


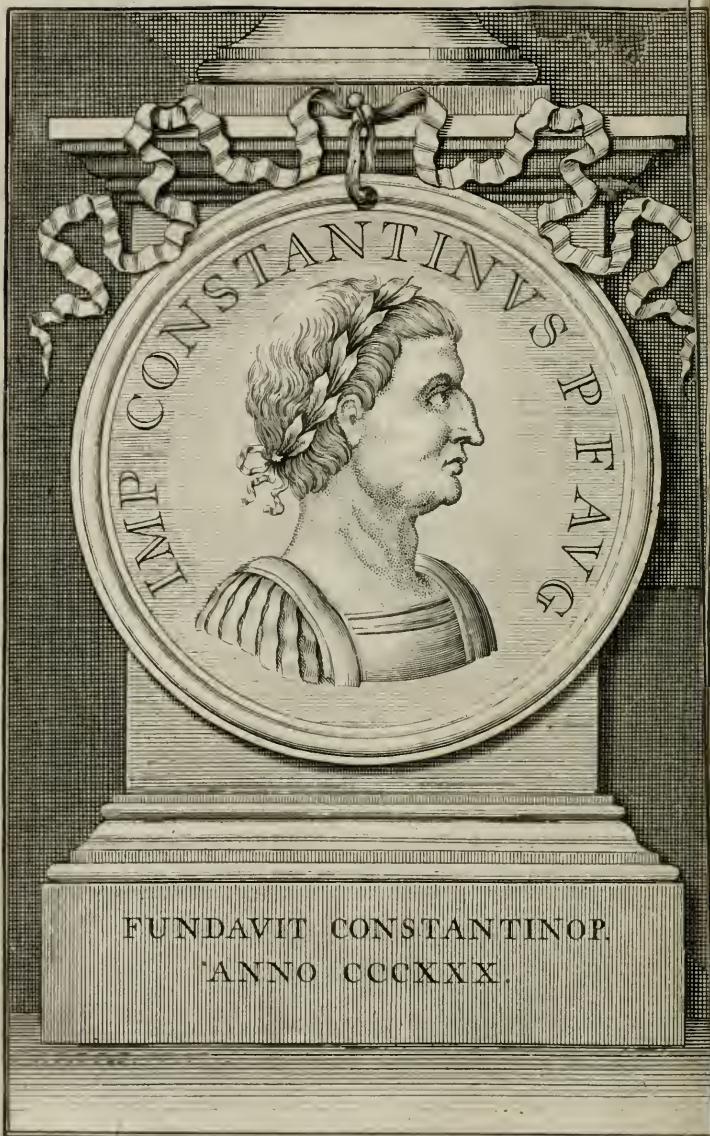
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J. Tinney Sculp.

THE
Antiquities
OF
CONSTANTINOPLÉ.

With a DESCRIPTION of its
SITUATION,
the Conveniencies of its
PORT,

its *PUBLICK BUILDINGS*,
the Statuary, Sculpture, Architecture,
and other
CURIOSITIES of that CITY.

With CUTS explaining the Chief of them.

In four Books.

Written Originally in Latin by

PETRUS GYLLIUS A *BYZANTINE HISTORIAN*.

Now Translated into *English*, and Enlarged with an
Ancient *Description* of the *WARDS* of that CITY,
as they stood in the Reigns of *Arcadius* and *Honorius*.

With *Pancirolus's NOTES* thereupon.

To which is added
A large Explanatory INDEX.

By JOHN BALL, formerly of *C. C. C. Oxon.*

— *Res Antiquæ laudis, et artis*
Ingredior. — Vir. Geo. 2.

LONDON.

Printed for the Benefit of the Translator, 1729.

J. Tinney





T O
RICHARD BANNER, Esq;
O F
PERRY-HALL,
I N T H E
County of *STAFFORD.*

S I R,



SO fooner had my Inclinations prevail'd upon me to publish this Author, but my Gratitude directed me where I should make the Dedication. These Labours are yours
A by

DEDICATION.

by many Obligations. Your Services to me demand them, you have express'd a particular Esteem for Pieces of this Kind, you have assisted me with a valuable Collection of Books in the Translation of them, and you have encourag'd the Performance by the Interest of your Friends; so that if there be any Merit in the Publication of it, 'tis you who are entitled to it.

The Knowledge of *Antiquity* was always look'd upon as a Study worthy the Entertainment of a Gentleman, and was never in higher Estimation among the Nobility and Gentry of *Great Britain* than it is now. And this Regard which the present Age pays to it, proceeds from a wise Discernment, and a proportionable Value of Things. For we never entertain our Curiosity with more Pleasure, and to better Purposes, than by looking into the Art, and Improvement, and Industry of antient Times, and by observing how they excited their Heroes and great Men to virtuous and honourable Actions by the
Memo-

DEDICATION.

Memorials of *Statuary* and *Sculpture*; the silent Records of their Greatness, and the lasting History of their Glory.

The great Discoveries made of late, and publish'd by a * Society of Gentlemen, united in the Search of *Antiquity*, will be lasting Monuments of their Fame in future Times, and will be look'd upon as Arguments of an ingenious Curiosity, in looking into the delectable Situations of Places, in preserving the beautiful Ruines of Antient Buildings, and in setting Chronology in a truer Light, by the Knowledge of Coins and Medals.

But, Sir, what I principally intend in this Dedication, is to do Justice to Merit, and to acquaint the World, That you never look'd upon Licentiousness, and Infidelity, to be any Part of the Character of a fine Gentleman, That Virtue does not sit odly upon Men of a superior Station, and That in you we have an Example of one, who has Pru-

* The Society of *Antiquaries* in *London*.

DEDICATION.

dence enough to temper the innocent Freedoms of Life with the Strictnesses of Duty, and Conduct enough to be Merry, and not Licentious, to be Sociable, and not Austere; a Deportment this, which sets off your Character beyond the most elaborate Expressions of Art, and is not to be describ'd by the most curious Statue, or the most durable Marble. I am, Sir, with very great Regard,

Your most Oblig'd,

And most Obedient Servant,

JOHN BALL.





THE
P R E F A C E
O F T H E
T R A N S L A T O R .



*I*s customary upon a Translation to give some Account both of the Author, and his Writings. The Author Petrus Gyllius, as he stands enroll'd among the Men of Eminency, and Figure in polite Learning, I find to be a Native of Abi in France. He was in great Reputation in the sixteenth Century, and was look'd upon as a Writer of so good a Taste, and so comprehensive a Genius, that there was scarce any thing in the polite Languages, which had escap'd him. As he had a particular Regard for Men of distinguished Learning, so was he equally honour'd, and esteem'd by them. Francis the First, King of France, the great Pa-

The TRANSLATOR'S

tron of Literature, and who was also a good Judge of his Abilities, sent him into Italy, and Greece, to make a Collection of all the choice Manuscripts which had never been printed, but in his Passage it was his Misfortune to be taken by the Corsairs. Some Time after, by the Application and Generosity of Cardinal d'Armanac, he was redeem'd from Slavery. The just Sense this munificent Patron had of his Merit, incited him, when my Author had finish'd more than forty Years Travels over all Greece, Asia, and the greatest Part of Africa, in the Search of Antiquity, to receive him into his Friendship, and Family; where, while he was digesting, and methodizing his Labours for the Service of the Publick, he dy'd in the Year 1555, and in the 65th Year of his Age.

Although it was his Intention to have published all the Learned Observations he had made in his Travels, yet he liv'd to give us only a Description of the Bosporus, Thrace, and Constantinople, with an Account of the Antiquities of each of those Places. In his Search of what was curious he was indefatigable, and had a perfect Knowledge of it in all its Parts. He had also translated into Latin Theodore's Commentaries on the Minor Prophets, and sixteen Books of Ælian's History of Animals. Petrus Belonius is highly reflect'd upon, in that being his Domestick, and a Companion with him in his Travels, he took the Freedom to publish several of his Works under his own Name: And indeed such a flagrant Dishonesty in acting the Plagiary in so gross a manner, was justly punish'd with the most severe

P R E F A C E.

severe Censures; since it had been Merit enough to have deserv'd the Praises of the Learned World for Publishing such valuable Pieces, with an honourable Acknowledgment of the Author of them.

I have no Occasion to vindicate the Worth and Credit of my Author, whose Fame will live, and flourish, while the Characters given him by Gronovius, Thuanus, Morreri, Tournefort, and Montfaucon are of any Weight. These Great Men have recorded him to future Times, for his deep Insight into Natural Knowledge, his unwearied Application to the Study of Antiquity, and his great Accuracy and Exactness in Writing.

In the following Treatise, the Reader has before him a full and lively View of one of the most magnificent Cities in the Universe; stately, and beautiful in its Natural Situation, improv'd with all the Art and Advantages of fine Architecture, and furnished with the most costly Remains of Antiquity; so that New Rome, in many Instances of that Kind, may seem to excell the Old.

I hope my Author will not be thought too particular and exact in describing the several Hills and Vales, upon which Constantinople stands, when it is consider'd, that he is delineating the Finest Situation in the World.

The Manner in which he treats on this Subject is very entertaining; and his Descriptions, though with the greatest Regard to Truth, are embellish'd with a Grace and Beauty, almost Poetical. This, I look upon it, was occasion'd by the agreeable Variety of delightful Prospects and Si-

The TRANSLATOR'S

tuations, which the Subject naturally led him to describe.

The present State of Constantinople, I mean as to the Meanness and Poverty of its Buildings, is attested by all those, who have either seen, or wrote concerning it; so that 'tis not Now to be compar'd with it self, as it stood in its Antient Glory. The Turks have such an Aversion to all that is curious in Learning, or magnificent in Architecture, or valuable in Antiquity, that they have made it a Piece of Merit, for above 200 Years, to demolish, and efface every thing of that Kind; so that this Account of the Antiquities of that City given us by Gyllius, is not only the Best, but indeed the Only collective History of them.

In tracing out the Buildings of Old Byzantium, the antient Greek Historians, which he perfectly understood, were of great Service to him; this, with his own personal Observations, as residing for some Years at Constantinople, furnish'd him with Materials sufficient for the present History.

The Curious, who have always admir'd the Accuracy of this Work of Gyllius, have yet been highly concern'd, that it wanted the Advantage of Cuts, by which the Reader might have the agreeable Pleasure of surveying with the Eye, what my Author has so exactly describ'd with the Pen.

*I have therefore endeavour'd to supply this Defect, by presenting to the View of the Reader a Collection of Figures, which do not only refer to such Curiosities as he will find mention'd in the
several*

P R E F A C E.

several Parts of my Author, but such as have been describ'd by other later Travellers; and by this Means I hope I have given a compleat View of whatsoever is most remarkable in the Antiquities of Constantinople. The Catalogue and Order of the Cuts is as follows;

I. *The Thracian Bosphorus, with the Situation of Constantinople, as antiently divided into Wards; from Du Fresne.*

II. *A Delineation of that City, as it stood in the Year 1422, before it was taken by the Turks; from the same.*

III. *The Ichnography, or Plan of the Church of Sancta Sophia; from the same.*

IV. *The whole View of the Church of Sancta Sophia; from the same.*

V. *The outside Prospeēt of that Church; from the same.*

VI. *The inside View of it; from the same.*

VII. *The Plan of the Church of the Apostles; from Sir George Wheler.*

VIII. *The antient Hippodrom, with the Thebæan Obelisk, and the Engines by which it was erected; from Spon and Wheler.*

IX. *The Three Pillars, viz. the Serpentine and Porphyry Pillars, standing in the Hippodrom, as described by Gyllius, with the Pillar of the Emperor Marcian, since discover'd by Spon and Wheler in a private Garden; from B. Randolph.*

X. *The Historical Pillar, described by Gyllius, and since by Tournefort; from Du Fresne.*

XI. *A View of the Seraglio Point, with a Representation of the present Imperial Palace, and the*

The TRANSLATOR'S, &c.

the Church of Sancta Sophia; from B. Randolph.

When this Impression was almost finish'd, a learned Gentleman of the University of Oxon, to whom my best Acknowledgments are due, communicated to me a valuable Passage, relating to the Statues of Constantinople, demolished by the Romans, which he transcribed from the Second Book of Nicetas Choniat, a MS. in the Bodl. Lib. I have added a Translation of it by way of Appendix; and I presume that the Reader will look upon it as a curious and an agreeable Entertainment.



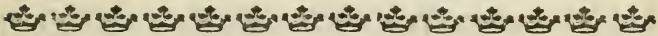
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CONTENTS.



THE Preface of the Author, describing the Situation of Constantinople, the Conveniencies of its Port, and the Commodities in which it abounds, Page 1

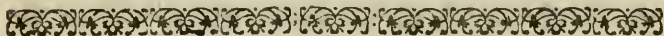


BOOK I.

- CHAP. I. *Of the Founders of Byzantium, and the different Successes and Revolutions of that City,* Page 13
- II. *Of the Extent of Old Byzantium,* p. 20
- III. *Of the Rebuilding it by Constantine the Great, and the Largeness of it in his Time,* p. 21
- IV. *Of the present Figure, Compass, Length, and Breadth of Constantinople,* p. 29
- V. *A General Description of Constantinople,* p. 32
- VI. *The Situation of all the Parts of the City describ'd,* p. 35
- VII. *Of the First Hill, the Palace of the Grand Seignor,*

CONTENTS.

| | |
|--|-------|
| Seignor, <i>the Church of St. Sophia, and the Hippodrom,</i> | p. 36 |
| VIII. <i>Of the First Valley,</i> | p. 43 |
| IX. <i>Of the Second Hill,</i> | p. 44 |
| X. <i>Of the Second Valley, which divides the Second from the Third Hill,</i> | p. 48 |
| XI. <i>Of the Third Hill,</i> | p. 50 |
| XII. <i>Of the Third Valley,</i> | p. 54 |
| XIII. <i>Of the Fourth Hill,</i> | p. 55 |
| XIV. <i>Of the Fifth Hill,</i> | p. 59 |
| XV. <i>Of the Fifth Valley,</i> | p. 61 |
| XVI. <i>Of the Sixth Hill,</i> | p. 62 |
| XVII. <i>Of the Valley which divides the Promontory of the Sixth Hill from the Seventh Hill,</i> | p. 64 |
| XVIII. <i>Of the Seventh Hill,</i> | p. 65 |
| XIX. <i>Of the Walls of the City,</i> | p. 67 |
| XX. <i>Of the Gates of Constantinople, and the Seven Towers of Old Byzantium,</i> | p. 70 |
| XXI. <i>Of the long Walls,</i> | p. 72 |



BOOK II.

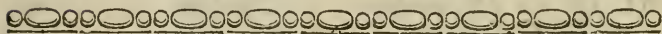
| | |
|---|-------|
| CHAP. I. <i>Of the Buildings and Monuments of Old Byzantium and Constantinople,</i> | p. 73 |
| II. <i>Of the Antient Monuments of the First Hill, and of the First Ward of the City,</i> | p. 75 |
| III. <i>Of the Church of St. Sophia,</i> | p. 82 |
| IV. <i>A Description of the Church of St. Sophia, as it now appears,</i> | p. 87 |
| V. <i>Of the Statues found on one Side of that Church,</i> | p. 95 |
| VI. <i>Of the Pharo on the Promontory of Ceras, and the Mangana,</i> | p. 96 |
| VII. <i>Of</i> | |

CONTENTS.

- VII. *Of the Bagnio's of Zeuxippus, and its Statues,*
p. 97
- VIII. *Of the Hospitals of Sampson, and Eubulus,*
p. 100
- IX. *Of the Statue of Eudocia Augusta, for which
 St. Chrysoftom was sent into Banishment,* p. 101
- X. *Of those Parts of the City which are contain'd in
 the Third Ward,* p. 102
- XI. *Of the Hippodrom, its Obelisk, its Statues,
 and Columns,* p. 103
- XII. *Of the Coloffus,* p. 108
- XIII. *Of some other Columns in the Hippodrom,*
p. 110
- XIV. *Of the Church of Bacchus, of the Court of
 Hormifda, and the House of Justinian,* p. 117
- XV. *Of the Port of Julian and Sophia; of the Por-
 tico nam'd Sigma, and the Palace of St. So-
 phia,* p. 120
- XVI. *Of the Fourth Ward,* p. 126
- XVII. *Of the Forum called Augufteum, the Pillar of
 Theodofius, and Justinian, also of the Senate-
 house,* p. 127
- XVIII. *Of the Imperial Palace, and the Basilica, as
 also of the Palace of Constantine, and of the
 House of Entrance nam'd Chalca,* p. 133
- XIX. *Of the Basilica, and the Imperial Walks,*
p. 140
- XX. *Of the Imperial Library and Portico, and also
 of the Imperial Cistern,* p. 143
- XXI. *Of the Chalcopratia,* p. 148
- XXII. *Of the Portico's situate between the Palace,
 and the Forum of Constantine,* p. 150
- XXIII. *Of the Miliarium Aureum, and its Statues;
 of Fortune, the Goddefs of the City, and her
 Statue,* p. 152
- XXIV. *Of the Temple of Neptune, and the Church
 of St. Mina or Menna, of the Stadia, and Stairs
 of Timafius,* p. 157
- i
- XXV. *Of*

CONTENTS.

- XXV. *Of the Lausus, and its Statues; viz. a Venus of Cnidos, a Juno of Samos, a Minerva of Lindia, a winged Cupid, a Jupiter Olympius, a Saturn, Unicorns, Tygers, Vultures, Beasts that are half Camels and half Panthers; of the Cistern, in an Hospital, which was call'd Philoxenos, and a Chrysotriclinium,* p. 159



BOOK III.

- CHAP. I. *Of several Places in the Fifth Ward, and the Second Hill; of the Neorium, of the Port nam'd the Bosporium, of the Strategium, and the Forum of Theodosius,* p. 164
- II. *Of the Sixth Ward, and the remaining antient Buildings of the Second Hill,* p. 171
- III. *Of the Porphyry Pillar, the Forum of Constantine, and the Palladium,* p. 172
- IV. *Of the Senate House, the Nympheum, and the Statues in the Forum of Constantine, of the Labarum and Supparum, of the Philadelphium, of the Death of Arius, and of the Temples of Tellus, Ceres, Persephone, Juno, and Pluto,* p. 181
- V. *Of the Seventh Ward,* p. 190
- VI. *Of the Street call'd Taurus, of the Forum, and Pillar of Theodosius, which had winding Stairs within it; of the Tetrapylum, the Pyramidical Engine of the Winds, of the Statues of Arcadius, and Honorius, the Churches of Hirenna, and Anastasia, and the Rocks called Scyronides,* p. 193
- VII. *Of the Eighth Ward, and the Back-part of the Third Hill,* p. 202
- VIII. *Of*

CONTENTS.

- VIII. *Of the Ninth Ward, of the Temple of Concord, of the Granaries of Alexandria and Theodosius, of the Baths of Anastasia, of the House of Craterus, of the Modius, and the Temple of the Sun and Moon,* p. 205
- IX. *Of the Third Valley, and the Tenth Ward, of the House, and Palace of Placidia, of the Aqueducts of Valentinian, the Baths of Constantius, and the Nymphæum,* p. 209



BOOK IV.

- CHAP. I. *Of the Eleventh Ward, and of the Fourth and Fifth Hill,* p. 217
- II. *Of the Church of the Apostles, of the Sepulchre of Constantine the Great, of the Cisterns of Arcadius, and Modestus, of the Palace of Placilla, and the Brazen Bull,* p. 221
- III. *Of the Sixth Hill, and the Fourteenth Ward,* p. 236
- IV. *Of the Hepdomum, a Part of the Suburbs, of the Triclinium of Magnaura, of the Palace called Cyclobion, of the Statue of Mauritius, and his Arsenal, and also of the Place called the Cynegium,* p. 238
- V. *Of the Blachernæ, the Triclinium of the Blachernæ, of the Palace, the Aqueduct, and many other Places of Antiquity,* p. 244
- VI. *Of the Bridge near the Church of St. Mamas, of the Hippodrom, of the Brazen Lyon, and the Tomb of the Emperor Mauritius,* p. 248
- VII. *Of the Seventh Hill, the Twelfth Ward, and of the Pillar of Arcadius,* p. 250
- VIII. *Of*

CONTENTS.

- VIII. *Of the Statues, and the ancient Tripods of Apollo plac'd in the Xerolophon,* p. 255
- IX. *Of the Columns now remaining on the Seventh Hill,* p. 261
- X. *Of the Thirteenth Ward of the City, called the Sycene Ward, of the Town of Galata, sometimes called Pera,* p. 264
- XI. *A Description of Galata, of the Temples of Amphiaraus, of Diana, and Venus, of its Theatre, and the Forum of Honorius,* p. 270

An Appendix, taken out of a MS. in the Bodleian Library of the University of Oxon, relating to the antient Statues of Constantinople, demolish'd by the Latins, when they took the City, p. 285





THE
P R E F A C E
O F T H E
A U T H O R,

Describing the Situation of
Constantinople, the Conve-
niencies of its Port, and
the Commodities in which
it abounds.



