be a Cappa;ula like a small Lantern, half a foot long to three lines broad, consisting of stiff Stalks, which admit as many membranous reddish Pannels, whose lower Surface is charg'd with a Velvet Band, which is nothing but a Down of very small Seeds, like the Sawings of Wood. The Flower is without smell, and appears towards the end of April: the whole Plant has a flat clammy taste.

THERE are many other fine sorts of Orchis at Constantinople, but can't be propagated in Gardens, they delighting in nothing but the Air of the Fields. 'Tis not so with the Renunculusses, which are perpetually multiplying, and acquiring new Beauties from the hands of the Curious. For some years past, the Turks have been careful to cultivate these sorts of Flowers. Cara Mustapha, he who miscarried before Vienna, is said to have brought Renunculusses first in fashion. This Visier, to amuse
his Master Mahomet IV. who extremely loved Hunting, Privacy, and Solitude, insensibly inspired him with a Fancy for Flowers; and understanding that the Renunculusses were what he was most pleas'd with, he wrote to all the Bashaws throughout the Empire, to send him Roots and Seeds of the finest sorts they could lay hands on. The Bashaws of Candia, Cyprus, Rhodes, Aleppo, Damascus, outdid all the others in making their court to him. From thence came those admirable Species of Renunculusses which are to be seen in the fine Gardens of Constantinople and Paris. The Seeds which were sent to the Visier, and those propagated by private Men, produced vast Varieties. The Embassadors prided themselves in sending them to their respective Masters: in Europe they were rectify'd by Culture. M. Malaval contributed not a little thereto at Marseilles: he furnish'd France with 'em, and France all foreign Countries. Except Pinks and July-flowers, we have no fine Flowers but what originally come from the Levant. A Virtuoso of Paris, one M. Bachelier, brought from thence in 1615, the first Indian Chestnut-Tree and double Anemones. The Tuberoses, the Hyacinths, Narcissus, Flower-de-lysès, came from the same Country; but have been rectify'd in our Gardens. There are Cantons in France very proper for the multiplication of certain Flowers. They raise in Normandy double Jonquils, and very beautiful Anemones: the Climate of Toulonze is extremely agreeable to these sorts of Flowers. Now I am upon the Topick of Anemones, there goes a Story of a certain Lawyer, to whom M. Bachelier had refus'd to communicate the Seed of these fine Anemones; which when he could obtain neither for Friendship nor Mony, nor by way of Truck, a Fancy took him to go and visit M. Bachelier, with three or four of his Friends who were in the Plot: he order'd his Lacquey, who bore the Train of his Gown, to let it drop on some Pots that were in such an Alley; in these Pots were the Anemones he wanted, and their Seed was ready to fall. They walk'd a good while, and talk'd about the Times: as soon as they were come to the very Spot of Ground, a merry Gentleman of the Company began a Story which engaged the whole Attention of M. Bachelier; and at the same time the Lacquey, who was no Fool, let fall his Master's Train: the Anemony-Seeds having a downy Coat, stuck to the Gown, which the Boy soon gather'd up again, and the Company went forward. The Virtuoso took leave.
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leave of M. Bachelier, and went his ways home, where he carefully pick'd Lett. XII. off the Seeds which had stuck to his Robes; he sow'd 'em the same day, and they produced very beautiful Flowers.

THE Garden of the French Palace at Constantinople is at present well kept; it has a Terrace, from whence may be discover'd the Plains of Asia, but there's no need to stretch the View so far: the Embassador cauSES to be cultivated within his own Walls the finest Orange-Trees, Renunculuses, Anemonies, and all such Flowers as are beautiful and agreeable in their Seasons.

I CAN'T conclude this Letter better, than by a Relation of what pass'd at the Audience M. de Ferriol had of the Grand Visier, and at that which was prepared for him at the Grand Signior's: a Person of Quality, who had the honour to be present at it, communicated to me the following Account.