CONSTANTINOPLE is situated after
such a Manner in a *Peninsula*, that
'tis scarce bounded by the Conti-
nent; for on three Sides 'tis inclo-
sed by the Sea. Nor is it only well
fortified by its natural Situation,

but 'tis also well guarded by Forts, erected in
B large

large Fields, extending from the City at least a two Day's Journey, and more than twenty Miles in Length. The Seas that bound the *Peninsula* are *Pontus*, or the *Black Sea*, the *Bosporus*, and the *Propontis*. The City is inclosed by a Wall formerly built by *Anastasius*. 'Tis upon this Account that being secured as it were by a double *Peninsula*, she entitles her self the Fortrefs of all *Europe*, and claims the Preheminence over all the Cities of the World, as hanging over the Straits both of *Europe* and *Asia*. For besides other immense Advantages peculiar to it, this is look'd upon as a principal Convenience of its Situation, that 'tis encompassed by a Sea abounding with the finest Harbours for Ships; on the South by the *Propontis*, on the East by the *Bosporus*, and on the North by a Bay full of Ports, which can not only be secured by a Boom, but even without such a Security, can greatly annoy the Enemy. For the Walls of *Constantinople* and *Galata* straitning its Latitude into less than half a Mile over, it has often destroy'd the Enemies Ships by liquid Fire, and other Instruments of War. I would remark farther, that were it secured according to the Improvements of modern Fortification, it would be the strongest Fortrefs in the World; viz. if the four ancient Ports, formerly inclosed within its Walls by Booms, were rebuilt; two of which (being not only the Ornament, but the Defence of old *Byzantium*) held out a Siege against *Severus* for the Space of three Years; nor could it ever be obliged to a Surrender, but by Famine only. For besides the Profits and Advantages it receives from the *Propontis* and *Ægean* Sea,

Sea, it holds an absolute Dominion over the *Black Sea*; and by one Door only, namely by the *Bosphorus*, shuts up its Communication with any other part of the World; for no Ship can pass this Sea, if the Port thinks fit to dispute their Passage. By which means it falls out, that all the Riches of the *Black Sea*, whether exported or imported, are at her Command. And indeed such considerable Exportations are made from hence of Hydes of all Kinds, of Honey, of Wax, of Slaves, and other Commodities, as supply a great Part of *Europe*, *Asia* and *Africa*; and on the other hand, there are imported from those Places such extraordinary Quantities of Wine, Oil, Corn, and other Goods without Number, that *Mysia*, *Dacia*, *Pannonia*, *Sarmatia*, *Mæotis*, *Colchis*, *Spain*, *Albania*, *Cappadocia*, *Armenia*, *Media*, *Parthia*, and both Parts of *Scythia*, share in the great Abundance. 'Tis for this Reason, that not only all foreign Nations, if they would entitle themselves to any Property in the immense Wealth of the *Black Sea*, but also all Sea Port and Island Towns are obliged to court the Friendship of this City. Besides, 'tis impossible for any Ships to pass or repass, either from *Asia* or *Europe*, but at her Pleasure, she being as it were the Bridge and Port of both those Worlds; nay, I might call her the Continent that joins them, did not the *Hellepont* divide them. But this Sea is thought, in many Respects, to be inferior to that of *Constantinople*; first, as it is much larger, and then, as not having a Bay as that has, by which its City might be made a *Peninsula*, and a commodious Port for Ships: And indeed if it had such a Bay, yet could

it reap no Advantage of Commerce from the *Black Sea*, but by the Permission of the People of *Constantinople*. *Constantine* at first began to build a City upon *Sigeum*, a Promontory hanging over the Straits of the *Helleſpont*; but quitting that Situation, he afterwards pitch'd upon a Promontory of *Byzantium*. *Troy*, I acknowledge, is a magnificent City, but they were blind, who could not discover the Situation of *Byzantium*; all ſtark blind, who founded Cities within View of it, either on the Coaſt of the *Helleſpont*, or the *Propontis*; which though they maintain'd their Grandeur for ſome Time, yet at preſent are quite in Ruins, or have only a few Streets remaining, and which, if they were all rebuilt, muſt be in Subjection to *Conſtantinople*, as being ſuperior in Power to all of them. Wherefore we may juſtly entitle her the Key, not only of the *Black Sea*, but alſo of the *Propontis* and the *Mediterranean Sea*. *Cyzicus* (now called *Chazico*) is highly in Eſteem, for that it joins by two Bridges the Iſland to the Continent, and unites two oppoſite Bays, and is, as *Ariſtides* informs us, the Bond of the *Black*, and the *Mediterranean Sea*; but any Man, who has his Eyes in his Head, may ſee, that 'tis but a very weak one. The *Propontis* flows in a broad Sea, between *Cyzicus* and *Europe*; by which Means as a Paſſage is open into both Seas, though the People of *Cyzicus* ſhould pretend to diſpute it; ſo they on the other hand, ſhould the People of *Helleſpont* or *Conſtantinople* conteſt it with them, could have no Advantage of the Commerce of either of thoſe Seas. I ſhall ſay nothing at preſent of *Heraclea*, *Seſymbria*, and *Chalcedon*, ſeated on
the

the Coast of the *Propontis*, anciently Cities of Renown, both for the Industry of their Inhabitants, and the Agreeableness of their Situation; but they could never share in the principal Commodities of other Towns of Traffick, in the Neighbourhood of the Port of *Constantinople*, which was always look'd upon as impregnable. The Harbours of those Cities have lain for a considerable time all under Water, so that they were not of sufficient Force to sail the *Bosporus* and the *Hellepont*, without the Permission of the Inhabitants of those Places: But the *Byzantians* rode Masters of the *Black Sea*, in Defiance of them all. *Byzantium* therefore seems alone exempted from those Inconveniencies and Incapacities which have happen'd to her Neighbours, and to many other potent and flourishing Cities, which for several Years having lain in their own Ruins, are either not rebuilt with their ancient Grandeur, or have changed their former Situation. All its neighbouring Towns are yet lost: There is only the Name of *Memphis* remaining. Whereas *Babylon*, seated in its Neighbourhood, from a small Fort, is become a large and populous City; and yet neither of them is so commodious as *Constantinople*. I shall take no Notice of *Babylon* in *Assyria*, who, when she was in her most flourishing State, had the Mortification to see a City built near her, equal in Largeness to her self: Why is not *Alexandria* rebuilt, but because she must support her self more by the Industry of her People, than the Agreeableness of her Situation? 'Twas the Sanctity of *St. Peter*, and the Grandeur of the *Roman* Name, that contributed more to the rebuilding

old *Rome*, than the natural Situation of the Place itself, as having no Convenience for Ships and Harbours. I pass by in Silence *Athens* and *Lacedæmon*, which were more remarkable for the Learning and resolute Bravery of their People, than the Situation of their City. I omit the two Eyes of the Sea Coast, *Corinth* and *Carthage*, both which falling into Ruins at the same Time, were first repaired by *Julius Cæsar*; afterwards, when they fell entirely to decay, no body rebuilt them: And though *Carthage* is seated in a *Peninsula* with several Havens about it, yet in no part of it are there two Seas which fall into each other: For though *Corinth* may be said to lie between two Seas, and is call'd the Fort of *Peloponnesus*, the Key and Door of *Greece*; yet is it so far from uniting in one Chanel two Seas, or two Bays adjoining to the *Peninsula*, that she was never able to make Head against the *Macedonians* or *Romans*, as *Cyzico* and *Negropont* did; the one by its well built Forts and other War-like Means, and the other by the Strength of its natural Situation. But *Constantinople* is the Key both of the *Mediterranean* and *Black Sea*, which alone, by the best Skill in Navigation, nay though you were to make a Voyage round the World, you will find to meet only in one Point, and that is, the Mouth of the Port. I shall say nothing of *Venice*, which does not so much enclose the Sea for proper Harbours, as 'tis enclosed by it, and labours under greater Difficulties to keep off the Swellings and Inundations of the Seas, than unite them together. I pass by the Situations of the whole Universe, wherever there are, have, or shall be Cities; in
 none

none of them shall you find a Port abounding with so many and so great Conveniencies, both for the Maintenance of its Dominion over the Seas, and the Support of Life, as in this City. It is furnish'd with Plenty of all manner of Provisions, being supply'd with Corn by a very large Field of *Thrace*, extending itself, in some Parts of it, a Length of seven Days, and in others, of a more than twenty Days Journey. I shall say nothing of *Asia* adjoining to it, abounding with the greatest Fruitfulness both of Corn and Pasture, and the best Conveniencies for their Importation from both Seas. And as to the immense Quantity of its Wines, besides what is the Product of its own Soil, it is furnish'd with that Commodity from all the Coasts of the *Bosporus*, the *Propontis*, and the *Hellepont*, which are all well stock'd with Vineyards; and without the Danger of a long Voyage, *Constantinople* can, at her Pleasure, import the choicest Wines of all Kinds, and whatever else may contribute to her own Gratification and Delight. 'Tis for this Reason that *Theopompus* gives her this Character, That ever since she became a Mart-Town, her People were wholly taken up, either in the Market, in the Port, or at Taverns, giving themselves up entirely to Wine. *Menander*, in his Comedy *Auletris*, tells us, that *Constantinople* makes all her Merchants Sots. *I bouze it*, says one of his Actors, *all Night; and upon my waking after the Dose, I fancy I have no less than four Heads upon my Shoulders*. The Comedians play handsomely upon them, in giving us an Account, that when their City was besieged, their General had no other Way to

keep his Soldiers from deserting, but by building Taverns within the Walls; which, tho' a Fault proceeding from their popular Form of Government, yet at the same time denotes to us the great Fruitfulness of their Soil, and the great Plenty they have of Wine. They who have been Eye-witnesses can best attest, how well they are provided with Flesh, with Venison and Fowls, which they might share more abundantly, but that they are but indifferent Sportsmen. Their Markets are always stored with the richest Fruits of all Kinds. If any Objection be made to this, I would have it consider'd, what Quantities the *Turks* use, after hard Drinking, to allay their Thirst. And as to Timber, *Constantinople* is so plentifully supply'd with that, both from *Europe* and *Asia*, and will in all probability continue to be so, that she can be under no Apprehensions of a Scarcity that way, as long as she continues a City. Woods of an unmeasurable Length, extending themselves from the *Propontis* beyond *Colchis*, a more than forty Days Journey, contribute to her Store; so that she does not only supply the neighbouring Parts with Timber for building Ships and Houses, but even *Ægypt*, *Arabia* and *Africa*, partake in the inexhaustible Abundance; while she, of all the Cities in the World, cannot lie under the want of Wood of any Kind, under which, even in our Time, we have observed the most flourishing Cities, both of *Europe* and *Asia*, sometimes to have fallen. *Marseilles*, *Venice*, *Taranto*, are all famous for Fish; yet *Constantinople* exceeds them all in its Abundance of this Kind. The Port is supply'd with vast Quantities from
both

both Seas; nor do they swim only in thick Shoals through the *Bosporus*, but also from *Chalcedon* to this Port. Insomuch that twenty Fish-Boats have been laden with one Net; and indeed they are so numberless, that oftentimes from the Continent you may take them out of the Sea with your Hands. Nay, when in the Spring, they swim up into the *Black Sea*, you may kill them with Stones. The Women, with Oser Baskets ty'd to a Rope, angle for them out of the Windows, and the Fishermen with bare Hooks take a sort of Fish of the *Tunny* Kind, in such Quantities, as are a competent Supply to all *Greece*, and a great part of *Asia* and *Europe*. But not to recount the different Kinds of Fish they are stock'd with, they catch such Multitudes of Oysters, and other Shell Fish, that you may see in the Fish Market every Day, so many Boats full of them, as are a Sufficiency to the *Grecians*, all their Fast-Days, when they abstain from all sorts of Fish which have Blood in them. If there was not so considerable a Plenty of Flesh at *Constantinople*, if the People took any Pleasure in eating Fish, and their Fishermen were as industrious as those of *Venice* and *Marseilles*, and were also allow'd a Freedom in their Fishery, they would have it in their Power, not only to pay as a Tribute a third part of their Fish at least to the *Grand Seigneur*, but also to supply all the lesser Towns in her Neighbourhood. If we consider the Temperature of the Climate of *New Rome*, it must be allow'd by proper Judges, that it far excels that of *Pontus*. For my own part, I have often experienced it to be a more healthy Air than that of *Old Rome*; and for many

Years

Years past, I have scarce observed above a Winter or two to have been very cold, and that the Summer Heats have been allay'd by the northern Breezes, which generally clear the Air for the whole Season. In the Winter, 'tis a little warm'd by the southern Winds, which have the same Effect. When the Wind is at North, they have generally Rain, though 'tis quite otherwise in *Italy* and *France*. As to the Plague, 'tis less raging, less mortal, and no more rise among them, than it is, commonly speaking, in great Cities; and which indeed would be less rise, were it not for the Multitudes of the common People, and the foul Way of Feeding among their Slaves. But that I may not seem to flourish too largely in the Praise of this City, never to be defamed by the most sour *Cynick*, I must confess that there is one great Inconvenience it labours under, which is, that 'tis more frequently inhabited by a savage, than a genteel and civiliz'd People; not but that she is capable of refining the Manners of the most rude and unpolish'd; but because her Inhabitants, by their luxurious way of living, emasculate themselves, and for that Reason are wholly incapable of making any Resistance against those barbarous People, by whom, to a vast Distance, they are encompass'd on all Sides. From hence it is, that although *Constantinople* seems as it were by Nature form'd for Government, yet her People are neither under the Decencies of Education, nor any Strictness of Discipline. Their Affluence makes them slothful, and their Pride renders them averse to an open Familiarity, and a generous Conversation; so that they avoid all Opportunities of be-
ing

ing thrust out of Company for their Insolence, or falling into Diffensions amongst themselves, by which means the Christian Inhabitants of the Place, formerly lost both their City and Government. But let their Quarrels and Divisions run never so high, and throw the whole City into a Flame, as they have many times done, nay tho' they should rase her even with the Ground, yet she would soon rise again out of her own Ruins, by reason of the Pleasantness of her Situation, without which the *Black Sea* could not so properly be called the *Euxine*, as the *Axine* Sea, (the Inhabitants of whose Coast used to kill all Strangers that fell into their Hands) by reason of the great Numbers of barbarous People who dwell round the *Black Sea*. It would be dangerous venturing on the Coasts of the *Black Sea*, either by Land or Water, which are full of Pyrates and Robbers, unless they were kept in a tolerable Order by the Government of the Port. There would be no passing the Straits of the *Bosporus*, which is inhabited on both Shores by a barbarous People, but for the same Reason. And though a Man was never so secure of a safe Passage, yet he might mistake his Road at the Mouth of the *Bosporus*, being misguided by the false Lights, which the *Thracians*, who inhabit the Coasts of the *Black Sea*, formerly used to hang out, instead of a *Pharos*. 'Tis therefore not only in the Power of *Constantinople*, to prevent any Foreigners sailing the *Black Sea*; but in reality no Powers can sail it, without some Assistance from her. Since therefore *Constantinople* is the Fortress of all *Europe*, both against the Pyrates of *Pontus*, and
the

the Savages of *Asia*, was she never so effectually demolish'd, as to all Appearance, yet would she rise again out of her Ruins to her former Grandeur and Magnificence. With what Fury did *Severus* pursue this City, even to an entire Subversion? And yet when he cool'd in his Repentments against these People, he recollected with himself, that he had destroy'd a City which had been the common Benefactress of the Universe, and the grand Bulwark of the Eastern Empire. In a little time after he began to rebuild her, and order'd her, in Honour of his Son, to be call'd *Antonina*. I shall end with this Reflection; That though all other Cities have their Periods of Government, and are subject to the Decays of Time, *Constantinople* alone seems to claim to herself a kind of Immortality, and will continue a City, as long as the Race of Mankind shall live either to inhabit or rebuild her.





THE
 ANTIQUITIES
 OF
 CONSTANTINOPLE.

BOOK I.

CHAP. I.

*Of the Founders of Byzantium, and the
 different Successes and Revolutions of
 that City.*

LT is recorded by *Stephanus* and *Pausanias*, that *Byzantium*, now call'd *Constantinople*, was first founded by *Byzas* the Son of *Neptune* and *Ceroessa*, or by a Person named *Byzes*, Admiral of the Fleet of the *Megarians*, who transplanted

planted a Colony thither. I am of Opinion, that this was the same Person with *Byzas*. For had it taken its Name from *Byzes*, this City had more properly been call'd *Byzeum* than *Byzantium*. *Philostratus*, in the Life of *Marcus* a Sophist of *Byzantium*, calls the Admiral of that Fleet by the Name of *Byzas*, when he informs us, that *Marcus* (whom he would have descended from the ancient Family of *Byzas*) made a Voyage to *Megara*, and was exceedingly in Favour with the People there, who had formerly sent over a Colony to *Byzantium*. This People, when they had consulted *Apollo* where they should found a City, received in Answer from the Oracle, *That they should seek out a Situation opposite to the Land of the Blind*. The People of *Chalcedon* were given to understand by this mystical Answer, that tho' they had made a Landing there before, and had an Opportunity of viewing the commodious Situation of that and other Places adjacent, yet at last had pitch'd upon the most improper Place of all. As to what is mention'd by *Justin*, that *Byzantium* was first founded by *Pausanias* a *Spartan*, I take it to import no more than this; that they who affirm that *Syca*, at present call'd *Galata*, was first founded by the *Genoese*, as was *Constantinople* by *Constantine*, their Meaning was, that they either rebuilt or enlarged those Places, and not that they were the first Founders of them. For when I find it in *Herodotus*, that upon the Invasion of *Thrace* by *Darius*, the People of *Byzantium* and *Chalcedon* were not in the least Expectation of the Arrival of the *Phœnician* Fleet, that having quitted their Cities, they retired into
the

the Inland Shores of the *Black Sea*, and there founded *Mesembria*, and that the *Phœnicians* burnt *Byzantium*, and *Chalcedon*; I am of Opinion, that the *Lacedæmonians*, under the Command of *Pausanias*, sent a Colony thither, and rebuilt *Byzantium*, which was before either a Colony of the *Megarians*, or the Seat of the Subjects of *Byzas* the Son of *Neptune*, its first Founder. *Eustathius* assures us, that it was anciently called *Antonina* from *Antoninus Bassianus*, the Son of *Severus Cæsar*, but that it passed under that Name no longer than his Father liv'd, and that many Years after it was call'd *New Rome*, and *Constantinople*, and *Anthusa*, or *Florentia*, by *Constantine the Great*; upon which Account it is call'd by *Priscian* *New Constantinopolitan Rome*. It was foretold by the Oracle, that its Inhabitants should be a successful and flourishing People, but a constant Course of Prosperity did not always attend them. 'Twas with great Difficulty that this City first began to make a Figure in the World, in the Struggles it underwent with the *Thracians*, *Bithynians*, and *Gallogrecians*, and in paying a yearly Tribute of eighty Talents to the *Gauls* who govern'd in *Asia*. 'Twas with greater Contests that it rose to higher Degrees of Eminency, being frequently harass'd, not only with foreign, but domestick Enemies. Mighty Changes it underwent, being sometimes under the popular, sometimes under the aristocratical Form of Government, widely extending its Conquests in *Europe* and *Asia*, but especially in *Bithynia*. For *Philarcus* observes in the sixth Book of his *History*, that the *Byzantians* had the same Power over the *Bithynians*,

nians, as the *Lacedæmonians* had over their *Helotæ*. This Commonwealth had so great a Veneration for the *Ptolemæi* Kings of *Ægypt*, that to one of them nam'd *Philadelphus*, they pay'd divine Honours, and erected a Temple to him, in the Sight of their City; and so great a Regard had they for the *Roman* Name, that they assisted them against the King of *Macedon*, to whom, as degenerating from his Predecessors, they gave the nickname of *Pseudo-Philippus*. I need not mention the powerful Succours they sent against *Antiochus*, *Perseus*, *Aristonicus*, and the Assistance they gave *Antonius*, when engaged in a War against the Pyrates. This City alone stood the Brunt of *Mithridates's* whole Army landed in their Territories, and at last, though with great Difficulty, bravely repell'd the Invader. It assisted at once *Sylla*, *Lucullus* and *Pompey*, when they lay'd Siege to any Town or Fortification, which might be a Security to their auxiliary Forces in their Passage, either by Sea or Land, or might prove a convenient Port, either for Exportation or Importation of Provision. Joining its Forces at last with *Niger* against *Severus*, it became subject to the *Perinthians*, and was despoil'd of all the Honours of its Government. All its stately Bagnio's and Theatres, its strong and lofty Walls, (built of square Stone, much of the same Hardness with that of a Grindstone, not brought from *Miletus*, as *Politianus* fancies) with which it was fortify'd, were entirely ruin'd. I say, that this Stone was cut out of no Quarry, either of ancient *Miletus*, or *Miletopolis*; because *Miletus* lies at too great a Distance from it, and *Miletopolis*, which is seated near

near the River *Rhyndacus*, is no ways famous for Quarries. I saw, by the By, this last City, adjoining to the Lake of *Apolloniatus*, entirely demolish'd, retaining at present its Name only. The Walls of *Byzantium*, as *Herodian* relates, were cemented with so thin a Mortar, that you would by no means think them a conjoined Building, but one entire Stone. They who saw them in Ruins in *Herodian's* Time, were equally surpriz'd at those who built, and those who defaced them. *Dion*, whom *Zonaras* quotes, reports, that the Walls of *Byzantium* were exceeding strong, the Copings of which were built with Stones three Foot thick, cramp'd together with Links of Brass; and that it was so firmly compacted inwardly, that the whole Building seem'd to be one solid Wall. It is adorn'd with numerous and large Towers, having Gates in them placed one above another. The Walls on the side of the Continent are very lofty; towards the Sea, not quite so high. It had two Ports within the Walls, secured with Booms, as was their Entrance by two high Forts. I had then no Opportunity of consulting *Xenophon* in the Original; however I was of Opinion from the *Latin* Translation, that a Passage in that Author, which is as follows, has a Relation to one of those Ports: *When the Soldiers*, says he, *had passed over from Chrysopolis to Byzantium, and were deny'd Entrance into the City, they threaten'd to force the Gates, unless the Inhabitants open'd them of their own Accord; and immediately hastening to the Sea, they scaled the Walls, and leap'd into the Town, hard by the Sides of the Port, which the Greeks call χηλαι, that is*

by the Piles ; because they jet out into the Sea, winding into the Figure of a Crab's Claw. But afterwards meeting with that Author in *Greek*, I found no Mention there of the Port, but only *τὴν χηλὴν τῆς τείχους*, that is, near *the Copings of the Wall*, or rather the Buttresses that support it. Had it been in the Original *χηλὴ τῆς λιμνῆς*, it ought rather to have been translated the *Leg*, or the *Arm*. *Dionysius a Byzantian* mentions, that the first Winding of the *Bosporus* contains three Ports. The *Byzantians* in their time had five hundred Ships, some of which were two-oar'd Galleys; some had Rudders both at Stem and Stern, and had also their Pilates at each, and two Sets of Hands aboard, so that either in an Engagement, or upon a Retreat, there was no Necessity for them to tack about. The *Byzantians*, both in the Life-time and after the Death of *Niger*, when besieged for the Space of three Years, acted Wonders; for they not only took the Enemies Ships as they sail'd by them, but dragg'd their three-oar'd Galleys from their Moorings; for diving under Water they cut their Anchors, and by fastening small Ropes from the Stern round their Ancles, they hall'd off their Ships, which seem'd to swim merely by the natural Tyde of the Sea. Nor were the *Byzantians* the first who practis'd this Stratagem, but the *Tyrians* frequently, under a Pretence of gathering Shell-Fish, would play the same Trick; which *Alexander* had no sooner discover'd, than he gave Orders that the Anchors of his whole Fleet, instead of Cables, should be fasten'd to Iron Chains. In this Siege the *Byzantians* being reduced to great Straits, still

refused to surrender, making the best Defence they could with Timber taken from their Houses. They also bred Cables for their Ships out of their Womens Hair; nay sometimes they threw down Statues and Horses upon the Heads of their Enemies. At last their Provision being entirely spent, they took up with Hydes soften'd in Water; and these being gone, they were brought to the extreme Necessity of eating one another: At last, being wholly reduced by Famine, they were forced to a Surrender. The *Romans* gave no Quarter to the Soldiers, nor the principal Men of the City. The whole Town, with all its stately Walls in which it glory'd, was levelled with the Ground; and all its *Theatres* and *Bagnio's* were demolish'd even to the small Compass of a single Street. *Severus* was highly pleas'd with so noble a Conquest. He took away the Freedom of the City, and having deprived it of the Dignity of a Commonwealth, he confiscated the Goods of the Inhabitants; and afterwards making it tributary, he gave it, with all the neighbouring Countrey, into the Hands of the *Perinthians*. Entering the City afterwards, and seeing the Inhabitants coming to meet him, with Olive-branches in their Hands begging Quarter, and excusing themselves for making so long a Defence, he forbore the Slaughter; yet left the *Perinthians* in the Possession of the Town, allowing them nevertheless a Theatre, gave Orders for building them a *Portico* for Hunting, and a *Hippodrom*, to which he adjoin'd some *Bagnio's*, which he built near the Temple of *Jupiter*, who was called *Zeuxippus*. He also rebuilt the *Strategium*; and all the Works

that were begun by *Severus* in his Life-time, were finish'd by his Son *Antoninus*.

C H A P. II.

Of the Extent of Old Byzantium.

THE present Inhabitants of *Constantinople* tell you, that Old *Byzantium* stood within the Compass of the first Hill in the Imperial Precinct, where the *Grand Signor's Seraglio* now stands: but I am of Opinion, from what follows it will appear, that it was of a larger Extent. Our modern Writers describe its Situation thus; that it began at the Wall of the Citadel, stretch'd itself to the Tower of *Eugenius*, and that it rose gradually up to the *Strategium*, the *Bagnio* of *Achilles*, and the *Urbicion*. From thence it pass'd on to the *Chalcopratia*, and the *Miliarium Aureum*, where there was another *Urbicion* of the *Byzantians*: Thence it lengthen'd to the Pillars of *Zonarius*, from whence, after a gentle Descent, it winded round by the *Manganæ* and the *Bagnio's* of *Arcadius*, up to the *Acropolis*. I am inclinable to credit all these Writers, excepting only *Eustathius*, who tells us, that the *Athenians* made use of *Byzantium*, a small City, to keep their Treasure in. But *Zosimus*, a more ancient Historian, describes *Byzantium* after this Manner: *It was seated, says he, on a Hill, which took up part of the Isthmus, and was bounded by a Bay called Cheras, and the Propontis. At the End of the*
 Portico's

Portico's built by Severus the Emperor, it had a Gate set up, upon his Reconciliation with the Inhabitants, for giving Protection to Niger his Enemy. The Wall of Byzantium extended itself from the Eastern Part of the City to the Temple of Venus, and the Sea over-against Chryfopolis: from the North it descended to the Dock, and so onward to the Sea, which faces the Black Sea, and through which you sail into it. This, says he, was the ancient Extent of the City; but *Dionysius*, a more ancient Writer than *Zosimus*, as appears by his Account, which was written before its Destruction by *Severus*, tells us, that *Byzantium* contain'd in Compass at least forty Furlongs, which is a much greater Extent than the preceding Writers reported it. *Herodian* informs us, that *Byzantium*, in the Time of *Severus*, was the greatest City in all *Thrace*.

CHAP. III.

Of the Rebuilding of Byzantium by Constantine the Great, and the Largeness of it in his Time.

IT is recorded by *Zonaras*, that *Constantine* being inclinable to build a City, and to give it his own Name, at first pitch'd upon *Sardicus* a Field of *Asia*; afterwards, upon the Promontory *Sigeum*, and last of all upon *Chalcedon* and *Byzantium*, for that Purpose. *Georgius Cedrinus* is

of Opinion, that he first pitch'd upon *Theſſalonica*, and after he had lived there two Years, being wonderfully taken with the Delightfulneſs of the Place, he built the moſt magnificent Temples, *Bagnio's* and *Aqueducts*; but being interrupted in his great Deſigns by the Plague which rag'd there, he was oblig'd to leave it, and paſſing away for *Chalcedon*, (formerly overthrow'n by the *Persians*, but then upon rebuilding) he was directed by the Eagles frequently carrying the ſmall Stones of the Workmen from thence to *Byzantium*, where *Conſtantinople* ought to be built. *Zonaras* is of the ſame Opinion; and only differs as to the Story of the Stones, and ſays, that they were ſmall Ropes which they uſed in Building. But this ſeems to be a Fable taken out of *Dionyſius* a *Byzantian* Writer, who tells us, that *Byzas* had been the Founder of *Byzantium*, in a Place call'd *Semyſtra*, ſeated at the Mouth of the Rivers *Cydarus* and *Barbyſa*, had not a Crow, by ſnatching a Piece of the Sacrifice out of the Flames, and carrying it to a Promontory of the *Bosporus*, directed *Byzas* to found *Byzantium* in that Place. But *Conſtantine* does not ſeem to me to have been ſo overlooked as were the ancient *Chalcedonians*, for which they ſtand recorded in the Hiſtories of all Ages. Nay, 'tis diſtinguiſhable by any Man of a tolerable Judgment, that *Byzantium* was a much more commodious Situation for the *Roman* Empire than that of *Chalcedon*. The far more ancient Hiſtorians, among whom are *Sozomen* of *Salamis* and *Zoſimus*, who wrote in the Reign of *Theodoſius the Leſs*, judg'd more rationally on this Occaſion. They tell us, without taking any

Notice

Notice of *Sardica*, *Theſſalonica* or *Chalcedon*, that *Conſtantine* debating with himſelf, where he might build a City, and call it by his own Name, equal in Glory and Magnificence to that of *Rome*, had found out a convenient Situation for that Purpoſe, between old *Troy* and the *Helleſpont*; that he had lay'd the Foundations, and raiſed part of the Wall to a conſiderable Height, which is to be ſeen at this Day on the Promontory *Sigeum*, which *Pliny* calls *Ajantium*; becauſe the Sepulchre of *Ajax*, which was in that Place, hung over the Chops of the *Helleſpont*: They tell you farther, that anciently ſome Ships were ſtation'd there, and that the *Grecians*, when at War with the *Trojans*, pitch'd their Tents in that Place: That *Conſtantine* afterwards came into an Opinion, that *Byzantium* was a properer Situation; that three hundred and ſixty two Years after the Reign of *Auguſtus*, he rebuilt, enlarged and fortified it with great and ſtrong Walls, and by an Ediſt engrav'd on a Stone Pillar, and publickly fix'd up in the *Strategium*, near his own *Equeſtrian* Statue, order'd it to be called *Nova Roma Conſtantinopolitana*. Upon a Computation made, that the Natives were not a ſufficient Number to people the City, he built ſeveral fine Houſes in and about the *Forums*, of which he made a Preſent to the Senators and other Men of Quality, which he brought with him from *Rome* and other Nations. He built alſo ſeveral *Forums*, ſome as an Ornament, others for the Service of the City. The *Hippodrom* he beautify'd with Temples, Fountains, *Portico's*, and a Senate-Houſe, and allow'd its Members equal Honours and Privileges with

those of *Rome*. He also built himself a *Palace*, little inferior to the Royal one at *Rome*. In short, he was so ambitious to make it rival *Rome* itself in all its Grandeur and Magnificence, that at length, as *Sozomen* assures us, it far surpassed it, both in the Number of its Inhabitants, and its Affluence of all Kinds. *Eunapius* a *Sardian*, no mean Writer, nay though an Enemy to *Constantine*, describes the vast Extent of *Constantinople*, in these Words: *Constantinople*, says he, formerly called *Byzantium*, allow'd the ancient Athenians a Liberty of importing Corn in great Quantities; but at present not all the Ships of Burthen from *Ægypt*, *Asia*, *Syria*, *Phœnicia*, and many other Nations, can import a Quantity sufficient for the Support of those People, whom *Constantine*, by unpeopling other Cities, has transported thither. *Zosimus* also, though otherwise no very good Friend to *Constantine* on the score of his Religion, yet frankly owns, that he wonderfully enlarged it; and that the *Isthmus* was enclosed by a Wall from Sea to Sea, to the Distance of fifteen Furlongs beyond the Walls of old *Byzantium*. But to what Extent soever *Constantine* might enlarge its Bounds, yet the Emperors who succeeded him have extended them farther, and have enclosed the City with much wider Walls than those built by *Constantine*, and permitted them to build so closely one House to another, and that even in their Market Places, that they could not walk the Streets without Danger, they were so crowded with Men and Cattle. Upon this Account it was, that a great part of the Sea which runs round the City was in some Places dry'd up, where by fixing Posts in a circular

circular Manner, and building Houses upon them, they made their City large enough for the Reception of an infinite Multitude of People. Thus does *Zosimus* express himself as to the vast Extent of this City, as it stood in the Time either of *Arcadius* or *Theodosius*. *Agathius* says, that in the Time of *Justinian* the Buildings were so close and crowded together, that it was very difficult to see the Sky by looking through the Tops of them. The large Compass of this City before *Justinian's* Time, we may in some measure collect from an ancient Description of the City, by an unknown but seemingly a very faithful Writer. He assures us, that the Length of the City from the *Porta Aurea* to the Sea Shore in a direct Line, was fourteen thousand and seventy five Feet, and that it was six thousand one hundred and fifty Feet in Breadth. And yet we cannot collect plainly from *Procopius*, that in the Reign of *Justinian* the *Blachernæ* were enclosed within the Walls, although before his Time the City was enlarged by *Theodosius the Less*, who as *Zonaras* and others write, gave Orders to *Cyrus* the Governour of the City for that Purpose. This Man, with great Diligence and wonderful Dispatch, built a Wall over the Continent from Sea to Sea, in sixty Days. The Inhabitants astonish'd that so immense a Work should be finish'd in so small a Time, cry'd out in a publick manner in the Theatre, in the Presence of *Theodosius* the Emperor, *Constantine built this City, but Cyrus rebuilt it*. This drew on him the Envy of his Prince, and render'd him suspected; so that being shav'd by the Command of *Theodosius*, against his Inclinations, he was constituted

stituted Bishop of *Smyrna*. The following Inscriptions made to *Constantinus*, and carv'd over the Gate of *Xylocerum* and *Rbegium*, take Notice of him in these Verses.

Over the Gate of *Xylocerum* (*Xylocercum* or *Xylocricum*) in *Byzantium*, thus:

*These Walls by Theodosius' Royal Will,
And Constantinus Prefect of the East,
In sixty Days, surprizing Speed! were built.*

Over the Gate of *Rbegium* is this Inscription:

*Great Constantinus, Prefect of the East,
In sixty Days this stately Building finish'd.*

The Reason why *Constantine* order'd *Byzantium* to be call'd *New Rome*, or *Queen* of the *Roman Empire*, is mention'd by *Sozomen* and others; namely, that God appear'd by Night to *Constantine*, and advis'd him to build a City at *Byzantium* worthy his own Name. Some say, that as *Julius Cæsar*, upon a Plot form'd against him, judg'd it necessary to remove to *Alexandria* or *Troy*, stripping *Italy* at the same time of every thing that was valuable, and carrying off all the Riches of the *Roman Empire*, leaving the Administration in the Hands of his Friends; so it is said of *Constantine*, that perceiving himself to be obnoxious to the People of *Rome*, having drain'd the City of all its Wealth, went over at first to *Troy*, and afterwards to *Byzantium*. *Zosimus*, an implacable Enemy to the Christian Name, alleges an execrable Piece of Villany, as the Cause of his Removal. *Constantine*, says he, *when he had murder'd Crispus, and had been guilty of other*
flagrant

flagrant Crimes, desiring of the Priests an Expiation for them, their Answer was, That his Offences were so many and enormous, that they knew not which way to atone for them; telling him at the same time, that there was a certain Ægyptian who came from Spain to Rome; who, if he had an Opportunity of speaking to him, could procure him an Expiation, if he would establish in his Dominions this Belief of the Christians, namely, That Men of the most profligate Lives, immediately upon their Repentance, obtain'd Remission of Sins. Constantine readily closed with this Offer, and his Sins were pardon'd. At the Approach of the Festival, on which it was usual with him and his Army to go up to the Capitol, to perform the customary Rites of their Religion; Constantine fearful to be present at that Solemnity, as being warn'd to the contrary by a Dream, which was sent him from the Ægyptian, and not attending the holy Sacrifice, highly disgusted the Senate, and the whole Body of the People of Rome. But unable to bear the Curses and Scandal they threw upon him on that Account, he went in Search of some Place or other equally famous with Rome, where he might build him a Palace, and which he might make the Seat of the Roman Empire, and that at last he had discovered a Place between Troas and Old Ilium, fit for that Purpose; and that there he built him a Palace, laid the Foundations of a City, and raised part of a Wall for its Defence: But that afterwards disapproving the Situation, he left his Works unfinished, and settled at Byzantium; and being wonderfully taken with the Agreeableness of the Place, he judg'd it in all respects to be very commodious

for

for an Imperial Seat. Thus far *Zosimus*, a great Favourite of *Julian* the Apostate, and an inveterate Enemy to *Constantine* on the account of his Religion; to whose Sentiments I have so perfect an Aversion, that I cannot give the least Credit to those Enormities he charges him with, and of which he had the greatest Abhorrence, as being a Prince of remarkable Clemency and Goodness, which I am capable of proving abundantly, but that it would prove too great a Digression in the present History. The Truth of it is, that *Sozomen* and *Eva-grius* both have sufficiently refuted these malicious Reflections. In these Calumnies, I say, I entirely differ from *Zosimus*, yet in his Description of the Extent, and Compass of the City, I am wholly in his Opinion; who, though an Enemy to *Constantine*, yet is forced to acknowledge him to have built so large, so noble, so magnificent a City. I am the more induced to give Credit to his History in this Respect, because he lived many Ages nearer to the Time of *Constantine* than our modern *Monks*, who, in the Books they have written of *Constantinople*, give the following Account of it; namely, that *Constantine* built a Wall from the Tower of *Eugenius* (which was the Boundary of old *Byzantium*) to *St. Anthony's* Church, and the Church of the *Blessed Virgin*, call'd *Rabdon*, quite up to the *Exacionion*; and that at a Mile's Distance, it passed on to the old Gates of the Church of *St. John the Baptist*, stretching itself farther to the Cistern of *Bonus*, from whence it extended itself to the *Armation*, and so winded round to *St. Anthony's* Church again. I should give myself the Trouble to examine this

Account,

Account, but that I know the Authors are so fabulous, that they are no ways to be depended upon. But this I look upon to be an intolerable Blunder, that they place the Church of *St. John Baptist* within the Walls built by *Constantine*, whereas for many Years after his Death it continued without the City: Of which, and many other Errors, I shall take Notice in the following History.

CHAP. IV.

Of the present Figure, Compass, Length and Breadth of Constantinople.

THE Figure of *Constantinople* is triangular, the Base of which is that Part of it which lies Westward: The top Angle points to the East, where the *Peninsula* begins. But both the Sides of this Triangle are not equal; for that Side which lies westward winds round the Angle of the Bay in the Figure of a Half-Moon. At a great Distance from thence, it winds about again from North to South. But the South Side of this Triangle veers about to such a Breadth, that if you should draw a strait Line from one Angle of it to the other, it would cut off a Creek, which, in the Middle of it, is at least a quarter of a Mile over. But that Side which faces the North, and is call'd *Ceras*, the Bay or Horn, should you draw a strait Line over it from one Angle to another, it would cut off not only the whole Bay, but also

fo a part of *Galata*. For this Side inflects inwards in fuch a manner, that from each Point it circulates in the Form of a Bow, having two fmall Windings of the fame Figure in the Middle of it, but lies inwardly into the Continent fo far, that the two Horns or Ends of the Bow, which includes them, no ways intercept the Proſpect of the Angles of the larger Arch. 'Tis upon this Account that *Constantinople* may rather ſeem to be of a triarcular, than a triangular Figure. For right Angles never project beyond their Sides, nor do they inflect inwards. But all femicircular Figures are in a manner both convex and concave alfo. So that if theſe three Angles, fo far as they project beyond the main Body of the City, were divided from it, *Constantinople* would form a ſquare oblong Figure, little more than a Mile broad, and almoſt three times as long. But be that as it will, all are of Opinion, that this City ought to be look'd upon to be of a triangular Figure, becauſe it has three Sides; one of which that faces the *Propontis*, and the other on the ſide of the *Thracian* Continent, are of an equal Length; the third, adjoining to the Bay, is about a Mile ſhorter than the other two. This City is computed to be near thirteen Miles in Compaſs, although *Laonicus Chalcondylus*, in his Hiſtory of the *Ottomans*, affures us, that *Constantinople* contain'd in Compaſs an hundred and eleven Furlongs; the Length of it, extending itſelf over the Promontory with fix Hills, is no more than thirty Furlongs; but if the Figure of it was an equilateral Triangle, it would not be much above nine Miles in Circumference; and could we ſuppoſe its hilly Situation to be widen'd

den'd into one large Plain, yet then it would not be so large in Compass, as the Inhabitants generally reckon it, *viz.* eighteen Miles. It is observable, that *Constantinople* does not contain more Bays of Building, as it is situate upon Hills, than it would if it were built upon a Plain; because you cannot so conveniently build upon a Declivity, as you can upon a Level. Nor does the Reason equally hold good, as to the Number of its Houses, and the Number of its Inhabitants. For *Constantinople* can contain more Men as it is seated upon Hills, than it could if it were seated on a Plain. The Breadth of this City varies in several Places. From the East to the Middle of it, 'tis at least a Mile in Breadth, but in no Place broader than a Mile and a half. It divides itself afterwards into two Branches, where 'tis almost as broad as 'tis long. I can compare it, as to its Figure, to nothing more properly than to an Eagle stretching out his Wings, and looking obliquely to the left, upon whose Beak stands the first Hill, where is the *Grand Seignor's* Palace. In his Eye stands the Church of *St. Sophia*; on the lower part of the Head is the *Hippodrom*; upon his Neck are the second and third Hills, and the remaining part of the City fill up his Wings, and his whole Body.

C H A P. V.

A general Description of Constantinople.

CONSTANTINOPLE takes up in Compass the whole *Peninsula*, which contains seven Hills, of which the eastern Angle of the City includes one, having its Rise at the Promontory, which *Pliny* calls *Chrysocheras*, and *Dionysius* a *Byzantian*, *Bosporium*. The first Hill is divided from the second by a broad Valley; the Promontory of *Bosporium* contains the other six, extending itself from the Entrance of the *Peninsula* on the East, full West with a continued Ridge, but somewhat convex'd, and hangs over the Bay. Six Hills and five Valleys shoot from the right Side of it, and 'tis divided only by the third and fifth Valleys on the left Side of it, which is all upon the Descent, and has only some small Hills and Vales, which are more steep than the Hills themselves. It has also two Windings which take their Rise from the Top of the first Hill, from whence it ascends by Degrees almost to another Winding, which begins from the Top of the third Hill, where sinking into a gentle Descent, it admits the Valley, which lies between the third and the fourth Hill. From thence it rises again with a moderate Ascent, and continues upon a Level westward almost to the *Urbicion*, where it rises again. The Plains adjoining to the Promontory differ as to their Level. Those that divide the Promontory
at

at the Top, and those at the Foot of it, are very uneven in many Places. The Plain at the Top of the first Hill is seven hundred Paces in Length, and two hundred in Breadth. Shooting hence, it rises almost insensibly to the Top of the second Hill, where 'tis five hundred Paces in Breadth, and is all upon the Descent to the Top of that Hill, where the second Valley, which is also shelving and very narrow, takes its Rise. On the third Hill the Plain is above six hundred Paces in Breadth, but somewhat more upon the Level at the Entrance of the third Valley, which is six hundred Paces broad. From hence you rise by a gentle Ascent to the Plain on the Top of the fourth Hill, which is not above two hundred Paces wide. On the fifth Hill it dilates itself to the Breadth of seven hundred Paces. On the Hill, from whence the fifth Valley takes its Rise, 'tis more narrow; and on the sixth Hill 'tis a little upon the Ascent again. As to the Plain, which extends itself between the Sea and the Bottom of the *Promontory*, that also is not so even in some Places as it is in others; for it is narrower under the Hills, in the Vales 'tis half as wide again. For winding itself from the *Promontory*, where it begins, over three Valleys, it is widen'd at that Distance into the Breadth of a thousand Paces, though at the Foot of the Hills it is not above an Acre, or a hundred and twenty Foot in Breadth, except at the Bottom of the third and fifth Hills, where 'tis very narrow, but extends itself over the fourth Valley both in Length and Breadth to a great Degree. At the Foot of the sixth Hill it contracts itself again, except at the Foot of two lesser Hills,

situated behind the first and second Hills ; one of which projects almost to the Sea, the other is at no great Distance from it. But to describe *Constantinople* in a more easy and comprehensive Manner, I will give the Reader a particular Account of all its Hills and Vales, which indeed make a very lovely and agreeable Prospect. For the six Hills which shoot from the *Promontory*, (and which for their Likeness you might call Brothers) stand in so regular an Order, that neither of them intercepts the Prospect of the other ; so that as you sail up the Bay, you see them all hanging over it in such a manner, that quite round the City you see before you both Sides of every one of them. The first of these Hills jets out to the East, and bounds the Bay ; the second and third lie more inward to the South ; the others lie more open to the North, so that at one View you have a full Prospect of them. The first lies lower than the second ; the second than the third ; the fourth, fifth and sixth are in some Places higher, in others somewhat lower than the third, which you may discover by the Level of the Aqueduct. That the first Hill is lower than the third and fourth, may be discover'd by the Tower which supports the Aqueduct, by which the Water is raised into the Air above fifty Foot high. To make this more intelligible, I will divide the City, as to the Length of it, from the Land's Point on the Shore of the *Bosporus*, to the Walls on the Neck of the *Isthmus*, and consider the Breadth of it, as it widens from the *Propontis* to the Bay called *Ceras*. The Reason why I divide the City, as to its Breadth, into six Parts, is the natural Situation of

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the *Promontory*, which itself is divided into six Hills, with Valleys running between them. It was no great Difficulty to distinguish the *Roman Hills*, because they were entirely disjoin'd by Valleys; but 'tis not so easy to distinguish those of *Constantinople*, because they are conjoin'd at Top; and besides, the Backs of them do not project in so mountainous a manner as they do in the Front; so that I cannot better describe them, than by calling them a continued Ridge of Hills, divided each of them with Valleys. And therefore to proceed regularly, I shall first give the Reader a Description of the right Side of the *Promontory*, with its Hills and Vales, and then take Notice of the left Side of it, which stands behind them.

CHAP. VI.

Of the Situation of all the Parts of the City describ'd.

THE first Part of the Breadth of the *Promontory* is the Front of it, which opening to the Distance of a thousand Paces Eastwards adjoins to the Chaps of the *Bosporus*. For this Sea winds round the Back of the *Promontory* in such a Manner, that from the Point where the *Bosporus* is divided, to the Bay called *Ceras*, and the Land's Point of that Sea, it extends itself from North to South to the Distance of fourteen Furlongs; and from thence to a farther Distance of four Furlongs, it winds round from the South-east

to the South-South-west, even to the Mouth of the *Propontis*, which joining with the *Bosporus*, winds round the City to South-west, to the Distance of two Miles more. This Side of the Hill is bound- ed at the Bottom of it with a Plain of the same Breadth with itself, which is two hundred Paces. There rise upon the Plain some lesser Hills, which are not above four hundred Paces in Height. On the Top of the left Side of these Hills stands the *Hippodrom*; on the right Side, which faces the South-west, is the Palace of the *Grand Seigneur*. I might not improperly call it the Front of the *Promontory*, as being almost of an equal Ascent in all its Parts, having a Plain running along it, of an equal Length with itself; besides, it adjoins to the first Hill: I say, for these Reasons I might call it a part of the first Hill; but to understand it more distinctly, I shall treat of it by itself.

CHAP. VII.

Of the first Hill, of the Palace of the Grand Seigneur, of the Church of St. Sophia, and the Hippodrom.