THE King's Ships the Bizarre and the Ajeuere came to anchor in the Port of Constantinople the eleventh of December 1699. the same day the Embassador was complimented on his happy Arrival, by the Secretaries of the severall Embassadors, and by Prince Tekeli. Next day his Excellence landed, and sent his chief Interpreter to the Grand Visier, to notify his Arrival. Some days after, this Minister sent to compliment him by Maurocardato the Father, Counsellor of State, and chief Interpreter to the Porte: the Audience was fix'd for the 25th of December. That day being come, M. de Chateauneuf Castagnieres, the former Embassador, and M. de Ferriol, departed from the French Palace half an hour after Twelve. M. de Chateauneuf on the right, and the new Embassador on the left, preceded by their Houfhold, and follow'd by a dozen Gentlemen who had waited on M. de Ferriol to Constantinople; all of the French Nation attended them. The March was perform'd very orderly to the Sea-side, where the two Embassadors, who alone rode on horseback, alighted, and were receiv'd by sixty Officers belonging to the Sea, who embark'd with all the rest for Constantinople on Caicks prepared for them. When the Embassadors pass'd by the King's Ships, they were saluted with 21 Shot from each Ship.

THE Grand Visier had sent two Horses richly harness'd for the Embassadors, and threescore for the Gentlemen, Officers, Guards-Marine, Vol. I. and
and the Retinue of M. de Ferriol: this number had not been sufficient for so great a Train, but his Excellence had caus’d to be brought above fifty to the Port, and all the French Merchants had sent theirs. The Cavalcade began with fourscore Janizaries, whom the Grand Vifier had order’d to the Key; then follow’d the Domesticks of the Embassadors, that of M. de Chateauneuf on the right, and that of M. de Ferriol on the left. M. de Ferriol’s twenty five Footmen were cloth’d in Liveries trebly laced, the middle gold, the other silk. Half a dozen Janizaries belonging to M. de Chateauneuf, and as many to M. de Ferriol, walk’d with their Caps of Ceremony before the Drurgermans. A dozen Gentlemen, and the Chancellor of M. de Ferriol, preceded the Embassadors: these Gentlemen were so magnificently habited, that the Turks confess’d they never saw any thing like it. The Chiaoux Bachi, who came to receive his Excellency, march’d immediately before the Embassadors; and Messieurs de Cour and de Broglio, Captains of the King’s Ships, follow’d at the head of the Officers and Guard-Marine, who march’d two and two, according to their Rank. The French Merchants clos’d the whole, in the same order. The Company was so numerous, there was hardly room enough for ’em in both Courts of the Vifier; yet was every thing so orderly, that when the Embassadors enter’d, the Janizaries and the Chiaoux made a Lane for them to pass. The twelve Gentlemen, with M. de Ferriol’s Chancellor, were alighted from their Horses, to expect the Embassadors at the bottom of the Stair-case: they follow’d into the Audience-Chamber, as did also the Sea-Officers. The Embassadors took their Seats on low Stools which were placed on the Sopha, M. de Chateauneuf on the right, and M. de Ferriol on the left: all the rest standing.

The Grand Vifier, with his Cap of Ceremony, came in as soon as the Embassadors were placed; and sat him down at a corner of the Sopha, which is the Place of Honour. M. de Chateauneuf spoke first, telling the Vifier that the King had chosen M. de Ferriol to succeed him: then M. de Ferriol presented him a Letter from his Majesty, which he put in the hands of the chief Chancellor, who was standing at the Vifier’s elbow, together with the chief Officers of the Empire. M. de Ferriol caus’d that Minifter to be told, That the King his Master had with pleasure, heard that his Highness had committed the principal Affairs of
the Empire to a Person of his Understanding, and that he made no doubt but he would contribute his utmost to maintain the Union and Correspondence, which had been so long settled between the two Empires. After this Compliment, they brought in some Sweetmeats, and a couple of Dishes of Coffee for the Embassadors; and then presented the Sherbet and Perfume. The Visifer caus'd M. de Ferriol to be ask'd how long 'twas since he left France: Maurocordato reported in Latin to M. de Ferriol what it was the Visifer ask'd him; M. de Ferriol answer'd in the same Tongue. Then they distributed very rich Vests to M. de Ferriol and M. de Chateauneuf: those which were given to the Officers of their Retinue were worth five or six Sequins apiece. After this Distribution, the Embassadors rose from their Seats, and went out of the Chamber of Audience: they were follow'd in an orderly manner, and when they got on horseback M. de Ferriol took the right, as did his Houfhold; M. de Chateauneuf put himself on the left with his: the rest of the Train observ'd the same Order as in coming. The Streets were crouded with Spectators. The Embassadors re-embark'd, after M. de Ferriol had thank'd the Lieutenant of the Chiaoux Bachi for accompanying him with his Chiaoux.