THE first Hill, extending itself from the South-east to the South-west, opens at the Entrance of it to the Breadth of thirty Paces; from thence it widens gradually, and so on, till at last 'tis almost as broad as 'tis long. It rises at the Nook of the *Isthmus*, which joins the *Peninsula* to the Continent. It projects itself in the

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Form

Form of a Cymetar, or a Hawk's Beak, and almost divides the Straits of the *Bosporus*, and the Bay called *Ceras*. The whole Hill projects beyond the others almost to the Mouth of the Bay. 'Tis all upon a Descent, except the Top of it, where there's a Plain which joins to the Plain of the *Promontory*. The lesser Eminences which stand upon it, and which face the East and the North, have a moderate Descent, others of them are more steep, so that in some Places you are obliged to climb them by Steps, but the tallest of them is not above four hundred Paces high. The Plain, at the Foot of this Hill, is very different. The Eastern Part of it is much widen'd by the Sea Shore, which jets out in a semicircular Manner. The Breadth of the South-east and northern Part of it is encreas'd by the Valley, which divides the first from the second Hill. The Plain on the Top of the Hill is about seven hundred Paces in Length. This Hill is not only fortified by Nature, as being encompass'd on the East by the *Bosporus*, on the North by the Bay of *Ceras*, and on the West by a cool Valley; but 'tis also inclos'd within the Walls of the *Seraglio*, which are guarded with numberless Ramparts and Towers, which are equal in Strength to the Walls of the City. Towards the Foot of the Hill, and the Plain near the Sea, lie the Gardens of the *Grand Seigneur*. The Imperial Palace, which is partly situate on the Top of the Hill, and partly on the Eminences below it, affords almost an unmeasurable Prospect, both by Sea and Land. In this Plain there are two Imperial *Areas* or Courts; the first of these Courts is seven hundred Paces long, and two hundred

broad. You pass through this into another inner Court, which is a Quadrangle two hundred Paces long, and has round it a magnificent *Portico*, supported with a Multitude of fine Marble Pillars curiously variegated. In the Middle of the Court there's a fine shady Walk of *Plane* and *Cypress-Trees* for the Lawyers, and in the North Angle of the City is the *Forum Judiciale*, which the *Ottomans* call their *Divan*. On the South-east Side of a large Court stands the magnificent and state-ly Palace of the *Grand Seignor*, on the North Side of which are built many Imperial *Bagnio's*, and Kitchens with eight arch'd Roofs, rising like a *Cupola*, in an hemispherical Manner; each of these *Cupola's* representing the Figure of a little House, is nothing else but a Chimney with Windows, light at Top, made in the Likeness of a Lantern. There is a two-leav'd Iron Gate which lets you into the first Court, the Leaves of it, when opened, stand at twenty Paces Distance. The Porters or *Capoocbees* stand always upon Duty at these Gates. Just above them the Hill rises up to a smooth Level with the Ridge of the *Promontory*. The Porch or Gate-house is lined on each Side with glittering Armour, and shines, as do also the the Jambs of the Gate with rich Marble. Over the Porch there rises a square Building cover'd with Lead, as are all the other Edifices of the Palace. There's a Passage out of the first Court through another two-leav'd Gate into the second inner Court. This is the Station of the *Drudging Porters*. The Gate-house here also blazes with refulgent Arms. This Gate, without side of it, has nothing like a Porch, though within
side

side it has. 'Tis supported with ten Pillars of different Kinds of Marble; the Roof of it proudly glitters with Gold, and is beautify'd with the most rich and lively Colours of *Persian* Work. At the third Gate, where the Entrance opens into the *Seraglio*, there are other Porters or *Capoochees* attending. These are under the Command of the *Capoochee-Basba*, or Captain of the Porters, who is also Chamberlain to the *Grand Seignor*. No body is suffer'd to enter the Palace without his Permission, but the Servants and Officers of the Household, unless it be his Noblemen, who while he is sitting near the Door of the *Seraglio*, may freely enter to pay their Homage to him. All Ambassadors, when introduced into his Presence, are allow'd to kiss his Hand, who receives them sitting upon a low Couch, but curiously embroider'd, in a little Apartment built with Marble, adorn'd with Gold and Silver, and sparkling with Diamonds and precious Stones. This Room of State is incircled with a *Portico*, which is supported with Pillars of the finest Marble, the Capitals and Pedestals of which are all gilded. Besides these I have mention'd, there are many other Gates round the *Seraglio*, through which none are admitted, but such as are in the highest Favour with the Emperour. If I mistake not, I counted twelve, which were all Iron-work; seven of them were near the City; two of them, through which they carried their Hay to the *Seraglio*, were near the Sea; on the Sea Side there were five more: The first of these stands to the North of the *Seraglio*, towards the Bay; the second stands upon the Ridge of a Hill: 'Tis very

large, has a Porch with an arch'd Roof before it, is gilded, and adorn'd in a surprizing manner with *Persian* Paintings, supported with Pillars of *Ophitick* Marble, and looks into the *Bosporus*. At some Distance Eastward there is another Gate facing *Chalcedon*. Just before it the Vessels are moor'd, in which the *Grand Seigneur* sails to some distant Shore, when he goes a hunting, or is inclined to divert himself in his Gardens. The fourth Gate stands South-east near the Ruins of a *Christian* Church, some Tokens of which are still remaining in a Wall, to which the *Greeks* to this Day, by their frequent Visits, continue to pay a kind of devotional Reverence. Beyond this there is a fifth Port or Gate, where is built a Room, though it is only rafter'd, whence you may have the Diversion of seeing the Fish catch'd; as it is also a kind of Repository, where the *Grand Seigneur's* Fishermen lay up their Tackle. I would observe by the By, that though all the Hills of *Constantinople* afford a very pleasing Prospect, yet there is none which entertains you with such peculiar Delectation as the first Hill, where the *Sultan* lives in a licentious and luxurious manner. He has before him, whether he is walking in his Gardens, or in his Chambers of the *Seraglio*, a full View of the *Bosporus* and both its Shores, which are green, and flourishing with Woods belonging to the neighbouring Farms. On the right Hand he beholds a spacious Field of *Chalcedon*, cover'd with his own Gardens; he sees the *Propontis*, Islands without Number, and the woody Mountains of *Asia*. If he looks at an immense Distance, behind him he beholds the *Olympus* al-

ways

ways cloath'd in Snow. If he takes a shorter Prospect, he views before him the Wonders of his own City, the Church of St. *Sophia* and the *Hippodrom*. If he casts his Eyes to the left Hand, he beholds the seven Hills on which the City is seated, and more remotely, he looks round the unmeasurable spacious Fields of *Thracia*. If he extends his Prospect over the Seas, he views a moving Scene of Ships passing and repassing before him; some sailing from the *Hellepont*, or the *Black Sea*, others again coming into his Port from all the Coasts of the *Propontis*, while other Vessels at the same time are sailing up and down the Bay of *Ceras*, where there are also abundance of Wherries and small Boats always oaring from Side to Side. And if he looks below him, he has the agreeable Pleasure of beholding the three Sides of the first Hill, dressed with Trees, Flowers and Plants of all Kinds. But he has not only a fine Prospect from the Palace, but is entertain'd with several delightful *Visto's* from the Top of the Gardens rising on the Hills. If he has an Inclination to take a View of his *Seraglio*, from that Point of Land which projects so far into the Sea, and which, as I observ'd, divided the *Bosporus*; here he beholds it in all its Glory, strengthen'd with large Pillars of Marble, and fann'd with gentle refreshing Breezes, where he often sits with small Osier Lattices before him; so that, like another *Gyges*, he discerns all that sail near him, though he himself is visible to none: And if at any time he is weary of the Company of his Domesticks, he can divert himself with the ridiculous Drollery of the Watermen, when fixing their Oars and Boat-poles to
the

the Shore, they tug against the violent Stream of the *Bosporus*, which is much more rapid than the *Rhone*. Without the *Seraglio* stands the Church of *St. Sophia*, which is about seventy Paces distant from the Gate of the first Court. 'Tis situate on the Brow of the first Hill, upon an Eminence that hangs over the Garden of the first Valley: From thence you ascend by Stone Steps to the Gate of the *Seraglio*, and the Church of *St. Sophia*, which from the South-east falls with so easy a Descent, that it almost imperceptibly terminates on a Plain both above and below it. In short, all the Descents from the Imperial Palace to the *Hippodrom*, are moderate and gentle. South-west of the Church of *St. Sophia*, a Plain extends itself to the End of the *Hippodrom*, which is above seven hundred Paces long. The *Hippodrom* is more than two Furlongs in Length, and one Furlong in Breadth. It stands upon a perfect Level; but this is more to be ascribed to Industry, than its natural Situation. The Middle Part of it, stretching as far as the *Propontis*, on three Sides of it, is a shelving Ground. On the East it falls with a small Declivity, on the West 'tis more upon the Descent, on the Side of the *Propontis* 'tis directly perpendicular to the Depth, more or less, of fifty Foot. The whole Front of the *Hippodrom* is built upon Arches, (which makes it stand upon a Level) and entertains the Spectator with a very delectable Prospect of the *Propontis*, so that you may not only see Men sailing to and fro before you, but may also see the Dolphins frequently tumbling about the Waters. The Steps on the North Side of the *Hippodrom*, which remained there

there but a few Years since, were demolished by *Abraham* the *Bassa*, and were used in building his own House. Between the *Hippodrom* and the *Propontis* there stretches a Plain, which widens to the Breadth of four hundred Paces, where the Churches of *Bacchus* and *Sergius* anciently stood; of both which I shall take Notice in the following History. Below the *Hippodrom*, to the South, is the Gate call'd *Porta Leonis*, which is situate without the City, upon the Ruins of the Palace of *Leo Maccellus*; the Windows of which, of antique Workmanship, are still remaining in the Walls. The Palace was built upon a Hill adjoining to the Sea, which was about a hundred Paces high.

CHAP. VIII.

Of the first Valley.

FROM the uppermost Plain of the *Promontory*, on which, as I observed, stood the Church of *St. Sophia* and the *Hippodrom*, by an easy Ascent of a thousand Paces, you climb the Ridge of the second Hill up to the *Porphyry* Pillar, erected on the Top of the second Hill, which is bounded on the East by the first Valley, which divides the first from the second Hill. It rises at the Plain of *St. Sophia*, and extends itself from South to North. This Valley represents exactly the Figure of the Letter V; one of whose Sides extends itself full East, the other North. Thro' the Middle of it runs the Wall, which divides the

Grand

Grand Seigneur's Palace from the rest of the City. The lowermost Plain of the *Promontory* extends itself in Length and Breadth so far into this Valley, that from the Bay to the Church of *St. Sophia*, you may walk a thousand Paces almost upon the Level. From the Entrance of it on the Sea Side, 'tis all a plain Ground to the Length of five hundred Paces; afterwards winding itself into this Vale, it rises with a small Ascent, which is more easily perceivable by a gentle Fall of the Water, than by the Eye or Foot. At the Beginning of it 'tis somewhat wide, afterwards 'tis narrower, and at the End of it 'tis straighten'd into two lesser Valleys; one of which, near to the Church of *St. Sophia*, is four hundred Paces long. It rises gradually, and is so very narrow, that the publick Way takes up the whole Breadth of it.

CHAPTER IX.

Of the second Hill.

THE Ridge of the *Promontory* rising a little higher, and the two Valleys adjoining to it, make the second Hill. The first Valley divides, at East, the first from the second Hill; the other Valley, Westward, divides the second from the third. On the North 'tis bounded by a Plain on the Sea Shore. The Ridge of the *Promontory* extends from South to North to the Distance of one thousand Paces in Length, and four hundred in Breadth. The different Breadth of the Vales varies

varies the Breadth of the whole Hill. For where the Valleys which bound the Sides of it at the Top are more contracted, the Hill widens, and at the Foot of the Hill, where they are much wider, the Hill is less. The lesser Hills which stand upon it, extend its Length, two of which hang over the Bay. Its Height varies according to the different Height of the three Clifts, or small Hills which rise upon it. For the Clift lying to the South-east, rises moderately, from the lowest part of the Valley to the Top of the Hill, to the Height of about a thousand Paces; afterwards, as the Valley widens, it grows less, and is rendered more steep by two small Valleys (branching out of the great Valley) which indeed are somewhat upon the Descent, but not above a hundred Paces high. The different Heights of the Clifts which hang over the Bay, may be best discover'd by considering the different Heights of the five *publick Ways*, which reach from the Ridge to the Foot of the Hill. The first of these Ways rises to the Height of five hundred Paces, two hundred of which from the Foot of the Hill are very easy of Ascent, the other three hundred are very steep. The second *Road* is six hundred Paces high, a hundred of which rise through the lowest of the small Valleys by a gentle Ascent, the next hundred are almost perpendicular, so that you must climb them by Steps; the other four hundred rise gradually to the Top of the Hill, which is sixty Paces in Breadth. This Hill, on the Ridge of it, shoots Southward to the Distance of a hundred and fifty Paces, quite from the Church of *St. Sophia* to the *Porphyry Pillar*. The other three

three *publick Ways*, from the Bottom of the Hill, are for the first hundred Paces upon a gentle Rise, the next two hundred are a mighty Declivity, so that you are obliged to ascend them by Windings and Turnings; the remaining five hundred, up to the Plain upon the Hill, rise moderately. I would observe farther, that on the Side of the Clifts which project over the Bay, two small Hills jetted out, one to the North, and the other to the East; both which uniting form a little Valley, which is bounded on the East by a Hill which rises eighty Paces in Height, and has in some Places very agreeable Descents. This is the Reason that most part of the lesser Clifts, which bear upon this Hill, stand to the East, and that the Side of the Hill which looks Westward, is in some Parts of it more shelving than in other: For its Eminencies falling into the lowest Plain in the Valley, to the Length of three hundred Paces, from the Foot of the Hill up to the Middle of it, are almost perpendicular, and from the Middle to the Top they slope but little. As for those Hills which project over the Head of the Valley, they are not above two hundred Paces high, often of a different Ascent: For as the Valley rises, the Clifts seem lower. Indeed all the lesser Clifts of this Hill have a double Descent; one length-ways, and the other broad-ways: For those of them which stand East and West are seated in such a manner, that they also lye to the North. In short, all the Sides of this Hill, in the most steep Ascents of them, are not above a Furlong in Height; in other Places they fall into a moderate Declivity, and at the Bottom of them they gradually enlarge themselves

themselves into a Plain. The upper Clifts at the Top of them are half shelving, and half upon the Plain. The Plain adjoining to the Sea, and dividing the Hill from the Bay, spreads itself into a Latitude of three hundred Paces, but immediately widens again into a Breadth of five hundred Paces, and so visibly enlarges itself, the farther it extends itself into the Valleys.

And thus having given the Reader some Account of the Front or fore-part of the *Promontory*, I shall now give him a short Description of the back-side of it, which faces the Sea. Behind the second and third Hills there are two lesser Hills, which hang over the *Propontis*. Between these Hills descends a hollow Valley. These Hills stand in the Middle of the Valley. That which lies Eastward, as well as that which lies to the West, exalts itself to the Height of more than two hundred Paces. At the End of the Valley, between these Hills, is a well built Harbour enclosed with a Wall. 'Tis seated upon the Plain on the Shore, near that part of the Sea which runs up to the Front of the *Hippodrom*. The Mouth of this Harbour is three hundred Paces in Breadth. From the Bay call'd *Cornu*, the Breadth crossing the Hill to the *Propontis*, widens to the Distance of two Miles.

C H A P. X.

Of the second Valley, which divides the second from the third Hill.

THAT Valley which divides the second from the third Hill, begins at the *Promontory*, and ends in the Plain adjoining to the Sea. It contains in it the Fish-Market and the Ferry, whence you cross the Water to *Syca*. From hence to the Entrance of the Valley, a Plain expands itself to the Breadth of four hundred Paces so much upon the Level, that the Water falls from thence into the Bay with almost an imperceptible Descent. When it has contracted itself into the narrow Compass of two hundred Paces in Breadth, it gradually straightens itself into a less, even to the Middle of the Valley, where 'tis but fifty Paces in Breadth, and afterwards is no broader than the *common Way*. 'Tis above six hundred Paces in Length, three hundred of which are almost upon a Level, the other three hundred upon the Descent. It rises easily to that part of the *Promontory*, where the second and third Hills join. In the lowermost part of the Valley runs the *broad Way* that faces *Galata*. This Way, on both Sides of it, is full of Merchants Houses, cover'd with a kind of transparent Slat, which have here and there a small Casement. The Merchants of *Galata* frequent the grand *Bezestan*, or Place of *Exchange*. 'Tis situate partly on the Head of the Valley,

Valley, and partly on an Eminence of the third Hill. In the Year of our Lord 1546 it was wholly burnt to the Ground, except two *Basilica's* roof'd with Brick-work, which were lock'd up every Night, and their Windows secured by Iron Bars, when the Fire was over. I was allowed after the Fire to view their grand *Forum*. I found it lie so much upon the Level, that it had but a small Ascent either from the West to the East, or from the South to the North. I observed that it stood upon more than five Furlongs of Ground; on the highest part of it, which lies to the East, I was permitted to see a *Nymphæum*, adorn'd with five and forty Marble Pillars, which supported a Brick Roof. The old *Basilica*, of which I could have no Prospect before, by reason of the Shops and publick Houses, the Fire had lain open to my View. I observed farther, that it had two additional Buildings like Wings, joining to the main Building, each of which was divided into sixty Apartments, which were all arch'd, and over the Roof cover'd with Lead, as their Shops and Places of publick Entertainment are. The inward Chambers of these Apartments, for Privacy, are always lock'd, and are secured by an Iron Door. The *Basilica* itself consists of fifteen large Apartments, in the Figure of a *Dome*, has four Doors, and is supported by eight Pillars; the Roof is Brick-work, and leaded at Top. The new *Basilica* is supported with twelve Pillars built of a square Stone; four Arches bear upon these Pillars, which support twenty small Roofs, built in the Form of a *Dome*. There stand round about sixty Merchants Warehouses, or Shops with

arch'd Roofs. Within the *Basilica* there are two hundred and twenty more of these Warehouses, which are made after the following Manner. Round the Walls of the *Basilica* are built abundance of very broad Pews, where the Merchants expose their Goods to Sale, which they take out of Presses, (when they would shew them to their Chapmen) which have Boxes of Drawers in them, the Masters always sitting before them. These Presses are fasten'd to the Wall, have two Folding Doors, and are removable at Pleasure.

C H A P. XI.

Of the third Hill.

THE third Hill is bounded on each Side by two Valleys: That which lies to the East, divides it from the second Hill, the Western Valley divides it from the fourth. The Ridge of this Hill is above a thousand Paces in Length. It shoots from the Top of the *Promontory* Southward, Northward to the Bay of *Ceras*, almost in an equal Height. The second Hill on the contrary falls with a surprizing Descent, from the utmost Height of the *Promontory*, to the lowest Plain on the Bay Shore. The third Hill, at the Top of it is a Level of a great Length. It extends itself at the Foot of it, more by three hundred Paces to the North, than the Foot of the second Hill. It is not in all Places of an equal Breadth; at the Top of the *Promontory* itself 'tis every

every way about eight hundred Paces. Here 'tis that the *Seraglio* stands. On that part of the Plain which lies to the East, stands the Merchants *Forum*, a *Caravanſera*, and the Sepulchre of *Bajazet* the Emperor. On the South Side of it is an open *Area*, round which stand the Booksellers Shops. On that part of it which lies Northward, stand the Works which the Emperour *Solyman* is now building, namely his Tomb, a *Caravanſera*, and a magnificent and expensive Mosque. They are built not only upon the natural Situation of the Ground there, but also upon artificial Foundations. This Hill, on three Sides of it, descends upon three lesser Hills. For on that Side of it which lies Eastward, where stands the Tower of *Hirena*, a small Hill jets out into the second Valley. The long Projecture of this Hill, on the Ridge of it towards the Bay, makes another small Hill which lies Northward, and from that Side of it which points Westward, where stands the Church of St. *Theodore*, there shoots another little Hill out of the Middle of it, to the Plain which lies on the Sea Shore. Two Sides of this Hill descend in a double Declivity, one in a strait, and the other in an oblique Line. The Eastern Side of the third Hill, after it has extended itself to thirteen hundred Paces Distance, abates somewhat of its winding Descent, but the nearer you descend to the Plain, it falls with a more direct and confined Declivity. The Descents falling from the Ridge of the Hill to the Valley differ very much, the uppermost of them hanging over a very deep Valley, rise to the Height of five hundred Paces, the lowest three hundred of which

are very steep, the three hundred Paces above them are scarce half of that Steepness. The other Descents of this Hill are not so shelving, where the Valley rises higher. The Western Side of the Hill, as to its Declivities, is like the Eastern. The Northern Side of it has several Descents: For a lesser Hill, shooting from the Ridge of this Hill, is five hundred Paces high, the lowermost three hundred of which fall so precipitately, that the Buildings which stand upon them, are all underpropp'd, the two hundred Paces above them fall with an easy Descent. The Descents on this Side of the Hill, the farther they lie from the Plain on the Sea Shore, the more are they lengthen'd by a sideling Fall, which rises on the Eastern Side of the Hill. The Plain on the Shore, as discontinued by the Inlet of the Bay, is not above two hundred Paces in Breadth, but at the Foot of the Hill, in other Parts of it, it sensibly widens up to the Entrance of the Valleys. The *Grand Seraglio*, seated on the Side of this Hill, when I first arriv'd at *Constantinople*, was little less than six thousand Paces in Compass, but is at present more closely straiten'd, since the *Caravanjera's* have been built there by the Sultan *Solyman*, and the burying Place for the Women (which is at least half the Ground) has been taken out of it and enclosed. The left Side of the *Promontory*, which lies behind the third Hill to the South, jets out with two lesser Hills; from one of which that shoots Eastward, the Side of the *Promontory* which winds round Westward to the other Hill, which is seated a little above the Foot of the *Promontory*; and at the Bottom of this Hill, the *Promontory*

tory admits the third Valley, which lies behind it, and from thence stretches full North. The left Side therefore of the third Hill hath a double Descent; the one towards the South, which is six hundred Paces high, another extending itself South South-west, seven hundred Paces high; but at full West it falls very short of that Height. The Plain that lies between the back Southern Parts of the third Hill, and the Shore of the *Propontis*, is in no part of it less than three hundred Paces broad, nor above seven hundred Paces long. The Plain of the Valley which encloses the Foot of the Hill Westward, and which divides the seventh Hill from the *Promontory*, reaching from the Shore of the *Propontis*, where the Walls are not encompassed by the Sea, is almost upon a Level, and is in every part of it five hundred Paces in Breadth. The three Hills I have mention'd, may very properly be called the *Promontory* of the *Bosporus*; for they hang over the Sea in such a manner, that whether you sail to *Constantinople* out of the *Black Sea*, or the *Propontis*, you may see them at a great Distance, prominent over the Chaps of the *Bosporus*. The third Valley seems to separate the other three Hills, which lie farther into the Continent from these. The Reason why I place six Hills in the *Promontory* of the *Bosporus* is, because these latter Hills all stand in a Row near the Bay, and are join'd together both at the Top and the Sides of them. The Plain which unfolds itself on the Ridge of the third Hill, descends gently into a Plain which hangs over the third Valley, and is six hundred and twenty Paces in Length, and as many in Breadth.

C H A P. XII.

Of the third Valley.