The Embassadors Canoe was saluted by the Ships as before: And when they landed, they proceeded in the same Order to their Palace, and took leave of each other in the first Court. Next day M. de Ferriol sort'd his Presents to be sent on the morrow to the Grand Visifer: there was a very large and richly-ornamented Glafs; a great Pendulum, with the Dial-plate mark'd in the Turkish manner: the rest consist'd of Vests, a dozen whereof were made of the finest Stuff of Gold and Silver that are wrought at Lyons, the other of the finest English Cloth.

The 31st of December the Grand Signior caus'd the Embassador to be acquainted he should have Audience the fifth of January. M. de Ferriol dispo'd himself for it, and the night before sent to the Seraglio the Presents design'd for the Grand Signior: they are usually carry'd before the Embassador when he is going into the Audience-Room.

The fifth of January 1700, M. de Ferriol by break of Day set out from his Palace, preceded by his Houfhold, accompany'd by twelve Gentlemen of his Retinue, and all those of the French Nation. At the Strand he found the two Commandants of the King's Ships, and thirty Officers
Officers or Guards-Marine, named by M. Bidaut to attend him. The
Embassador embark’d on his Canoe, and was follow’d by the whole
Company in several Caicks. The Chiaoux Bachi waited for his Excellency
on the Wharf towards Constantinople, with the Janizaries of the Port,
and sixty of the Grand Signior’s Horses; that design’d for the Embassador
was richly harness’d. The March began by six Janizaries of his Excellency’s Family, as many Valets de Chambre, twenty five Footmen in
Liveries, and half a dozen Eftafiers in Turkish Habits marching before
and about his Horse: the Drogmans or Interpreters came after his Domes-
ticks, and next to them the twelve Gentlemen. The Chiaoux Bachi,
preceded by his Chiaoux, went immediately before M. de Ferriol, because
when he was about to take the right hand, his Excellency bid him go to
the left, unless he would rather walk before; which was what he chose
to do. The Embassador was follow’d by the Officers of the Marine,
walking two and two according to their Rank: all of the French Nation
did the like. They pass’d the first Court of the Seraglio on horseback;
but had notice given to dismount at the Gate of the second. His Excel-
leney alighting from his Horse, was receiv’d by eight Capigis, which led
the way to the Hall of the Divan.

At the Entrance of the second Court, 4000 Janizaries, who were
crowded up to the Wall on the right, on a sudden scamper’d away, to go
seize the Pots of Rice which were placed for them at some distance off.
His Excellence enter’d the Hall of the Divan at the same time that the
Grand Visier did the like by another Door. After mutual Salutation he
sat him down on the place that was prepar’d for him, and the Grand
Visier on a Bench, with three Visiers at his right hand, and the two Cadile-
lesquers at his left. Some Causes were first heard, and Petitions dis-
patch’d; after which they brought Water to the Embassador to wash
with, as likewise to the Grand Visier, but in different Basons; that pre-
\fented to his Excellence was of Silver, the other Copper. Water was
also carry’d to the Visiers, Captains of the King’s Ships, and all those
that were to dine at the five Tables spread in the same Hall. None but
the Embassador ate with the Grand Visier, the Captains of Ships with the
Visiers, the two Cadilelesquers ate alone, and six Persons named by his Excel-
lence at two other Tables with the principal Officers of the Empire. The
five Tables were serv'd alike with upwards of thirty Dishes each, which were brought in one after another, and taken away again almost as soon.

THO the Turkish Dishes are very different from ours; his Excellency, in respect to the place, neglected not to taste of every thing: after dinner, Water was again brought to wash with.

MAUROCORDATO the Father, and the Sieur Fonton chief Drug-gemian to the King, serv'd as Interpreters all dinner-time. There was a grated Window over the Embassador's Table, at which his Excellency perceiv'd the Grand Signior now and then taking a look. Orders being now brought for admitting the Embassador, there was brought into the Hall of the Divan a Looking-glass, which his Excellency was to give his Highness; the Glass was 89 inches deep to 62 wide: all the Company were surpriz'd at it, and the Grand Signior ey'd it through the Grate where he usually is during the holding of the Divan: The Looking-glass was brought to the Door of the Hall of Audience, together with a Pendulum far exceeding that presented to the Grand Vifier, as likewise an admirable Piece of Clock-work, which, besides the Hours and Minutes, exhibited the Motion of the Moon, the Degrees of Cold and Heat, and the Variations of the Seasons. More than this, there were twenty Vests of very rich gold Stuff, and a world of other Vests made of the finest English Cloth. The Present appear'd so magnificent, that the Grand Vifier caus'd the Embassador to be ask'd whether it was the King's or his own: he reply'd, it was a Present from himself.

THE Grand Vifier wrote to his Highness, to know if they should introduce the Embassador: the Telkidji, who carry'd the Letter, brought back the Grand Signior's Answer in writing, which having first kis'd and mov'd to his Forehead, he caus'd to be read: which done, the proper Officers led his Excellency to a certain place of the Court, where they distributed threescore and ten Vests among his Retinue; the Embassador receiv'd him sitting on a Bench cover'd with scarlet Cloth. Hitherto every thing was done according to the Rules, and his Excellency could not but be highly delighted with the Honours he had receiv'd; but as they were moving into the Grand Signior's Apartment, the Chiaoux Bachi, who was gal'd at the Embassador's refusing him the right hand in the March, went and inform'd Maurocordato, who was at his Excellency's elbow,
elbow, that he perceiv'd the Embassador had his Sword on, and that none were suffer'd to enter the Grand Signior's Chamber arm'd. Maurocordato was for conniving at it, the rather for that the Embassador's Sword was cover'd with his 'Caftan: but the Chiaoux Bachi threatening to acquaint the Grand Vifier, he could not avoid speaking to his Excellency, and told him, with some reluctance apparent in his Vifage, that he could not see the Grand Signior with any Weapon about him, and therefore begg'd he would lay aside his Sword, which the Chiaoux Bachi had just now happen'd to cast his eye on. The Embassador reply'd, That in wearing a Sword he did no more than had been practis'd by M. de Chateauneuf; and that the Sword being part of a Frenchman's Habiliment, nay the chief part, he would not relinquish it. This Dispute was carry'd to the Grand Vifier, who was still in the Hall: he sent word to the Embassador, that he must not see the Grand Signior with a Weapon about him. His Excellency again quoted the Example of M. de Chateauneuf, and said it did not become him to behold so great a Prince as his Highness, without having on every Ornament the French Habit consists of. The Contefl lafted a full hour, Maurocordato carrying the Messages to and fro: at laft the Grand Vifier propos'd to the Embassador, that if he would quit his Sword the Grand Signior would write a Letter to the King in his excuse. His Excellency answer'd, there needed no Excuse, for he would not commit the Fault. The Grand Vifier reply'd, he would give an Attestation, sign'd by himself and all the Grandees of the Empire, by way of Assurance that no Embassador whatever for the future should see the Grand Signior with Arms about him. The Embassador reply'd, that the Porte might alter its Ceremoniale for time to come, that then it would be the Affair of his Successors, and of all the other Nations; but that they should not begin with him to take from Embassadors the Honours they were in possession of; and that he having the honour to be the chief of Christian Embassadors, if he were to give any Rules, it should be to enlarge their Privileges instead of yielding to have 'em diminish'd. The Grand Vifier caus'd his Excellency to be told, that if he persisted to keep his Sword, he must not see the Grand Signior, who was come fifteen Leagues off, on purpose to give him Audience. The Embassador made answer, he should count it a very great Misfortune; but as great