THE third Valley, which lies between the third and the fourth Hill, seems to be a double Valley; for in the Middle of it, it rises high, which makes it doubtful whether it be a part of the Valley, or the *Promontory*. That the Height of it is a part of the Valley, seems plain from the Height of the Arches, which reach from one Side of the Valley to the other; and it may be look'd upon to be the Ridge of the *Promontory*, from the Descent of the extreme Parts of it falling to the right and left, on each Side of the *Promontory*. On the right Side of which, it descends into a very low Plain, which, at its first Entrance, is three hundred Paces broad, and continues on upon a Level to the Length of five hundred Paces more; and though it sinks at Bottom into an equal Depth, yet the Pitches or Sides of it, in some Places, are higher than in others. For where the Plain is most hollow, there one of the Sides of it is three times higher than the other. From this Plain you ascend by easy Steps to the Top of the Middle of the Valley, which is six hundred Paces wide, except that small part of it in the Middle, where it is not above four hundred Paces in Breadth. Through the Top of this Valley, or *Promontory*, run the Arches of an *Aqueduct* from the fourth to the third Hill, of the

the same Height, at the Top of them, with the Hills themselves. The Altitude of these Arches discovers how great the Descent is from them. For though they are alike equal in Height at the Top of them, yet this Height is very different, according to the Difference of their Situations. For they are very high at the Top of the Valley, which is a plain level Ground, but upon the Descent of the Hills not near so high, and continue to the Length of eight hundred Paces in the same Height, though the higher they stand upon these Hills, they are less tall. The Top of this Valley or *Promontory*, descends with a gentle Fall of seven hundred Paces into a Plain, which divides the *Promontory* from the seventh Hill, and from thence extends itself to the *Propontis*. The City from the Bay to the *Propontis*, passing thro' the third Valley, is more than ten Furlongs in Breadth.

CHAP. XIII.

Of the fourth Hill.

THE fourth Hill is enclosed with two Valleys, the Ridge of the *Promontory*, and the Shore of the Bay. Upon the Side of it stands the Tomb of *Mabomet*, (who took *Constantinople*) several *Caravansera's* and *Bagnio's*. It is above three thousand six hundred Paces in Compass. The Length, from the Ridge of it to the Bay, is a thousand Paces; the Breadth of it, from East to West, is at least eight hundred. As you take a

View of it from the Top, stretching in a Square towards the Bay, you perceive it to end in two Windings, though very different from each other. For that which points Northward stretches on in a continued Ridge, and has its Descents on both Sides, whereas that which shoots Eastward lies so low, that it seems to be only an Ascent to the other. At the End of it it winds Westward, where it forms a little Valley. This Hill Eastward is bounded by a Valley, and is parted from the third Hill; on the North by the Plain on the Shore, on the East partly by a Valley, which divides it from the fifth Hill, and partly by the winding of the *Promontory*, which rises in so gradual and delectable a manner, from the Top of the fourth to the Top of the fifth Hill, that you discover the Ridge of it to be uneven, more by a nice Discernment of the Eye, than by any Difficulty in walking it. For these Hills are join'd together in such a manner, that they seem to lie upon a Level. They are both of them one Plain, which, covering the Top of the fourth Hill, is not above four hundred Paces in Length, nor more than two hundred in Breadth, tho' afterwards, when continu'd to the fifth Hill, it widens into the Breadth of five hundred Paces. The fourth Hill, tho' it is equal in Height to any of the other six, yet its Ascents, whether they lie in a strait Line, or more obliquely, are more moderate, by reason it is a long Tract of Ground with three Declivities. The first of which, thro' the Length of the whole, descends from the Southwest full North more than a thousand Paces; two hundred of which rising from the Sea Shore are a more easy Ascent, the
rest

rest rise so very gently that you can scarce perceive them, although the uppermost hundred of them, which reach to the Top of the Hill, are very steep. The cross Descent which runs athwart the Breadth of the Hill is double, one of which falls Westward; the other, which shelves Eastward, rises from the Valley, which divides the third and fourth Hill. From the highest part of this Valley you climb an Ascent two hundred Paces in Height. Below the Top of it is another Ascent, which is five hundred Paces high, one hundred of which rising from the Bottom are very steep. The Height of the rest, which are an easy Ascent, you discover by the Level of the *Aqueduct*. From the Bottom of the Valley you ascend four hundred Paces, the first hundred and eighty of which are very steep, after which you may walk two hundred more almost upon a Level. From hence you rise to the Middle of it, which is higher, and is a hundred Paces in Breadth. It is also elevated eight hundred Paces in Length, from the Top of it to the Bottom. From hence you descend two hundred Paces Westward to the lowest Part of the Valley, which divides the fourth and the fifth Hill, which is all a narrow Piece of Ground, and about four hundred Paces in Length. The first two hundred Paces upon the Shore of the Bay are all upon a Level; but it is an Uncertainty whether they are a part of the Valley, or the Sea Shore. For this Valley is enclosed in such a manner by these two Hills, as the fourth is bounded by the Plain upon the Shore, which is two hundred Paces broad, whereas the fifth does scarce descend so far. The following

lowing eight hundred Paces are much upon the same Level, the last four hundred of which, stretching to the Top of the *Promontory*, are very steep. The Plain upon the Shore, passing between the Bay and the fourth Hill, is of a different Breadth. For that part of it which extends itself to the South-western Point of the Hill, is four hundred Paces broad, whereas that part of it which extends itself to the Northern Point, is no more in Breadth than two hundred Paces. In short, such is the Situation of the fourth Hill, that when you sail along the Bay, you would take it to be an advanced part of the third Valley. For the Top of this Hill runs so far Southward, that its Descents, shelving very moderately, seem almost upon a Level; whereas the Top of the fifth Hill, which is of the same Height, projects beyond the fourth directly Northward. The Descents on the Back of the third Hill, which lie Southward, are very easy and agreeable, till you come to the Plain of the Vale, which divides the *Promontory* from the seventh Hill; so that the back part of this Hill shoots Southward, and is not bounded on either Side of it by the third Valley. This Southern Part of it is somewhat narrow, just beyond a little Hill of the third Valley, near a *Caravanfera*, built by the *Sultan Mahomet*; but behind the fifth Hill, below the *Columna Virginea*, 'tis straitned much more.

CHAP. XIV.

Of the Fifth Hill.

THE Bottom of the fifth Hill, on the Top of which stands the Tomb of *Selymus* the Emperor, as bounded partly by the Bay, and partly by an Eastern and Western Valley, is four thousand Paces in Compass. The Pitch of this Hill hangs so far over the Bay Northward, and the Pitch of the fourth Hill lies so low towards the same Point, that the fourth Hill seems to be a kind of Valley, situate between the third, and the fifth Hill. For the fifth Hill does not join at Top, and continue the Ridge of the *Promontory* as other Hills do, but being of an equal Height with it, shoots to a great Distance beyond it running as far Northward, as does the Foot of the fourth Hill. It has a Descent on three Sides of it; one to the North, the Steepness of which the Reader may learn from hence, that altho' it is very near the Height of the fourth Hill, which is above a thousand Paces high, yet the highest Ascent of this Hill comes nearer upon the Line, than that of any other Hill, to the lowest Ascent from the Bottom; for you ascend thro' a little Valley, no more than three hundred Paces high to the Top of it. This Valley is form'd by two small Hills adjoining to the Shore of the Bay, upon which, at about four hundred Paces distance, you discover some Stone Steps, belonging to a Founda-

Foundation of a *Caravanſera*, built by the Emperor *Selymus*. This Northern Side of the Hill has four ſmall Hills jetting out of it, three ſmall Valleys running between them, which riſe from the Top of the Hill, and are ſituate at ſuch a Diſtance from the Plain upon the Shore, that two of them touch the Wall which ſtands upon it; the other two are a hundred Paces from it. The Plain upon the Shore is in no Part of it narrower than it is at the Foot of this Hill; for to the Diſtance of a thouſand Paces, it does not exceed a hundred Paces in Breadth, and in ſome Places not fifty. Two of theſe Hills are very ſteep, ſo that the Buildings you ſee upon them, as tho' they were in danger of falling, are all underpropp'd, and the Inhabitants have been oblig'd to cut Windings in the Rocks to moderate the Deſcent. The other two are leſs Precipitate, the Valleys which encloſe them not lying ſo deep. The Side of the Hill which ſhoots Eaſtward is one thouſand four hundred Paces in Length, and two hundred in Breadth, and its Altitude two hundred Paces upon the Perpendicular. The Height of the Side of it, which falls Weſtward, ſhelves into a different Depth, according as the Valley ſinks. Where it deſcends into a Level Plain, it advances its Top to the Height of five hundred Paces. In other Places it riſes no higher than three hundred, with a very moderate Aſcent. The Side of the *Promontory* which points Southward, ſituate behind the fifth Hill, ends in the Plain of the Valley, which divides the *Promontory* from the ſeventh Hill. In other Places it falls with a more confined, and
and

sometimes with a more expanded Descent, upon a small thick Hill, which hangs over the fifth Valley; as also over that Valley which parts the *Promontory* from the seventh Hill. The back Part of the fifth Hill does also wind it self into a small Valley, which rises at the Brow of the *Promontory*, where not long since was remaining the *Columna Virginea*. From hence the Ridge of the *Promontory* somewhat bends over the Top of the Plain of the fifth Hill, which in some Places is six hundred, and in others seven hundred Paces broad. But beyond the Ridge of this Hill it widens to a great Distance, as far as the Plain of the fourth Hill, and shoots on with the Plain of the *Promontory*, and falls down to the Neck of the *Isthmus*, and so extending it self still on, is at least two thousand Paces in Length.

CHAP. XV.

Of the Fifth Valley.

THE fifth Valley, which divides the fifth from the sixth Hill, winding from North to South, is as long as the *Promontory* is broad; that is, about twelve hundred Paces; the first eight hundred of which have no Ascent. The Valley, at the first Entrance into it, is at least four hundred Paces broad, but is afterwards straitened into half that Breadth; and yet to the Length of six hundred Paces, 'tis in no Place less than two hundred Paces broad. Farther, 'tis at least

five

five hundred Paces wide. Above this, is the Top of the Valley, or the Ridge of the *Promontory*, opening upon a Level Breadth of two hundred Paces. From the Top of this *Promontory*, to the left Side of it, there falls a Valley with a gentle Descent, to the Distance of five hundred Paces, where it descends into another Valley, which divides the *Promontory* from the seventh Hill. The fifth Valley seems to cut through the Ridge of the *Promontory*. This may easily be discerned by the right and left Descent of the two Hills which lie nearest to it; for there is a very easy Ascent from the Height of this Valley, to the Top of either Hill.

CHAP. XVI.

THE sixth Hill is just as long as the *Promontory* is broad, which is widen'd upon this Hill to the Breadth of two thousand four hundred Paces. The City Walls shoot over the Ridge, and the North Side of it down to the Sea Shore. You descend gradually from the Top of it within the Walls; without the Walls it lies upon a Level, and is join'd to the Continent by a Field in the Suburbs. The broadest part of it is not above eight hundred Paces, the narrowest but four hundred. It descends with a treble Declivity; one on the left Hand of the *Promontory*, with an easy Descent at South-east; another on the right falling to the Bay Northward,

ward, which extends itself to the Distance of fifteen hundred Paces. There are two lesser Hills, separated by a small Valley, which run between them. At the Foot of that lesser Hill which stands nearest to the City Wall, there is an *Aqueduct*. Between this Hill and the Bay, there formerly stood the Church of the *Blachernæ*, which has been recorded in the Writings of many Historians. The Foundation of this Church was remaining, when I first arrived at *Constantinople*. From the Foot of this Hill, which stands above the Church I have mention'd, there rises a Spring, whose Waters are convey'd thro' arch'd subterraneous Passages into the City, where, appearing above Ground, they flow constantly into a Marble Cistern. That Side of the sixth Hill which lies Eastward, is as long as the Hill itself; but does not, in all parts of it, fall with the same Descent. For the Descent varies, according as the Valley adjoining lies higher or lower. Where the Valley lies upon the Level, the Pitch of the Hill rises to the Height of six hundred Paces; where it does not lie so low, 'tis not above five hundred Paces high; where it rises higher, not above four hundred. Nor does this Side of the Hill shoot only Eastward, but does also, on the right Side of it, project Northward, and on the left Side of it extend itself full South-west. The Plain on the Shore, which lies between the Foot of the Hill and the Bay, in the narrow part of it, is not above eight hundred Paces broad, I mean in that Place where the Church of the *Blachernæ* stood formerly, as did also a *Triclinium*; but farther on it winds round

round into the third Valley, and widens much more.

C H A P. XVII.

Of the Valley which divides the Promontory from the seventh Hill.

THE Valley which divides the seventh from the six Hills of the *Promontory*, is an easy Descent. It extends itself in Length to the Distance of four thousand Paces, if you take in the Plain on the Sea Shore. If you exclude that, and take your Dimensions from the winding of the seventh Hill, 'tis not above three thousand three hundred Paces long. It lies so much upon a Level, that you cannot perceive by walking it, that it has the least Ascent; yet you may discover by the Discernment of the Eye that it sensibly lengthens and widens itself into a greater Breadth. It bounds the Sides of the third and the fifth Valley, and the lowest Eminences of the fifth and sixth Hills. It is full of Gardens and pleasant Meadows. Here the Soldiers sometimes act their Mock-Fights. There's a Rivulet which runs through the Middle of it, which is often dry in Summer Time.

C H A P. XVIII.

Of the seventh Hill.

THE seventh Hill is called the *Xerolophos*, on which stands the Pillar of *Arcadius*. This Hill is little less than twelve thousand Paces in Circumference, and contains more than a third Part of the City. The other two Parts are comprehended in the Compass of the *Promontory*, which is above twenty thousand Paces in Circumference. By *Paces*, I would here be thought to mean the ordinary Steps we take in Walking, which I cannot exactly reduce to a just Mensuration with the *Roman Pace*, by reason of the Turnings and Windings of the Ways, and the Differences of Paces, which are longer or shorter, according to the different Ascents and Descents of the Ground we walk. This Hill makes the third Angle of the City, from whence *Constantinople* is look'd upon to be of a triangular Figure. It lies shelving with a very moderate Descent, and has a double Declivity; one of which falls gently into the Valley, which divides the seventh Hill from the *Promontory*, and is of an equal Length with the Valley itself. The other Descent, which partly lies to the South-east, and partly to the South, falls into the *Propontis*, and is in some Places five hundred Paces steep, in others four hundred, three hundred, a hundred, nay even fifty, till it comes to the Point of the third Angle of the City, whence

a large Plain shoots out towards the Sea, which, in different Places, is of a different Breadth. The Entrance of this Plain, at the Angle of the City just mention'd, is very narrow; it afterwards widens, which is occasioned by the Winding of one of its Sides, from whence it gently rises to the Foot of a small Hill, where 'tis four hundred Paces broad; onwards it is straiten'd into fifty, and afterwards is widen'd into a Breadth of a hundred Paces only. The End of this Plain, to the Distance of a thousand Paces, is more than four hundred Paces broad. On the Ridge of this Hill, there is a Plain of some Length and Breadth; the Hill itself is bounded by the Land Wall, and on the Top of it is a Cistern which is call'd *Mocisia*, which is wholly unroof'd, and stripp'd of its Pillars. This Cistern is nine hundred and seventy Paces in Circumference. The Walls of it, which are made of squared Free-stone, are still remaining; and the Ground where it stands, is now turn'd into a Garden.

Thus is it that I have laid before the Reader a *Plan* or *Description* of the Situation of the City of *Constantinople*, by which means the Situation of the *Wards* of that City will be more easily discovered. I hope I shall not be thought to have dwelt too long on this Subject, since a verbal Delineation of it is the most concise way of coming to the Knowledge of it. For although *Constantinople*, by reason of the Eminency of its Situation, affords a most agreeable Prospect at the remotest Distance, yet thus to particularize the several Parts of the City, leads the Reader into a more exact and more expeditious Insight into it,
 than

than any other Method of Information whatsoever.

C H A P. XIX.

Of the Walls of the City.

THE Walls of *Constantinople*, in some Places, are built with squared Free-stone, in others with rough Stone, and in many Places with an Intermixture of Brick and Stone together. The Walls on the Land Side are double, secured with a large Ditch five and twenty Paces broad. One of the Walls is carry'd somewhat farther than the Length of the Ditch, and is very strongly fortified. These Walls stand at eighteen Foot Distance from each other. The inward Wall is very lofty, and more than twenty Foot in Thickness, upon which are built two hundred and fifty Towers with Steps, facing the Continent. The outward Wall is not above half as big, but has the same Number of Towers. As to the Nature of its Fortification, the Ground that takes up the Distance between the Ditch and the outward Wall, is higher than the adjoining Side of the Ditch, and the Ground between the two Walls is higher than that. The Countrey opening without the Walls is not incumber'd with Buildings, and is partly hilly, and partly upon the Level, but chiefly upon the latter, so that you have a delightful Prospect over the Fields before you, and a very extensive View all about you: And there is no

Doubt to be made, but that *Constantinople* might be made a terrible strong Place. The Walls which run round the Sea, are not so high as the Land Walls; they are a plain Building, but very thick, and well guarded with Towers. On the Side of the Bay *Ceras*, they are about fifty Paces distant from the Shore. On the Side of the *Bosporus* and the *Propontis*, they are built upon the Shore, except where they are discontinu'd by some Port or Landing-place. *Zonaras* relates, that *Theophilus* the Emperor not only repaired, but raised these Walls higher, after they had been much impair'd by Time, and the Dashings of the Sea. This is also confirm'd to us down even to the present Age; for in many Places of them, I observ'd the Name of *Theophilus* the Emperor was cut in very large Characters. The Emperor *Nicephorus* was hated by his People for levying a Tax upon them, which was call'd *Diceraton*, for repairing these Walls. I learn from the *Constitutions* of *Justinian*, that in his Time the Walls were commonly call'd the *old* and the *new* Walls, where he decrees, *That a larger Fee shall be paid the Bearers, and those who attend a Corpse beyond the new Walls of the City.* What I would observe from hence is, that the old Walls which were built by *Constantine*, and that the new Walls which were built by *Theodosius the Less*, were both standing in the Reign of *Justinian*. The Walls of old *Byzantium* I have described in the Beginning of this Book; and as to the Condition they were in formerly, we may learn more fully from *Herodian*, who writes, that *Byzantium* was inclosed with a very large and a very strong Wall, made of square
Stones

Stones of a great Size, so artfully cemented, that it was look'd upon as one compacted Piece of Work. This is also confirm'd by the Authority of *Pausanias*, who tells us, *That he never saw the Walls of Babylon, or of Memnon, nor ever heard of any Person who had seen them : But the Walls of Byzantium and Rhodes, says he, are accounted exceeding strong ; and yet the Walls which inclose Messene are stronger than these.* 'Tis recorded by some Historians, that the *Athenians* kept their Treasury at *Byzantium*, because it was a well fortify'd Place. Whether those Walls which the Author of the *Ancient Description of the Wards* calls the double Walls are the same which we see at *Constantinople* at present, or whether they were built by *Theodosius*, I leave it to the Judgment of the Reader. Thus far I shall give my Opinion, *viz.* That they do not seem to me to be entirely the same Walls which that Author describes. For he places the Church of the *Apostles* in a *Ward* which is near to the Walls of the City, and places the fourteenth *Ward* without the Walls of the City, which at present, if not all of it, at least the best part of it, is within the Walls. I would add, that *Theodosius the Less*, who reign'd before *Justinian*, does not place the *Blachernæ* within the Walls of the City, and yet I have the Authority of *Procopius*, that these were a part of the Suburbs in the Time of *Justinian*, tho' at present they are enclosed within the Walls, as were also the seven Towers, and the Church which was built by *Stadius*, (or rather *Studius*) who was afterwards *Consul*.

C H A P. XX.

Of the Gates of Constantinople, and the seven Towers of Old Byzantium.

THE Walls on the Side of the Continent have six Gates; one within the Palace of *Constantine*, another, which is call'd the *Adriano-politan* Gate, and a third on the Brow of the seventh Hill. Besides these, there is the *Porta Aurea* or *Gilded Gate*, the Gate of *Selymbria* or *Rbegium*, and the Gate of the seven Towers. On the Side of the Bay *Ceras* is the Gate of the *Blachernæ*, at present call'd *Xyloporta*, seated near the third Angle of the City. There are also the Gates call'd *Cynigos*, or *Porta Palatina*, *Phanaria*, *Agia*, *Porta Jubalica*, *Farinaria*, *Lignaria*, *Seminaria*, *Piscaria*, the Gate of the *Neorium*, and the Gate of *Demetrius*, which stands on the Ridge of the first Hill. On the Side of the *Propontis* there are about five; every one of which has *Stairs*, or a *Landing-place*, and a Haven for Ships, besides the Gates of the Imperial Palace. There is also the *Porta Stercoraria*, *Leonina*, *Condescala*, two of which stand at the Foot of the seventh Hill. Those which have been principally taken Notice of by Historians, are the Gates of *Cynigos*, *Rbegium* and *Xylocerum*, also the Gate of *Eugenius*, the *Porta Aurea*, that call'd *Myriandros*, the *Porta Condescala*, and *Porta Carsiana*. In old *Byzantium* there was the *Thracian Gate*. For we are

are told by *Dion*, that the seven Towers reach'd from the *Thracian* Gate to the Sea, which *Cedrinus* tells us was the Bay *Ceras*. If any one spoke any thing in the first of these Towers, it immediately flew to the second, and so through all the rest, so that you might hear the Voice distinctly repeated in every one of them. *Pliny* tells the very same Story of *Cyzicus*. In that City, says he, near the *Thracian* Gate there are seven Towers, which multiply the Voice by Repetition, or Reiteration, more than seven times. This, he adds, was look'd upon by the *Grecians* as somewhat miraculous, and was call'd the *Echo*. I never found any Mention made of the *Thracian* Gates in any Historian but in *Pliny*, though it is not altogether improbable, that there were such Gates there; for *Apollonius*, in the first Book of his *Argonauticks*, mentions the *Thracian* Haven in *Cyzicus*; and *Plutarch* is very express, that near this City there was a Street call'd the *Thracian Street*. This is also attested not only by some more modern Writers of *Constantinople*, but also by *Dion* and *Xenophon*; the latter of whom writes, That when *Alcibiades* appear'd before the Town, the *Byzantians* open'd the *Thracian* Gates to him of their own Accord.

C H A P. XXI.

Of the long Walls.

THE Suburbs and Fields adjoining were inclosed with Walls of such an immoderate Length, that they extended themselves from the City to the Distance of a two Days Journey. They were built by *Anastafius* the Emperor to prevent the Incurfions of the *Scythians* and *Bulgarians*, reach'd from the *Black Sea* to the *Propontis*, were forty thousand Paces remote from the City, and twenty *Roman Foot* in Breadth. These Walls were often taken and batter'd by the barbarous Nations, but repair'd by *Justinian*; and that the Soldiers garrifoned there might defend them to the best Advantage, he order'd the Passages of one Tower to another to be stopp'd up, no Entrance being allow'd, but the Door at the Bottom of the Steps, by which it was ascended; so that by this means it was sufficiently guarded, though the Enemies Forces were in the Heart of the City. *Evagrius* the sacred Historian tells us, that *Anastafius* built the long Wall, which was two hundred and eighty Furlongs distant from the City, that it reach'd from Sea to Sea, was four hundred Furlongs in Length, that it was a good Security to those who sail'd out of the *Black Sea* to the *Propontis*, and that it put a Stop to the Excursions of the barbarous Nations.

The End of the First Book.



THE
 ANTIQUITIES
 OF
 CONSTANTINOPLE.

BOOK II.

CHAP. I.

*Of the Buildings and Monuments of Old
 Byzantium and Constantinople, cal-
 led New Rome.*



HAVING describ'd the Figure and Ex-
 tent of the City, and having particu-
 larized the Situation of the *seven Hills*,
 I shall proceed to consider what Build-
 ings and Monuments *Constantinople*
 anciently had, or now has, and into how many
Wards.

Wards it was divided. For when I accidentally fell upon this Division of the City into *Wards*, in an ancient *Manuscript* written above one thousand Years ago, by a Gentleman more noble by his Birth than his Writings, I was in hopes, with some Ease, to have traced out the ancient City ; but the barbarous *Mahometans* have either so demolish'd those venerable and truly heroick Ornaments which distinguish'd it, to adorn their own poultry Houses, or entirely buried them in their own Ruins, that in very few Places you shall see any Remains of an old Foundation. I omit to mention the Fires and other Devastations, committed not only by the Savages of other Countries, but the great Havock lately made by the *Turks* themselves, who for the last hundred Years have incessantly endeavour'd entirely to deface and destroy it, by building upon it in so different a Manner, that those who have formerly seen some parts of it, scarce know its ancient Situation. Consider farther the profound Ignorance of the *Greeks* at present. There is scarce a Man of them who either knows, or has so much as an Inclination to know, where their *Antiquities* are. Nay, their Priests are so heedless and negligent in this Respect, that they will not make the least Enquiry themselves about those Places, where but a few Years since very magnificent Temples were standing, and so very censorious are they, as to condemn those that do. However, that I might not pass away my Time uselessly, while I was in Expectation of Remittances from my Royal Master, for purchasing all the ancient *Manuscripts* I could meet with, I made it my Business, by all the Marks of Antiquity

ty I was capable of observing, to make what Discoveries I could. In my Description of the ancient Monuments, I shall observe the same Method I did in the Description of the Hills. I shall consider them in the Order the Hills stand, or as I find them in the different *Wards* of the City; which, like *Old Romæ*, was divided into fourteen *Wards*

CHAP. II.

Of the Ancient Monuments of the first Hill, and of the first Ward of the City.

THE first Hill, which *Pliny* sometimes calls *Chrysoceras*, and sometimes *Auri Cornu*, (though this was a Mistake, as appears from what I have wrote concerning the *Thracian Bosphorus*) *Dionysius a Byzantian* calls the *Promontory* of the *Bosphorus*. There are two Reasons assigned, says he; why'tis call'd the *Promontory* of the *Bosphorus*; the one is, as some say, because a Cow stung with a Gad-Bee forded over it. Others more fabulously report; that *Io*, the Daughter of *Inachus*, being changed into a Cow, swam across it, when she went into *Asia*. The same Author, speaking of a Place call'd *Semystra*, tells us, that *Byzantium* had been founded there, had not a Raven snatched a Part of the Sacrifice, they offer'd upon their landing, out of the Fire, and carry'd it to the *Promontory* of the *Bosphorus*. This they look'd upon as a Token from the Gods, that they should found their City there. The same Writer, speaking in another
Place

Place of a *Promontory* call'd *Metopum*, opposite to the first Hill of *Constantinople*, this *Promontory*, he adds, faces the City, and lies directly against the *Promontory* of the *Bosporus*; and the same Author informs us, that a little above the *Promontory* of the *Bosporus*, there was an Altar erected to *Minerva*, who was call'd *Ecbasia*, or *Egressoria*, because those who transplanted the Colony hither, sally'd out from thence, with a Bravery equal to those, who fight for their Countrey. We might also call her *Ecbateria*, under which Name, as *Hesychius* reports, *Diana* was worshipped in *Siphnus*. He adds farther, that upon the same *Promontory* stood the old Temple of *Neptune*, and below it, upon the Plain, that the *Byzantian* Youth exercised themselves in Horse-racing, driving the Chariot, Wrestling, and other Martial Sports; and lastly, that at the Foot of the *Promontory* stood a Bay call'd *Ceras*, which had three Havens, fortify'd with three Cittadels, and high Sand-banks, upon it stood the Castle of *Byzantium*, of which *Xenophon* takes Notice, when he tells us, that the Men under his Command, having forc'd their Way into the Town, the Inhabitants fearing they should be put to the Sword if their City was taken, some fled to the adjoining *Promontory*, others to the Sea, and that some of them steering about a long time in a Fisher-boat, made at last a landing, got into a Tower, from thence made Signals of Distress, and were assisted at last by the People of *Chalcedon*. And not only the Castle of old *Byzantium* was built upon the first Hill, but Historians assure us, that the Emperours of *Constantinople* likewise continu'd a Fortress there,

there, when they tell us, that to keep off the Enemy from entering the Port, they laid a Boom across the River, from the Cittadel to the Castle of *Galata*: Nay, even at this Day, the *Grand Seignor* has a Cittadel there, fortify'd with thick Walls, which enclose his spacious Gardens on all sides. In old *Byzantium* there was a Place call'd the *Thracian Field*, lying upon a Level, and not incumber'd with Houses. It was upon this Plain that *Xenophon* drew up in Military Order the *Grecian Army*. He informs us, in his Book of his *Hellenici*, that this Field was near the *Thracian Gate*; they open'd, says he, the Gates adjoining the *Thracian Field*: And in the 7th Book of the *Expedition of Cyrus*, speaking of a Place, seated near the Walls of *Byzantium*, where he ranged his Army in order of Battle, he tells us, that the most convenient Place to draw up, or muster an Army is, the *Thracian Field*; because, as he goes on, 'tis free of Houses, and upon a Plain. I observ'd before, that the seven Towers of *Byzantium* reach'd from the *Thracian Gate* to the Sea; *Georgius Cedrimus* asserts, that they reach'd to the Northern-Sea, that is, to the Bay call'd *Ceras*. *Herodotus* attests, that in old *Byzantium* stood an Altar erected to *Diana Orthosia*, and a Temple dedicated to *Bacchus*. *Darius*, says he, upon viewing the *Black Sea*, came back to the Bridge, and erected upon the *Bosporus* two Stone Columns, on which he order'd to be engraven the *Assyrian* and *Greek Alphabets*. The *Byzantians* afterwards removed them into the City, near to the Altar of *Diana Orthosia*. The *Greek Alphabet* was what they retain'd, and made use of. The Column with the *Assyrian*

fyrian Characters they left remaining near the Temple of Bacchus, where they had fix'd it. Laurentius translates the Greek Word *Orthosia*, *Erecta*, but he had translated it more properly, had he call'd her *Erectoria*, or *Ereatrix*, because as being the Goddess of Child-birth she raises up, or recovers Women in Labour. This I collect to be the true Sense of the Word, not only from several Authors, but from *Plutarch*, who in his Book of *Rivers*, has this Story: *Proud Teuthras, King of Mysia*, says he, with his Retinue of Spearmen chas'd a Boar, which fled into the Temple of *Diana Orthosia* to implore her Assistance. As they were all driving furiously into the Temple, the Boar cry'd out with an audible human Voice, Let your Compassion, Royal Sir, be shewn to one whom *Diana* brought into the World. *Teuthras* enraged at this, slew the Creature. *Diana* resenting the Affront, threw the King into a Phrenzy, and punished him with ulcerous Sores. He could not bear the Indignity of his Punishment, and so retired to the Mountains. His Mother *Lysippa*, immediately, with the Prophet *Polyidius*, who inform'd her of the Occasion of her Son's Sufferings, hastens in Search of him, and by sacrificing to *Diana* some Oxen, reconciles her to him. When she perceiv'd her Son return'd to his Senses, she erected an Altar to *Diana Orthosia*, and near it placed a Golden Boar, with a Man's Head upon his Shoulders. Before the Destruction of *Byzantium* by *Severus*, both the Altar and the Boar were standing, in the first Valley of the first Hill. Since *Constantine* rebuilt the City, the first Hill included in it the first Ward, which contain'd the House of

Placidia

Placidia Augusta, that also of the most noble *Marina*, and the Baths of *Arcadius*. I learn this from the ancient Division of the City into *Wards*, though I must confess myself at a Loss, to know in what Part of the City the first *Ward* began, nor can I make any such Discovery from the Remains of any ancient Buildings, which are now entirely destroy'd. However, thus much may be inferr'd from *Procopius*, who has it upon Record, that when you sail from the *Propontis* to the Eastern Part of the City, there stand the publick Baths, built by *Arcadius*. In this Place, says he, *Justinian* built a Court, which was encompassed with so calm a Sea, that when you walk'd in the Galleries, you might discourse audibly with the Sailors. It made a very beautiful, a very delightful, and most magnificent Prospect: It was fann'd with gentle Breezes, supported with lofty Columns, and laid with the most curious Marble, which like the Sun, reflected a most amazing Lustre: It was also adorn'd with abundance of Marble and brazen Statues, finish'd to the nicest Perfection; a lovely Scene to the Spectators! The Reader, had he seen it, would have taken it to have been the Work of *Phidias*, *Lysippus*, or *Praxiteles*. Upon a high Pillar of *Porphyry* Marble, in the same Place, stood the Statue of the Empress *Theodora*, addressing herself, as it were, to him for building so noble a Structure. The Beauty of the Column is exceedingly surprising, yet does it by no means come up to that inconceivable inexpressible Gracefulness and Dignity you see in the Statue. From these Words of *Procopius*, as I would observe by the By, that

that Pillar now standing upon a Descent, lying Eastward of the *Grand Seignor's* Palace, is not the same with that upon which *Theodora* was erected, as some are of Opinion it is; because it is neither of a *Porphyry* Colour, and is at too remote a Distance from the Court; so would I have the Reader understand, that the first *Ward* contain'd in it the Length of the first Hill, which is bounded on three Sides by the Sea. I find not only in many *Historians*, but also in *Suidas* the *Grammarian*, that the Statue of *Arcadia*, the second Wife of *Zeno*, stood in the *Arcadian* Baths, near the Places call'd the *Bathra*, from the Stairs by which you ascend them. I find also in that Place two Statues of *Verina*, the Wife of *Leo Magnus*, one in the Northern Part of the City, near the Church of St. *Agathonicus* beyond the *Bathra*, the other on that Side of the City where stands the Church of St. *Barbara*: The first was erected by *Leo* in his Life-time, the second since his Death; when upon the Flight of *Zeno*, his Son in Law, his Brother *Basiliscus* was crown'd Emperor in his stead. I have reason to believe, when I consider the natural Situation and Order in which the *Wards* stand, that Part of the second *Ward* was inclos'd in the Palace: For this *Ward*, according to the ancient Description of it, at its first Entrance stood upon a Level; at some Distance it rose by a gentle Ascent, and at last, with very deep Precipices, fell into the Sea. I am of Opinion, that these Precipices descended on that Spot of Ground where the Kitchens, and *Bagnio's* of the *Grand Seignor* stand at present. But wherever they might stand in ancient Times, all the steep

steep Places that were formerly enclosed within the *Palace* are now levell'd, where now there stands an old Church commonly call'd *Sophia the Less*. Some of the most ancient Inhabitants affirm it to be the Church of *St. Irene*, which *Socrates* tells us was built by *Constantine the Great*. I take it to be the same Church which the People of the second *Ward* call the *Old Church*. I have Reason also to believe, that the other Part of the second *Ward* stood without the *Palace*, from the Situation of the *Churches* and *Bagnio's*, which the second *Ward* encloses. For *Zonaras* and other Historians assert, that the Church, which formerly went by the Name of the *Great Church*, was afterwards call'd the Church of *St. Sophia*, which every body knows stood without the Enclosure of the *Palace*. I have reason to conjecture also, that the *Palace* of *Maximinus* formerly stood within the Verge of the Court, from the following Inscription made in its Commendation by *Cyrus*, once a *Consul* and Nobleman of *Rome*.

Great Maximinus rais'd this noble Pile;
From hence to Lengths unmeasurable I view
Unbounded Prospects; for behind me stand
The City, and Bithynia's beauteous Towns.
The swelling Ocean rolls its Waves before me;
When near my Doors, it moves but slowly on,
Delighted to behold the lovely Landscape
Of blooming Trees, gay Seats, and floating Ships,
The City's rising Towers, and pleasing Site.

C H A P. III.

Of the Church of St. Sophia.

THE modern Writers among the *Greeks* will have it, that the Church of *St. Sophia* was first built by the Emperor *Constantius*, the Son of *Constantine the Great*, and arch'd at Top, not with Brick-work, but a wooden Roof. In the Time of *Theodosius*, when the second *Synod* was held there, the *Arians* rising in Sedition, burnt it. It was after rebuilt by *Theodosius the Great*, and beautified with Arches of a cylindrick Form. The same *Writer* tells us, that it was burnt a second time in the Reign of *Justinian*; but *Zosomen*, an ancient and creditable Author, records it, that in the Time of *Theodosius the Less*, when there were warm Debates in the *great Church*, about expelling *St. Chrysoptom* the *Synod*, it was all on a sudden in a Blaze, those who adhered to him throwing Fire into it, with an Intention to burn down the Church, and to destroy all that were in it. *Procopius* will have it, that it was first burnt down in the Reign of *Justinian*, who rebuilt it in the same Figure it stands at present; but he does not tell us, whether it stands on the same Spot of Ground or not; so that it remains doubtful from this Author, who is not so much to be depended upon, though he has a Catalogue of the Names of the Persons of whom *Justinian* purchas'd the Houses where it stood before the Fire. An *Ancient*

cient Description of the City, wrote before *Justinian's* Time, seems to fix it in another Place; for the *great Church* and the *old Church*, the Author places in the second *Ward*, the *Forum of Augustus* in the fourth, which I shall make appear stood near the Church of *St. Sophia*. *Zonaras* says, that *Justinian* built it much larger from the old Foundation; but 'tis much to be question'd, whether *Justinian* purchas'd the neighbouring Houses for its Enlargement. As to the *Forum of Augustus*, and the *great Church's* being placed in different *Wards*, we cannot from hence conclude, that they did not stand near one another. So that when *Justinian* had enlarged and beautify'd it, and adorned it with a great Variety of Metal-work, when he had built the Walls and Roof with Brick, and to strengthen them the more, had cramp'd them in many Places with Iron-work, using no Rafters in the whole Fabrick for fear of Fire; although it has hitherto escaped the Flames, yet has it been often damaged and endanger'd by several Accidents, even from the Time of its Rebuilding. For the Eastern Arch before it was finish'd, bore with its Weight so hard upon the Pillars, that in all Probability it had fell, had not the Architect been very expeditious in finishing it; when bearing upon its own *Curvature*, it laid less heavy upon the Pillars which supported it. The two Northern and Southern *Arches* bore so hard upon the Pillars and Foundation, that the Tops of the *Pillars* began to fly; and had sunk, if the Workmen had not with the greatest Skill taken them down, and afterwards replaced them, when the Greenness and Moisture of the Building was somewhat

abated. The Church however, at the Emperor's great Expence, and by the indefatigable Industry of the Workmen, was at last finish'd; yet in his own Time it was grievously shock'd by an Earthquake, by which, as *Agathius* writes, the Tower above the Roof was much shatter'd in the Middle of it; so that the Emperor was obliged to repair and strengthen it, raising it much higher than it was before. This was done when *Anthemius* the first Architect was dead. However young *Isidorus*, and some other Architects who succeeded him, notwithstanding the Errors committed in the former Building, did not judge it necessary to take down the Eastern or Western Arches, but widen'd the North and South Arches, and so visibly enlarged them, that the whole Building seem'd more regular and uniform; so that it was evident to the Eye of the Spectator, that the Sides of the Church, which terminated with their Arches in the Roof, were of an equal Dimension; and that the Architects had with so much Skill contracted the vast Vacuity of the Body of the Church into so narrow a Compass at the Top, that the whole Structure seem'd very proportionate and agreeable. Above the Arches, in the Middle of the Church, they raised a *Dome* or *Cupola* to a very great Height, which was regular, and not so round at Top as usual, but more spiked, and better contrived for the Security of the Building. *Zonaras* writes, That the *great Church* being finished and consecrated; it happen'd that the Eastern Arch was thrown down by an Earthquake, which broke the Pulpit and the Communion-Table, but was afterwards rebuilt by *Justinian*, who raised it

twenty five Foot higher than it was before. The same Report, almost Word for Word, is given by *Cedrinus*. He also built other Pillars proportionable to the Weight of the Arch which bore upon them. On the Outside of the Church he built a Pair of Winding-steps against the Pillars, near to the Church, which rising from the Ground to the Roof of it, support the Pillars, and the Arches. Other Writers, but of less Note, will have it, that by the Earth-quake above-mention'd the Roof of the Church was thrown down, but that the Arches stood secure, that the Emperor rebuilt the Roof, but lower than before by twenty five Foot. I could, for my own part, bear with this Relation, if these Historians would agree with me, that the Church was afterwards shock'd with other Earth-quakes, and then built lower than it stood before. For when *Evagrius* tells us that *Justinian* raised it to such an Height, that within side of it you could scarce see the Top, and that the Descent was so deep, that it was dangerous to look from the Height of it downwards, it is very probable, that *Justinian* only raised it to its former Height. *Cedrinus* relates, that *Basilus* the Emperor gave Orders for repairing, and strengthening the great Western Arch, which was very much shatter'd by an Earth-quake, and likely to fall. *Nicephorus* inveighs bitterly against the Empress *Anna*, who in the Reign of *Catacosmus*, sacrilegiously robb'd the Church of all its Furniture and Ornaments, and exclaims heavily, that the Tyranny, Oppression, and the different Sects and Opinions of those Times, were the chief Occasion of the Destruction of this Church: For, as he sub-

joins, one Midnight when the Sky was very clear, one of the Eastern Arches fell to the Ground, and brought that Part of the Roof, which it supported, after it, which broke down the Pulpit, the Images which adorn'd it, and demolished the middle Galleries. He adds farther, that it was the Opinion of many in those Times, that if *Andronicus* the Emperor had not built Buttresses on the East-side of the Church, it had wholly sunk into Ruines. *Evagrius* determines the Length of the Church in the following manner: From the Arch, where the bloodless Sacrifice is offer'd, to the Gate opposite to it, it is an hundred and ninety Foot long; from North to South it is a hundred and fifteen Foot broad; and from the Pavement to the Center of the Roof, it is a hundred and eighty Foot high. It was dangerous for me to measure its Length from East to West, so that I was obliged to have the Dimensions of it taken for me by a *Turk*, who made his Report, that the Church was two hundred and thirteen Foot in Breadth, two hundred and forty in Length, and from the Pavement to the highest Curvature of the Arches, a hundred and forty two Foot in Height. The Fellow never measured the Roof: If he had taken the Height of it true, he had found but a small Difference between his own Account and that of *Evagrius*. Should the Reader desire to be inform'd more at large of the Dimensions, and the Architecture of this Church, as it stood in former Times, let him consult *Procopius*, *Agathius*, *Paulus Florus*, and *Evagrius*. What the Architecture and Dimensions of it are at present, I shall, as far as my Observations have reach'd, describe more fully in the following Chapter.

C H A P. IV.

*A Description of the Church of St. Sophia,
as it now appears.*

THE Walls and Roof of this Church are built with Brick. The Inside of the Walls of the Church are incrusted with elegant Marble of several Kinds. All its Materials are the most valuable Productions of Nature, so that the Prospect of it employs the Thoughts of the Spectator with Delight and Admiration. The Roof of it is a surprizing Piece of gilded *Mosaick* Work, which reflects such a Lustre upon the Eye, that even the *Barbarians* who behold it, are wonderfully taken with the Sight of it. This Roof is supported with eight Pillars, four of the largest and tallest of which bear up the four Arches which support the Roof. Two of these Arches, *viz.* the Northern and Southern, bear at the Bottom of their Curvature upon a thin Wall full of Windows, which Wall is strengthen'd by two Ranges of Pillars standing one above another. In the lower Range stand eight Pillars, which rise from the Pavement, the six above them support the thin Wall. The Eastern and Western Arches have neither a Wall nor a Pillar to support them, but are so open, that they make the Body of the Church appear more large. For these Arches projecting beyond the former, bear upon four other Arches, which are supported by two small

and two large Pillars: For the four large Pillars do not only bear up the four great Arches, but every one of them does also support two small Arches, one of which extends itself length-ways, the other cross-ways of the Church; by which means the Church is lengthen'd and widen'd to a great Distance; for on the East and West Side of it there are two *Semi-domes* which are join'd to the *Cupola* in such a Manner, that they have the same Roof within the Church, though without it the Roofs seem to be distinct. These *Semi-domes* are a great Ornament to the *Cupola*, which rises very highly above them. The Breadth of the Church is widen'd beyond the *Dome* with Arches and Pillars, and the Northern and Southern Wall, which form the three upper and three lower Galleries, which are incrusted with elegant Marble of different Kinds, the Roof of them being cover'd with *Moresco Mosaick* Work, finely gilded. Every Arch which lies across the Church bears only upon one Pillar, for one End of their Curvatures is supported by the outward Wall of the Church, which bears upon large Pillars, from whence there rise four Arches, which on both Sides of the Church are supported by the Wall. Two of these Arches bear up the Roof of the three lower Galleries, and the other two support the Roof of the three upper Galleries, the Sides of which bear upon Walls, and Arches, and Pillars. Hence it is, that if we consider the Inside of the Church by itself, as enclosed by its Pillars and Columns, we discover it to be of an oval Figure; whereas if we view the whole Space of it without these Pillars, it is a perfect Square. For the upper and

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the lower Galleries, which are the Wings of the Church, adjoin to it in such a Manner, that if we measure it from the Pavement to the Bottom of the Curvature of the upper Galleries, 'tis of a square Figure, but as contracted within the Enclosure of the four large and the four smaller Pillars, as far as the Curvature of the four Arches of the *Dome*, it is entirely of an oval Form. The Form of the Galleries is as follows: On three Sides of them they are built in a square Manner: The fourth Side of them, which looks into the Church, is of an oval Figure, as is the Church itself. The Roofs of these Galleries are supported with Arches and Columns. I shall give the Reader a Description of three of them, by which means he may easily form a Judgment of the rest, for they are all of one Form. Those I shall take Notice of, are the three upper Galleries on the North Side of the Church. The first of these Galleries has two Fronts, and looks both Eastward and Northward. The two Sides of this Gallery rise from the Wall of the Church, and end in an Arch. In the Middle of each Side of it there are three square Columns five Foot and nine Inches in Circumference, which are made the Jambs of the Windows. These Pillars support three other square Pillars, which are all made of blue and white Marble. The Side which faces the Body of the Church is adorn'd with six Pillars of green Marble, standing below the Arch which supports an Eastern *Semi-dome*, whose Shafts at the Bottom of them are seven Foot and eight Digits in Compass. The *Intercolumniations* of these Pillars being little less than seven Foot and eleven Digits wide,

wide, are strengthen'd with Marble *Closures* which are four Foot high, so that those who lean upon them, have a full View of all the upper and lower Part of the Church. That Side which parts the first and second Gallery, reaching from the outward Wall Northward, to the great Pillar which supports the *Dome*, is forty four Foot in Length, part of which is adorn'd with Pillars, and an Arch which supports the *Dome*. You pass through this into the second Gallery, the Breadth of which is twenty four Foot, and it is made up of the Arch of a Pillar, and a Wall which is a part of one of the Wings of the Church, and extends itself as far as the Roof of the *Dome*. This Gallery, at both Ends of it, is born up by Arches and Walls. In the Middle of it, it is supported by four white Pillars speckled with blue, the Shafts of which are seven Foot in Compass. 'Tis of a square Figure, and, as I observ'd, bears upon Arches and Walls. These Arches, at one End of them, rise behind two of the large Pillars which support the *Dome*; at the other End they bear upon Pillars which rise within Side of the Walls, and support the four large Pillars. The outer Side of this Gallery is supported with eight square Pillars, which are six Foot in Compass. There rises in the Middle of them a Pillar of a larger Size. These Pillars are instead of Jambs for the Windows; and above them there are other Pillars, which are also Jambs to other Windows. These Windows, which below and above are sixteen in Number, do very much enlighten this second or Middle Gallery. The Front of this Gallery, facing the Church, is beautified with six Pillars