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a Felicity as it was to see his Highness, he would not purchase it at the Lett. XII. price of the King his Master’s Glory, nor by prostituting the Character he was honour’d with. The Grand Visier added, that no Embassador ever saw the Grand Signior with Arms about ’em. His Excellency reply’d, that M. de Chateauneuf was a Man of Honour, and that he would not presume to impofe on the King his Master; that he was still in Constantinople, and might be call’d to testify the truth; that he was surpriz’d they should pick such a quarrel with him, but protested he would sooner part with his Life than his Sword. Maurocordato not knowing what to do, desir’d M. de Ferriol to take counsel of the French Officers. His Excellency answer’d, that in such things as concern’d the Glory of the King his Master, he was the sole Interpreter of his Will. Maurocordato went again to the Grand Visier, and returning to the Embassador, told him he would kindle a Fire that would not be easily extinguish’d, and that he would be the cause of some great misfortune. So much the worse for the Weakest, reply’d M. de Ferriol; yet I shall not relinquish my Sword but with my Life, the Honour of my Character being fasten’d to it. Then the Grand Visier sent the oldest of the Capigis-Bachis to tell the Embassador, that it was attempting an Innovation in the Ceremoniale, and that they could assure him they never had seen any Embassador take Audience of the Grand Signior with his Sword on. M. de Ferriol reply’d, that M. de Chateauneuf was at least as worthy to be believ’d as they. Then Janizary-Aga came afterwards with the principal Officers of his Corps, to assure the Embassador that tho he was a General Officer of the chief Militia of the Empire, he never enter’d arm’d into the Grand Signior’s Chamber; no, not the Grand Visier himself, tho his Highness’s Lieutenant. M. de Ferriol reply’d, that the Grand Visier and he were Subjects, and so the Law was made for them; but as for himself, having the honour to represent the Person of a great Prince, he was not in the same state of Dependance. The two Cadilenquers came in their turn, and after them the Vifers of three Horfe-Tails, and all the Officers of the Porte, to try if they could prevail on the Embassador, but he was immovable. The Grand Visier, who was inform’d of all that pass’d, fancy’d he could by Stratagem obtain what he was not able to compass by Argument. He therefore sent to let the Embassador know it was high time for him to
to go take his Audience. The Embassador ask'd whether it should be with his Sword on: they answer'd, yes. So on he march'd, and being come to the door of the Grand Signior's Apartment, he turn'd his head to look for the fifteen Persons he had named to follow him into his Highness's Chamber, to pay their Obeisance according to Custom. To his great surprize he saw but six; the Chiaoux and the Capigis-Bachis had ftopt the rest at the door of the great Arch leading to the Audience-Hall. The Embassador then began to suspect they had some design upon him; so, being determin'd to lose his Life in maintenance of what he had said and done, he clapt his left hand on his Sword, holding in his right the King's Letter to the Grand Signior: two Capigis Bachis took him under the Arm, as is the custom; mean while up comes a third, of a gigantick stature, who flooping down, laid violent hold of the Embassador's Sword to force it from him; but not being able to do it, the Embassador enraged gave him such a Salute with his Right-hand and Knee, that he threw him four paces off; and then call'd out to *Maurocordato*, *Is it thus you violate the Law of Nations?* After which, seeing the Capigis Bachi, whom he had fpurn'd, making towards him again, he by main force broke from the two other Capigis Bachis, who still had him by the Arm; and then half-drawing his Sword, he ask'd *Maurocordato* aloud, *Are we Enemies or how?* *Maurocordato* seem'd perfectly astonish'd, and had not a word to say. *M. de Feriol* made no doubt but things would be carry'd to the last extremity; but in that moment appear'd at the door of the Grand Signior's Apartment, the Capi-Aga or chief of the white Eunuchs, who making a sign with his Hand not to commit any violence upon the Embassador, drew near him, and said that if he would enter without his Sword, he should be welcome; but that if he persist'd to wear it, he might return back to his Palace. *M. de Feriol* reply'd, he neither could nor would part with his Sword, and so went his ways, leaving his Caftan at the door, and order'd all those of his Retinue to do the like; which they did, putting them into the hands of an Officer of the Grand Signior's: this pass'd without giving any Subject of Complaint.