Pillars of green Marble. The *Intercolumniations* of them, like those of the first Gallery, have their Marble *Closures* at Bottom. From this middle Gallery you pass through an Arch into the third Gallery, which is much like the first in its Length, Windows, Jambs and Pillars. The Roof of it is supported with four Pillars, and the Side of it towards the Church with six green Pillars. There are also four green Marble Pillars which support one of the Western *Semi-domes*, which stands between two other Pillars. These Pillars stand two and two together, and between them are rais'd two lesser Pillars, made after the *Ionic* Order. At the Western Door of the Church, there are instead of a *Vestibulum*, two *Portico's*, the lower of which lies upon a Level with the Church itself. The upper leads to the Womens Galleries. Both of them in Length the Wideness of the Church, and twenty eight Foot in Breadth. The *Portico* over it is situate between the Pillars which support the Western *Semi-dome* and the Windows. For both in the Inside and Outside of it, 'tis supported with eight Pillars, between which, the Windows both in the upper and lower Galleries, cast a great Light into the Church. There is nothing parts this *Portico* and the Womens Galleries, but the Pillars which bear up the Roof of the *Portico*; for the Pavement of the *Portico* lies upon the same Level with the Pavement of the Galleries. The Inside of the lower *Portico* is enclosed with Walls, which are lined with a delectable Variety of Marble, and is cover'd at Top with curious *Moreasco Mosaick* Work, very beautifully gilded. On the East Side
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the *Portico* are Doors which open into the Church; on the West End of it you go out at five Brass folding Doors into a *Portico* that stands without the Church, and from thence you pass into a Court, where there are several Springs constantly running, to which there is a very deep Descent by many Steps. At the Ends of these *Portico's* there are two Places of Entrance into the Church, one on the Northern Side of it, and another with six folding Doors on the South. These Doors formerly were all of Brass, at present three only of them are so, but curiously wrought. The Church has also two folding Doors on the East Side of it. There are also some Doors in the Sides of it, which were formerly open'd, but are now kept shut. The Inside of the Church is very light, by reason of the Multitude of Windows about it. The high Wall, which between the great Arches and the *Cupola* is of a circular Figure, let in the Light at forty Windows. The Walls under the Arches are enlighten'd with twenty six Windows, the Middle of the Galleries with thirty two, and the Ends of them with more than twenty. I shall take no Notice of the Lights of the two Western and the four lower Galleries, nor those of the two *Semi-domes*, nor those of the *Sanctum Sanctorum*, and the upper *Portico*, which I omitted to count, by reason of the great Number of them. The largest Entrance into this Church is on the West Side of it, where you do not ascend the Pavement as formerly, and as the *Romans* did their *Pantheon*, nor do you descend into it by five Steps. You go up to the Top of the Church by four Pair of winding Stairs, not winding round
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in the Manner of a Cockle-shell, as *Cedrinus* reports, but turning more upon the Square, and work'd by the Line. These Stairs rise with a very easy Ascent, and are cut out of large Marble Tables. Every Turning of these Stairs is nineteen Foot and a half high, and five Foot broad. Above these there is another Pair of winding Stairs which reach to the Top of the Church. You must ascend these when you go to the upper Galleries, and *Portico's*. If the Reader will give himself the Trouble to compare what I have said of the Church of *St. Sophia*, with what has been written by *Procopius* and *Agathius* upon that Subject, he may easily discover, that the Ruins of what was built by *Justinian* have not been so great as the *Turks* pretend, who tell you, that the Church was formerly much larger, and that several Parts of it have been pull'd down by the *Barbarians*, and that there is scarce a tenth Part of it remaining at this Day. This Story would carry a Face of Probability in it, if they meant, that the Palaces, the Houses of the Priests and the Noblemen, which were built about it, had been demolish'd by Fire, and the Ravage of those People, otherwise I am convinc'd 'tis a gross Mistake; for I saw every Part of the old Church standing, mention'd by *Procopius*, except one *Portico*. For whereas *Procopius* writes, that the Church had two *Portico's* at each End of it, there is none remaining at present, but only that at the West End. 'Tis very probable that the other was thrown down by an Earthquake, and that in the Room of it, the Inhabitants erected a large Lump of Building of square Stone, which is now standing,

standing, to support the East end of the Church. This Lump of Stone you would take to be a Piece of a craggy Rock, though it does not seem, by reason of the Earthquakes, to be of the same Height as it was when it was first built, yet is it as near as high, as *Evagrius* mentions it to be. Since which, to fortify the labouring Pillars, it is lengthen'd with four Walls. These Walls are more than twenty Foot long and eight Foot broad, rising to the Height of the great Pillars, and seem, to speak in the Terms of Architecture, to be Wings to the Church, or rather Buttresses, by which the North and South Side of it are strengthen'd and supported. Both Ends of the Church, which project beyond the eight Pillars, extending themselves each into a *Semi-dome*, and rising at Top into an arch'd Form, are yet remaining. The same lower Galleries for the Men, and the same upper Galleries for the Women, the whole Roof, the same Walls and Pillars, the same Dimensions of the Church, as originally beautify'd and adorn'd, are still in Being. There are indeed some Flaws in the Building, occasion'd by those who oppos'd the setting up of Images in the Church. In short, the whole, and every part of it, is to be seen at present; and it is despoiled of nothing, except a little of the Metal-work, which shews itself in great abundance through the whole Church. The *Sanctum Sanctorum*, formerly holy and unpolluted, into which the Priests only were suffer'd to enter, is yet standing, though there is nothing remaining of the Jewels and precious Stones which adorn'd it, as having been plunder'd by its sacrilegious Enemies. That inimitable Table, given

to the Church by its Founder *Justinian*, made of the different Materials of Gold, Silver, all Kinds of Wood, costly Stones, which either the Sea or the whole World could produce, and which was embellish'd and enrich'd with infinite Offerings of Emperors, Popes, Princes, and Ladies of the first Quality; among whom was *Pulcheria*, the Daughter of *Arcadius*, and Sister of *Theodosius the Less*, is at present despoil'd of all its fine Decorations. *Sozomen* tells us, that this Table was a very beautiful and surprizing Ornament to the Church, which was endow'd with very ample Donations, the *Makometan* Priests being now in Possession of them. They have eleven hundred Shops and publick Houses, situate in the best Markets of the City, which pay them a constant Revenue or Rent, without any Deductions, for their Maintenance and Support.

C H A P. V.

*Of the Statues discover'd on one Side of
the Church of St. Sophia.*

ON the Side of the Church of *St. Sophia*, says *Suidas*, were discovered more than seventy Statues of the *Grecian* Deities, the Figures of the twelve Signs of the *Zodiack*, and no less than eighty Statues of Christian Princes and Emperors, which, when *Justinian* had commanded to be placed in several Parts of the City, he built the great Church. I could give the Reader an Account of the Names of these Deities from an
unknown

unknown Author, who has wrote a Treatise of *Constantinople*, and the adjacent Countrey; but I have found him faulty in so many of his Narrations, that I cannot depend upon his Authority.

CHAP. VI.

Of the Pharo on the Promontory Ceras, and the Mangana.

A *Mmianus Marcellinus* writes, that there was built near the Promontory *Ceras*, a high Watch-Tower, which was call'd *Pharos*, and was a Guide to the Ships at a great Distance. The Situation of this *Pharos*, in all Probability, was near the Church of *St. Sophia*. For from what Part of the City could it spread a more convenient and diffusive Light to those who sail'd out of the *Bosporus* and the *Propontis*? *Dionysius* calls it the *Bosporian Promontory*, and tells us, that *Io*, the Daughter of *Inachus*, provoked by *Juno's* Resentment against her, pass'd over from thence into *Asia*. The Place call'd the *Mangana* was their Armoury, where they kept their Ordnance. It stood in the Imperial Precinct, or by it, near the Chops of the *Bosporus*. The Emperor *Constantine*, Sur-named *Monomachus*, built a handsome and large Monastery, which is also call'd *Mangana*, in Honour of the noble *Martyr St. George*. *Alexius Comnenus*, when he was ill of the Gout, was carry'd to the great Palace, which stands in the Eastern part of the City; but when his

Door of a House, situate between the *Zeuxippum* and the *Hippodrom*.

An Inscription of *Leontius* upon a House call'd the *Zeuxippum* and the *Hippodrom*.

*Between Zeuxippus' cool refreshing Baths,
And the fam'd Hippodrom's swift Course I stand.
Let the Spectator, when he baths himself,
Or sees the struggling Steed panting for Breath,
Pay a kind Visit, to enhance his Pleasures ;
He'll find a hearty Wellcome at my Table.
Or if more manly Sports his Mind affects,
Practise the rough Diversions of the Stadia.*

Cedrinus relates, that in this *Bagnio* there was a pleasant Variety of Prospects of surprizing Art, both in Marble and Stone-work, in Statues of Brass, and Figures of Persons of Antiquity, who seem'd to want nothing but a Soul to animate and enliven them. Among these celebrated Pieces of the most exquisite Workmanship, was the Statue of old *Homer*, in a thoughtful Posture, just as he was, his Hands folded in his Breast, his Beard carelessly hanging down, his Hair very thin before, his Face wrinkled with Age, and the Cares of the World; his Nose well proportion'd, his Eyes fix'd in their Sockets, as is usual with blind Persons, which he was generally look'd upon to be. Over his close Coat hung a loose Garment, and under his Feet, upon the Pedestal of the Pillar, was a Bridle in Brass. This Place was also beautify'd with the brazen Statues of all those renown'd Personages who had been famous for Wisdom, Poetry, Oratory or Courage, throughout

out the World, but were all destroy'd by Fire. Among these were the Statues of *Deiphobus*, *Æschines*, *Demosthenes*, *Aristotle*, *Euripides*, *Hesiod*, *Theocritus*, *Simonides*, *Anaximenes*, *Calchas*, *Pyrrhus*, *Amymone*; of *Sappho*, *Apollo*, *Venus*, *Chrysa*, *Julius Cæsar*, *Plato*, *Hermaphroditus*, *Herinna*, *Terpander*, *Pericles*, *Pythagoras*, *Stesichorus*, *Democritus*; of *Hercules*, *Aurora*, *Æneas*, *Creusa*, *Helenus*, *Andromachus*, *Menelaus*, *Helena*, *Ulysses*, *Hecuba*, *Cassandra*, *Polyxena*, *Ajax*, *Paris*, and his *Oenone*; of *Milo*, *Dares* and *Entellus*, *Charidemus*, *Melampus*, *Panthous*, *Demogeron*, *Isocrates*, *Amphiaraus*, *Sarpedon*, *Achilles*, *Mercury*, *Apuleius*, *Diana*, *Pherecydes*, *Heraclitus*, *Cratinus*, *Menander*, *Amphitryon*, *Thucydides*, *Herodotus*, *Pindar*, *Xenophon*, *Alcmæon*, *Pompey* and *Virgil*. There were also many other Statues which have been describ'd in Verse by *Christodorus* a Poet of *Thebes*, or, as others report, a Native of *Coptos* in *Ægypt*, which, were it not a Work of Prolixity, I would explain to the Reader. There stood near the *Bagnio* call'd *Zeuxippum*, a small Bath, taken Notice of by *Leontius* in the following Lines:

*Let not thy stately Walls, O proud Zeuxippum,
Resent the Meanness of this little Bath.*

*In Heaven's high Tower, near the Constellation
Of Ursa Major shines the Polar Star.*

There is nothing of the *Zeuxippum* remaining at present, nor of many other fine *Bagnio's*, although we have many Inscriptions relating to them; as of that famous one celebrated by *Agathius*, in which *Venus* is said to have bathed her self; also of ano-

ther call'd *Didymum*, in which both Sexes used to wash, describ'd in Verse by *Paulus Silentarius*, and a third made memorable by an Inscription of the learned *Leontius*. Besides these, there was another named *Cupido*, describ'd by the ingenious *Marianus*; yet are all of them either entirely ruin'd, or so defaced by the *Mahometans*, that you cannot discover who built them, or to whom they belong'd.

CHAP. VIII.

Of the Hospitals of Sampson and Eubulus.

THERE was built, as *Procopius* says, a Hospital for the Relief of poor and sick People. It was founded in ancient Times by a holy Man, whose Name was *Sampson*. But it did not escape the Flames, occasion'd by a riotous Mob, which burnt down that and the Church of *St. Sophia*. It was rebuilt by *Julian*, who beautify'd and enlarged it with a Multitude of small handsome Apartments, and afterwards endow'd it with a yearly Stipend, for the Support and Comfort of the miserable and distressed. But the good Emperor not being content with this Oblation he had made to God, with the Co-assistance of his Imperial Consort *Theodora*, built over-against it two other Hospitals on the same Ground, where formerly stood the Houses of *Isidorus* and *Arcadius*. Thus far *Procopius*. From whence I would observe, that the Hospital of *Sampson* was not far from the Church of *St. Sophia*, and have
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read in the History of an unknown Author, that it stood over-against it. I am confirm'd in this Opinion by the Authority of *Zonaras*, who tells us in the like Manner, that there was a Fire occasion'd by a Faction, which burnt down the *great Church*, that of *St. Irene*, the Hospital of *Eubulus*, the *Chalca*, the *Bagnio* of *Severus*, call'd the *Zeuxippum*, and many other Buildings. This is farther attested by *Cedrinus*, who speaking of the same Fire, tells us, *That a great Part of the City, the Churches of St. Sophia and St. Irene, the Hospitals of Sampson and Eubulus, with the sick People inhabiting them, as also the Augustean Gatehouse of the Basilica, the Chalca, the two Portico's, as far as the Forum, the Octogon and the Bagnio of Zeuxippus, were destroy'd by Fire.* After I had made the former Quotation from the printed Works of *Procopius*, I lighted by chance upon a Manuscript of him, wherein I was inform'd, that the Hospital of *Sampson* stood between the two Churches of *St. Sophia* and *St. Irene*.

C H A P. IX.

Of the Statue of Eudoxia Augusta, for which St. Chrysoftom was sent into Banishment.

SOCRATES and *Sozomen*, Writers of sacred History, tells us, that a Silver Statue of *Eudoxia Augusta* was erected upon a *Porphyry* Pillar

on the South Side of the Church of *St. Sophia*, though at some Distance from it, near the *Senate-House*. The People commonly paid their Homage and Acclamations to this Statue. There were publick Entertainments of Dancing, and other mimical Gestures acted before it, according to a Custom which had long prevail'd, of paying Adoration to the Images of Princes. *St. Chrystom* reflecting upon this Practice, as contrary to the Precepts of the Christian Religion, publickly condemn'd it in a *Sermon*. *Eudoxia* believing herself to be closely struck at in that Discourse, banish'd him. I should here take Notice of the *Miliarium* and the *Basilica*, as being near the Church of *St. Sophia*, but then I shall invert the Method I propos'd to observe.

C H A P. X.

Of those Parts of the City which are contain'd in the third Ward.

THE third *Ward* is discover'd to have been that Space of Ground upon which stood the *Hippodrom*, the House of *Abraham Bassa*, the Gate of *Leo*, and the Haven which the Inhabitants call the *Caterga Limena*, where the Three-oar'd Gallies used to anchor, and so on to the Top of the second Hill, as far as the *Forum of Constantine*. I made this Observation, not only from the Order the *Wards* stand in, but also from the Treatise of the *Description of the Wards*, which says,

says, that the third *Ward*, at the Entrance of it, is a Level Ground, but in the most remote Part of it, it descends with too great a Declivity into the Sea, and contains the Tribunal of the *Forum of Constantine*, the *Circus Maximus*, the House of *Pulcheria Augusta*, the new Port, and the semi-circular *Portico*, made after the Figure of an old *Greek Sigma*.

CHAP. XI.

Of the Hippodrom, its Obelisk, its Statues, and Columns.

Modern Historians, as *Zonaras* and others, write, that the *Hippodrom* was built by *Severus* upon his Reconciliation with the *Byzantians*. *Zosimus*, a more ancient Writer tells us, that it was built, and curiously beautified by *Constantine the Great*, part of which he made the Temple of *Castor and Pollux*, whose Images remain'd in the *Portico's* of the *Hippodrom* down to his Time; that is, 'till the Reign of *Theodosius the Less*. In the middle of the *Circo*, which the *Greeks* call the *Hippodrom*, there stood an *Obelisk* made of *Thebaick Stone*; but as the *ancient Description of the Wards* takes no Notice of it, tho' it does of the Square *Thebaick Obelisk* in the fifth *Ward*, I should be inclin'd to believe, that the *Obelisk*, I am speaking of, was overturn'd by an Earth-quake, and remov'd by *Theodosius* into the *Hippodrom*, after that Treatise was wrote, if the Author had not taken notice of many of *Theodo-*

sius's Works, and omitted some Things in the *Wards*, which he afterwards mention'd in his *General View of the City*. 'Tis very probable, that *Constantinople* had more *Obelisks* than one. As to that taken notice of in the fifth *Ward*, it is not now remaining. When first I arriv'd at *Constantinople* I saw two of them, one in the *Circus Maximus*, another in the Imperial Precinct, standing on the North-side of the first Hill. This last was of a square Figure, and was erected near the Houses of the *Grand Seignor's* Glaziers. A little time after I saw it lying prostrate without the Precinct, and found it to be thirty five Foot in Length. Each of its Sides, if I mistake not, was six Foot broad, and the whole was eight Yards in Compass. It was purchased by *Antonius Priolus*, a Nobleman of *Venice*, who sent it thither, and placed it in *St. Stephen's* Market. The other is standing in the *Hippodrom* to this Day. 'Tis supported by four square broad Pieces of Brass, each a Foot and a half high, with a Base and a Pedestal of the same Height. From the Ground there rise two Steps against the Pedestal, the lowermost of which is a Foot high, and of the same Breadth: The upper Step is two Foot high, and projects four Foot and four Fingers Breadth beyond the Pedestal. The Steps are not laid within the Pedestal, but are join'd to it withoutside, as appears by the Cement. Upon the Steps stands the Pedestal, which is every way twelve Foot broad, four Foot eight Digits in Height, and projects beyond the Base a Foot and a half: Somewhat above a Foot higher it is more contracted, and does not project beyond its Base; for from the Top of the Pedestal there's a Fluting

ting on the four Sides of the *Obelisk* which is cut out of the same Stone of which the Pedestal is made, and is a Foot and thirteen Digits high. The Corners of the Top of the Pedestal are worn, and defac'd, but are repair'd by four Stones of *Thebaick Porphyry* Marble, each of them a Foot and a half high; for all the fluted Part of the Pedestal that lies between these four angular Stones, together with the upper Part of it, support the Base, which is seven Foot and thirteen Digits high, and projects a Foot and a half beyond the Bottom of the Shaft of the *Obelisk*, to the Breadth of nine Foot, and as many Digits: 'Tis carv'd on all Sides, as is also the Pedestal, which is covered with curious Statues cut in *Basso Relievo*. The Sculptures on the North-side of it, stand in two Ranges, the lowermost of which contains eighteen Statues, and two Cap-stands, which are turn'd round with Iron Crows by four Men, and wind the Ropes, which are drawn through Pullies, round the Cap-stand, and so draw the *Obelisk* along the Ground. In the same Range is engraved the *Obelisk* in an upright Posture, as it now stands, with three Statues, one of which, as the Inhabitants tell you, represents the Master, and the other the Servant, whom he design'd to correct, if a third Person had not interposed, because he had erected the *Obelisk* in his Absence. In the upper Range there are also the Figures of two Cap-stands, with the same Number of Men working them, and labouring with those below them, to drag the *Obelisk*. The Wreaths of the Ropes in particular, are very nicely cut. If the Reader could apprehend the manner in which this cumbersome Pillar was erected

rected, I believe he would judge it was done the way, as *Marcellinus* describes. There was nothing wanting, says he, but the Erection of the *Obelisk*, the Accomplishment of which, without the greatest Danger, could scarcely be conceiv'd. You might see, says he, a vast Wood of Scaffolding made of tall Beams: At the Top of these were fix'd large, and long Ropes, after the manner of Threads in a Weaver's Loom; which by their Thickness and Closeness to one another, darkned the Air. These Ropes at the Bottom were fastened round the *Obelisk*, which being leisurely drawn into the Air, many thousands working at the Cap-stands, was at last fix'd upon its *Basis*. I believe there are at present Engineers at *Constantinople*, who could do the same thing. I am induc'd to think so, by what I observ'd of a Pillar on the Side of the fifth Hill, which was almost equal in Magnitude to this *Obelisk*. I saw this Pillar taken off its *Basis*, and laid upon the Ground in the following manner. Round the Pillar, though at some Distance from it, they fix'd in the Ground near to one another large Poles, much taller than the Pillar, at an equal Distance from each other. At the Top of these Poles, they laid others across them, which were fasten'd to them in the strongest manner, and to which were fix'd the Pullies, through which the Ropes slipp'd, which reach'd from the Bottom of the Shaft of the Pillar to the Top, and were fasten'd to it: The Ropes were so thick, both length-ways and cross-ways, that at some Distance the Scaffolding look'd like a square Tower. There were many Cap-stands on all Sides fix'd in the Ground, which were turn'd by infinite

Number.