The Embassador being got near the great Gate, the Grand Vifier sent word to the Sieur Fonton to come and take back the Presents his Excel-
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Excellency had brought: which was accordingly done. M. de Ferriol Lett. XII. believe’d, there would be no Ceremony in his Return; but yet he found the Grand Signior’s Horse, the Chiaoux and the Janizaries, who accompany’d him to the Sea-side, in the same Order as had been observ’d in going to the Seraglio. There were infinite Swarms of People in the Streets and at the Windows, every body being persuad’d the Embassador had taken his Audience; and when he arrived at the Sea-side, he put himself into his Canoe, which as it pass’d by the King’s Ships was saluted with 42 Cannon-shot. M. de Ferriol being return’d to his Palace, caus’d several Tables to be spread for the King’s Officers, and all of the French Nation, whom he treated with exceeding magnificence.

IT must not be forg’d, that Maurocordato affected all along to hold in hugger-mugger the Negotiation of the Sword, and therefore talk’d to M. de Ferriol in Whispers; but as it was an Affair of Usage and Justice, the Embassador continually answer’d aloud, to the end that the several Foreigners who were present out of curiosity, might hear what pass’d.

’Twear known some days afterwards, that the Grand Signior chid the Grand Vicier for exposing him to so disagreeable a Scene; telling him he might have foreseen it. The last Action of the Grand Vicier was generally condemn’d, for going to circumvent the Embassador, and take his Sword from him by foul means; the Turks themselves could not but cry shame on it. M. de Ferriol’s Presence of Mind in all his Answers, and his firm Resolution, were admired by all that were Witnesses thereof.

IT may not be amis here to observe to our Merchants, how advantageous it is to ’em, to have at Constantinople, in the Person of the Embassador, a natural Judge, and one not to be appeal’d from, in all Civil and Criminal Cares that may happen among ’em.

BY the 24th and 43d Articles of a Treaty made May 26. 1604, between Henry the Great and Sultan Achmet I. Emperor of the Turks, it was stipulat’d, That the Embassadors and Consuls of our Nation should distribute Justice to such Merchants and Traders as were his Majesty’s Subjects, according to their own Laws and Customs, without the Cognizance of any Turkish Officer whatever. Upon which, as I have been inform’d, in 1673 there being a Suit, between the Sieur Fabre and the Sieurs Gleyse of Marseilles, it was determin’d by a definitive Sentence of M. de Nointel, Vol. I. F f f then
then Embassador at the Porte: but the Sieurs Gleyse pretending to get this Decree revers'd in the Courts of Provence, it was on the contrary confirm'd by an Arret of Council from above, dated Sept. 1. 1673. in the following Terms.

**ExtrAct of the Registers of the Council of State.**

The King in Council confirms the Judgments pass'd by the Sieur de Nointel, the 4th of December 1671. the 2d & 18th of July 1672. Orders the same to be executed according to their Form and Tenour; and in consequence, his Majesty has made void and of no effect the Judgment given by the Lieutenant of the Admiralty of Marseille the 12th of November last, and every thing that follow'd thereupon: forbidding him to take any Cognizance of the Dispute between the said Gleyse and Fabre; nor are the said Gleyse to make any further or other Proceedings on the said account, upon pain of 3000 Livres Forfeiture, besides Costs and Damages. Done in the King's Council of State, held at Brest the first Day of September 1673. Collated. Sign'd Colbert. Vera Copia, Lauthier.

I am, My Lord, &c.

The End of the First Volume.