Numbers of the strongest Youth, till they had mov'd it from its *Basīs*, and laid it prostrate with the Earth. They afterwards laid it upon strong Carriages, the Wheels of which were bound with thick Iron, and brought it safe to the third Hill, and set it up as an Ornament to the *Mosque* of *Solyman* the Emperor. But to return to the *Obelisk*; on the West-side of the Pedestal was the following Inscription in *Greek*:

*To raise this Four-square Pillar to its Height,
And fix it steady on its solid Base,
Great Theodosius try'd, but try'd in vain.
In two and thirty Days, by Proclus' Skill,
The toilsome Work, with great Applause, was finish'd.*

And on the other Side was this Inscription in *Latin*, which was somewhat defac'd, but I could read it, and is as follows:

*Difficilis quondam dominis parere serenis
Jussus, & extinctis palmam portare Tyrannis.
Omnia Theodosio cedunt, sobolique perenni:
Ter denis sic victus, duobusque diebus,
Judice sub Proclo, sublime elatus ad auras.*

On the South Side of it there are two Ranges of Statues, the lowermost of which has engrav'd upon it four Chariots, two of which are drawn by a Pair, and the other by four Horses, with a Driver to each of them. In the upper Range are two *Equestrian* Statues, three Footmen, three *Togati*, two *Obelisks*, and four square Pillars. On the North Side of the *Basīs* are engrav'd four Ranges of Figures, which contain thirty five Statues in Gowns. On the West Side there are

two Ranges, the lowest of which has nine Statues in a suppliant Posture, making Presents to the Emperor, who stands in the upper Range, with sixteen Statues about him. The South Side has two Ranges; upon the lowest are cut ten Statues in Gowns, in a petitioning manner; the upper contains twenty Statues, all in Gowns, except four in a fighting Posture, arm'd with Bucklers. The East Side, on the lowest part of it, has three Ranges; the lowest Range contains sixteen Statues of Men and Women, dancing and playing upon Instruments of Musick; above which are two Ranges more, in which appear little more than the Heads, which I look upon to be the Spectators. The highest Range has twenty Statues, six of which are divided from the rest by Pillars. The middle Figure holds a Crown in his Hand. Upon the *Basis* are four square Pieces of Brass carv'd, which being plac'd in a quadrilateral Figure, the whole *Obelisk* bears upon them. 'Tis engrav'd from Top to Bottom with *Ægyptian* Characters.

C H A P. XII.

Of the Colossus.

THERE is yet standing, in the Middle of the *Hippodrom*, a *Colossus* made of square Stones, which was formerly (as an injudicious Author writes) incrusted with Marble; but, as appears by an Inscription carv'd upon its *Basis*,
 'twas

'twas cover'd with Plates of Brass, cramp'd together with Iron, as appears not only by the Holes made in the Shaft, but by those which still remain in the *Base*; where the Iron Pins were fasten'd, and strengthen'd with melted Lead. 'Tis now despoil'd of its outward beauteous Appearance; and discovers only the Workmanship of its Inside, as having felt the Effects of the Avarice and Rapine of the *Barbarians*. This was also the Fate of the *Colossus* at *Rhodes*, which was demolish'd by the *Hagarens* in the Reign of *Constantians*, Nephew of *Heraclius*, thirteen hundred Years after it was erected. 'Twas purchas'd afterwards by one *Emesenus* a *Jew*, and the Brass, when strip'd off, was of so considerable a Weight, that it was carried off by Nine hundred Camels. Upon the *Base* of the *Colossus* at *Constantinople*, are inscrib'd the following Verses;

*Fam'd Constantine, Romanus' Princely Son,
 (Who wore with Honour the Imperial Crown)
 This lofty Pile, by Time decay'd, repair'd;
 And join'd fresh Beauty to her Builder's Art.*

This *Colossus*, at the *Base* of it, has three Steps. The lowest is two Foot high, the next a Foot and two Digits, and the uppermost of the same Height. The *Basis* is a square Marble, seven Foot and three Digits high, each Side of which is ten Foot and nine Inches broad. This *Colossus* is taller than the *Obelisk*. One Day, being the *Festival* of the Circumcision of the Prince of *Boldania*, I saw an ingenious Fellow of a Mountebank climb to the Top of it, and come down safe. The same Attempt was immediately made

by another, who made a Shift to reach the Top of it, but the Height so dazzled and confounded him, that, despairing of getting down without Hurt, he threw himself, with all his Might, as far as he could from the *Coloffus*, to avoid the Danger of being dash'd to pieces upon the Foundation; so that falling down right upon his Feet, he stuck deep in the Earth, and dy'd upon the Spot.

CH A P. XIII.

Of some other Columns in the Hippodrom.

ABOUT the Middle of the *Hippodrom*, among a strait Range of small *Obelisks*, there stand seven Pillars. One of which, made of *Arabian Marble*, is seventeen Foot and eight Digits in Circumference. There was erected upon the Top of it, by one *Abraham* a Basha, the Statue of *Hercules*. It was cast in Brass, and made of the Spoils which he had taken in *Hungary*; but upon the Death of *Abraham*, *Hercules*, who was reported to have travell'd so many Countries, and tam'd so many Monsters, was at last forced to submit, and be torn to pieces by the *Turks*, the most inveterate Enemies to *Statuary*, and the whole *Vitruvian Art*; so that they treated him in as barbarous a manner as he was by *Diagoras*, who going into an Inn, and wanting Wood to boil his Lentils, finding a wooden Statue of *Hercules*, well-finish'd, cut it to pieces,
and

and threw it into the Fire, saying these Words; *O Hercules, who hast pass'd with so much Courage through thy twelve Labours, try how thou canst struggle with the thirteenth.*

In the same Range of *Obelisks* there stands another Pillar. 'Tis made of Brass, but not fluted, but wreath'd round with the Foldings of three Serpents, like those we see in great Ropes. The Heads of these Serpents are placed in a triangular Form, and rise very high upon the Shaft of the Pillar. There are many fabulous and trifling Reports among the Inhabitants, concerning the Erection of this Pillar, which is occasion'd by their Ignorance of the History of their Ancestors. *Zosimus*, among other Historians, writes, that *Constantine the Great* plac'd in the *Hippodrom* the *Tripod* of *Apollo*, which was brought from *Delphos*, and which had on it the Image of that God. *Sozomen* tells us, that *Constantine* did not only place the *Delphick Tripod* in the *Hippodrom*, but also that celebrated *Tripod*, which *Pausanias* the *Lacedæmonian* General, and the Cities of *Greece*, upon the Conclusion of the War with the *Medes*, consecrated to *Apollo*. *Eusebius* is more clear upon this Occasion, and says, that *Constantine*, in some part of *Constantinople*, set up the Image of *Sminthius Apollo*, which was a Title given to him; but that in the *Hippodrom* he placed the *Pythian Tripod*, round which was wreathed the Figure of the Serpent *Python*; so that it seems to me very probable, that this was the same *Tripod* which was plac'd upon the brazen Pillar I am speaking of at *Constantinople*. *Herodotus* writes, that the
golden

golden *Tripes* which was at *Delphos*, was made out of a tenth Part of the Spoils taken from the *Persians*, and erected upon this Pillar; and adds farther, that when the *Persians* were routed at the Battle of *Platææ*, there was found a golden *Tripes*, which was restor'd to *Apollo*, and set upon a brazen Pillar, encircled with three Serpents entwin'd, near an Altar. 'Tis a Mistake in those who imagine, that this Pillar was formerly overlaid with Gold, but was plunder'd of it by the *Turks*; since *Pausanias* makes it appear, that it was stripp'd of its Gold long before the *Turks* took *Constantinople*. After the Battle of *Platææ*, says he, the Greeks made a common Offering to *Apollo*, which was a golden *Tripes*, supported by a brazen Serpent. The Brass, he tells us, remain'd whole in his Time, but the Gold was carry'd off by the *Phocean* Generals. There are five other Pillars in the same Range. In the Front of the *Hippodrom*, facing the *Propontis*, there was a Range of seventeen Pillars of white Marble standing, when first I came to *Constantinople*. They stood on the South-west Side of the *Hippodrom*. The Pedestal of each of them is two Foot and ten Digits high, and are all of them supported by arch'd Foundations, which lye Level with the Plain of the *Hippodrom*, but rise above Ground to the Height of fifty Foot. They are all placed upon a little Wall, which projects two Steps, or square Plinths, the lowermost of which is a Foot and a Digit high; the upper is a Foot and six Digits high, and projects beyond the Pedestal eight Digits. The Pedestals of them are every way five Feet, and

seven Inches broad. The lowest Projectures of them, which are placed there for *Tores* and other *Modules*, are six Digits and a half high, the upper Projectures of the same Height; the *Plinth* of the *Cornice* is eleven Digits in Thickness; the lower *Tore* seven Digits and a half; the *Scotia* four Digits; the upper *Tore* six Digits; the Stone which supports the Shaft is five Digits high, and the Shafts themselves three Foot five Digits in Diameter, and twenty eight Foot in Height. These Pillars were lately taken down, and the *Bases* of them removed by Order of *Solyman* the Emperor, to build an Hospital. I was concern'd to see them thus demolish'd, not so much for the Use they were intended, but that some of them were squared out for paving a *Bagnio*, and that the *Capitals*, made after the most exact Plans of ancient *Architecture*, were cut into Rude and ill-shapen Models for covering a Bake-house, and that the *Pedestals*, and all the *Entablature* were hewn out, it may be only to build a Wall. The *Shafts* of the Pillars stood at eleven Foot Distance. I observ'd the *Capitals* were impair'd by reason of the great Space of Intercolumniation. The *Capitals* were finish'd after the *Corinthian* Order, and the *Trabeation* was beautifully wrought, but was not adorn'd with an *Ovolo*. There were Iron Rings fix'd to the *Architraves*, upon which were hung Curtains. Beyond this was another Range of Pillars, which were remaining some time after the Taking of the City by the *Turks*. Before it was taken by the *Gauls* and the *Venetians*, there were in the *Hippodrom* abundance of Figures of Horses, both in Stone and Brass. There were

four in particular of surprizing Skill, which were gilded, equal in Beauty and Workmanship to those which now stand before the Church of St. *Marcian* at *Venice*, which, some say, were brought thither from *Constantinople*. I shall omit the Statues of great Numbers of Emperors and Princes, which were set up in the *Circo*. Among these stood the Statue of the Emperor *Justinian*, which has been celebrated in Verse. There were also the Statutes of some Eunuchs, who were most in the Interest and Favour with their Masters. Among others, there was the Statue of *Plato* the Eunuch, the Emperor's Chamberlain, who was burnt to Death in the Reign of *Basiliscus*. There was an Inscription, according to *Suidas*, fix'd upon the Breast of this Statue, which ran thus; *Whosoever shall remove this Statue into another Place, let him be hang'd*. Yet was it taken out of the Church of *Procopius*, and carry'd into the *Hippodrom*. I have not time to take Notice of the numberless Statues of all the Combatants, Wrestlers, Charioteers, formerly placed in the *Hippodrom*; of which, though there is nothing remaining at present, yet the Memory of them is still preserved in a small Poem of three hundred Verses, in which some Chariot-Racers are mention'd with particular Honours, though no Notice be there taken of a Person named *Thomas*, a Man of surprizing Agility and Speed, in that kind of Exercise. I have seen the Fragment of a Stone at *Constantinople* with this Inscription, Θωμα Ἡνίοχος. This probably is the same Person mention'd by the Emperor *Theodoric*, in a Letter to *Faustus* a Roman *Prætor*, in the following Words: *Of our*
Impe-

*Imperial Bounty and Consideration we have given and granted to Thomas, the famous Chariot-Racer, a present Stipend to be continued to him, till we have farther experienced, and been fully satisfied of his wonderful Skill in that Exercise; but having now received ample Testimony of his Superiority in that Performance, and that having left his Countrey, he hath chosen voluntarily to settle himself within our Dominions, we, out of our Imperial Munificence, have encouraged him by a monthly Salary to continue among us. He has, by his frequent Successes, received the repeated Applauses, and stood high in the Favour of the People, whom he has sometimes, though unfortunately, vindicated, and at other times has eminently distinguish'd himself in the Race of the Chariot. Victory so often attended him, that he was look'd upon as a Sorcerer by a Set of People, who would have accounted it the highest Commendation to have been thought so themselves, for the same Reasons. And 'tis no Wonder that Men should ascribe those Excellencies to the Power of Sorcery and Enchantment, which they cannot arrive to themselves. The Sight of a Chariot-Race, in ancient Times, was had in the highest Honour and Esteem, though at present 'tis little better than the Occasion of Buffoonry, an Incentive to trifling Disputes, an Encouragement to Roguery and Sharping, and the constant Source of Broils and Quarrels. Thus far the Emperor: From whose Words I would observe, that the Chariot-Racer here mention'd, who had left Constantinople, probably upon some Party Quarrels among the Chariot-Racers (who were therefore call'd *Factions*) was also in Danger at Rome, upon*

the like Account. The Commonwealth both of *Rome* and *Constantinople* have not only been often harrass'd with such Commotions, but the Emperors themselves have often fallen into the greatest Danger of losing their Government by them. But all the Diversions of the *Circo* are now ceased. I was concern'd to see it despoil'd of all its Ornaments, though the *Turks* of late have begun to build there again. I was the more concern'd, because, by looking casually upon a Medal I had then in my Hand, it put me in mind of *Belisarius* triumphing in the *Hippodrom*, after his Victory over the King of the *Vandals*, as also of the Disgrace and Poverty, notwithstanding his Bravery and Courage, he afterwards fell into by the Jealousy of the Emperor. On one Side of it was stamp'd the triumphant Reception of *Belisarius*, and on the other this Image, with this Inscription, *Gloria Romanorum Belisarius*. *Procopius* writes, That there was a Gate in the *Hippodrom* call'd the *Cochlia*, because it had winding Stairs within it. There was also a Passage, through which they went to their Burial-Ground. The same Writer tells us, that in the same Place there was a *Portico* call'd *Venetia*, from the *Companies* or *Factions* of Chariot-Racers who used to assemble there, and who distinguish'd themselves from other *Factions* or *Companies*, by a *Sky-colour'd* Garment, which was called so from the *Venicians*, a People that particularly affected that Colour. 'Tis very probable, that the *Prasin Faction* had also a *Portico* here. These were another Company of Charioteers, and distinguish'd themselves by a *green Livery*. The Word *Prasina* being

deriv'd

derived from *περάσρον* in the *Greek*, which signifies a *Leek*. Nor is it unlikely, that there were other Companies with Liveries of other Colours, who were not promiscuously crowded together, but seated in their own Apartments in the *Portico's*, to see the Races.

CHAP. XIV.

Of the Church of Bacchus, the Court of Hormisda, and the House of Justinian.

IT is observable from the Situation of the Church of *Bacchus* and *Sergius*, now standing on the Plain between the *Propontis* and the *Hippodrom*, that the Imperial Palace, and the House *Justinian* lived in, before he was Emperor, stood near it. *Procopius* writes, that *Justinian* built a Church, and dedicated it to *St. Peter* and *St. Paul*. It stood near the Imperial Court, where formerly had stood a Palace built by *Hormisda*. This, *Justinian* made a Mansion-house for himself, that the Beauty and Elegancy of its Building might be an Ornament to the Palace.

After he had arrived to the Imperial Dignity, he built other fine Palaces about it, and near it built another Church in honour of two illustrious Saints, *Sergius* and *Bacchus*. These Churches which are both of them equally beautiful, stood on the same Compass of Ground, nor is there any material Difference between them. They shine alike with the most glossy Marble; both are

curiously gilded, and adorn'd with the richest Offerings, nor is there any thing wherein they do not resemble each other, but that one is built lengthways, and the other in a semicircular manner. They are both wonderful in their kind, and are a great Ornament not only to the Palace, but to the whole City: *Procopius* adds a little farther, that *Justinian* chang'd the House, which was call'd the House of *Hormisdas*, into a more magnificent Figure, and join'd it to the Palace. I am of Opinion, that this *Hormisdas*, whom he dignifies with the Title of Prince, was the Son of a King of *Persia*, who, as *Marcellinus* reports, when *Conslans* the Son of *Constantine* came to *Rome*, and glorying how far he would transcend *Hormisdas* in his immoderate Schemes of Building, being unable to accomplish his Designs, he was content, he said, in an humble manner, only to have such another Horse made as stood in the *Forum* of *Trajan*. The Story coming afterwards to *Hormisdas's* Ear, he reply'd in a jocular manner, *Let him try first, if he can build a Stable for him*. *Cedrinus* explains more at large how near the House of *Justinian* was to the Church of *Bacchus*: *Justinian*, says he, *built the Church of Sergius and Bacchus, which on the Sea-side of it, is near the Palace, and built also another Church by it, on the same piece of Ground, on which had stood his own House: In building these two Churches, and in founding a Monastery, which he fill'd with Men of sound Learning, and exemplary Conversation, he laid out his whole Estate, and all he was worth, till he arrived to the Imperial Dignity*. There is nothing remaining at present of the Church of *St. Peter* and *St. Paul*,
but

but the Church of *Sergius* and *Bacchus* are yet standing. It goes still under its ancient Name, though the *Turks* have changed it into a Mosque. 'Tis covered at top with a Brick Roof, and bears upon eight Pilasters; between the Pilasters there are two Ranges of Pillars of the *Ionick Order*. In the lowest Range, there are sixteen Pillars which bear upon the Pavement: Six of these Pillars are of Green Marble, and ten of white streak'd with Red Veins. The upper Range consists of eighteen Pillars, eight of which are Green, ten White Marble, and are vein'd as the other. The *Capitals* of the lower are adorn'd with *Ovolo's* at the Bottom of them. The upper part of them is cover'd with a *Foliage*. The *Volutæ* of the upper Range of Pillars project from the four Angles of the *Capitals*, but the *Ovolo's* project from the Sides of them, which are also cover'd with a *Foliage* of fine Workmanship. The *Architraves* over the *Capitals* of the lower Range are finished with the nicest Art. There is a noble Piece of Sculpture in this Church. 'Twas done by *Zoophorus*, who has carved round the Church some *Greek Verses*, in the largest Characters. The Tops of the *Pilasters* are shaded with a *Vineal Foliage*, intermixed with cluster'd Grapes, which denote, that the Church was dedicated to *Bacchus*.

C H A P. XV.

Of the Port of Julian, and Sophia; of the Portico nam'd Sigma, and the Palace of Sophia.

N EAR the Church of *Bacchus*, stood the Port of *Julian*. This is plain from the Account we have of the Fire, which happen'd in the Reign of *Leo the Great*, and as *Evagrius* tells us, began on the North-side of the City, and destroy'd all before it, from the *Bosporian* Port, to the old Temple of *Apollo*; and that on the South-side of the City, it made the same Havock from the Port of *Julian*, to the Houses near the Temple of *Concord* *Zonaras* writes, who has described the Devastations of that Fire, that it burnt with great Fury from the *Bosporium* to the Church of *St. John the Calybite*, and on the South from the Church of *St. Thomas* to the Church of the renowned Martyrs, *Sergius* and *Bacchus*. The Church of *St. Thomas* stood near the Temple of *Concord*. The Account which *Cedrinus* gives of this Fire is, that it took its Course round the City quite from the Northern to the Southern Shore, as far as the Church of *Sergius* and *Bacchus*. The Emperor *Anastasius* fortified the Port of *Julian*, and secured it by a strong Wall. It was afterwards called the Port of *Sophia*, according to *Cedrinus*, who writes, *That Justin the Nephew of Justinian, built a Palace in the*
Port

Port of Julian, which he ordered to be cleansed, and that he commanded his own, and the Statue of Sophia his Consort to be erected there, and from thence gave it the Name of the Port of Sophia. The Inscription on the Statue of Justin placed here is as follows:

*I Theodorus, Prefect of the City,
Here, on the Shore, erect this lofty Statue;
It represents the Emperor Justinus.
May his kind Presence guard, and ever shed
Its peaceful Influence o'er the neighbouring Ports.*

Procopius writes, that the Church of the Martyr *Thecla* stood near this Port. Some modern Historians tell us, that *Belisarius* set Sail from this Port, when he went to Battel against the *Vandals*. But I cannot conceive what Reason they have for that Opinion, unless it be from some Words of *Procopius*, who says, that *Justinian* commanded the Ship, in which the General sail'd, to be brought near the Palace, and that there *Epiphanius* Bishop of *Constantinople*, as was customary upon such Occasions, put up a Prayer for his Success, and that then *Belisarius* went off with his Wife *Antonina*. There were indeed some Palaces near this Port, but there were also other Palaces near the Bay, which was full of Havens, from whence, at a little Distance, stood the House of *Belisarius*. *Suidas* confirms it, that *Anastasius* fortify'd this Harbour, and made a Pier there; and *Zonaras* attests, that *Justin* built there some Palaces, and call'd them the Palaces of *Sophia*, from the Name of his Consort, whom he passionately loved. Many *Historians* are of Opinion, that

that these Palaces stood near the Port of *Sophia*; but I am induced to think, both from Reason and the Authority of learned Men, that it was not so. For *Zonaras*, among others, writes, that *Justin* built these Palaces against the City, and *Agathius*, a much ancients Writer, and who was living at the Time they were built, wrote the following Inscription, which was fix'd upon them. From whence the Reader may observe, that they were not seated near the *Propontis*, adjoining to which was the Port of *Sophia*, but opposite to the City, near the Shore of the *Bosporus*, where the Continent is divided into two Parts.

Agathius Scholasticus upon the Palaces of
S O P H I A.

*Where the streight Sea divides the Continents,
These gilded Palaces the Emperor built
For his dear Consort, fair Sophia's Use.
The Wonders of thy Beauty, potent Rome,
Europe, and Asia, half th' extended World
With Pleasure view, and silently admire.*

The Word which in the Original Inscription is wrote *δέξμεν*, *Zonaras* writes *δέξμεν*). 'Tis easy to discover from these Verses, that the Palace of *Sophia* was not seated near the *Bosporus*, but without the Walls of the City, which is attested by *Cedrinus*, and many other Historians, in their Descriptions of the *hard Frost*, which happen'd in the Reign of *Leo Copronymus*, by which the *Bosporus* was frozen so hard, that whosoever had a mind to pass over from the Palace of *Sophia* to the City, or from *Chryso polis* to the Church of *St. Mamas*,

or repass to *Galata* on the Shore of the *Bosporus*, might cross over the Ice without the least Danger. The Port of *Sophia*, before it was call'd the Port of *Julian*, seems to me to be the same, which was formerly called the *Neorium*, and which the *ancient Description of the Wards* places in the same *Ward* with the *Hippodrom*; but whether it be one, or either of these, it is now fill'd up; or if it was that Port which stands West of the Church of *Bacchus*, 'tis now almost demolish'd, and enclosed with a Wall. There is only a small Part of it remaining, which is a standing Water, where the Women wash their Linnen. The People tell you, that they have seen some Three-Oar'd Gallies which have been sunk there. 'Tis call'd at present by the Inhabitants *Caterga limena*, or the Port of the Three-Oar'd Gallies; whether it be the same Port, which is standing on the East of the Church of *Bacchus*, near the Gate of the City call'd *Porta Leonis*, which Name it took either from a Lion near it, which was carved in Stone, or from the Emperor *Leo*, who, they tell you, had a Palace there, I shall not determine. *Nicephorus*, an Historian of modern Date, tells us, that an Emperor of *Constantinople*, when besieged by the People of *Italy*, summoned a Multitude of Smiths into the *Morion*, which ran round the *Hippodrom*. I could never discover at *Constantinople* the Place which was called the *Pyetacia*; yet I cannot but take Notice from *Cedrinus*, and other modern Historians, that in the Place which they call'd the *Pyetacia*, there was a Pillar which supported the Statue of *Leo* the Emperor, the Consort of *Verina*. This Statue, as some write, was erected by his Sister *Euphemia*,

phemia, a Lady of great Wisdom and Continency, near her own House, where *Leo* every Week, used to pay her a Visit. All Persons who laboured under Afflictions of any Kind, laid their Petitions to the Emperor, upon the Steps of this Pillar. The Apparitors took them up, and when the Emperor waited upon his Sister, they presented them to him. *Budæus* says, that the *Pyætacia*, or as he calls them, the *Pystacia*, were Briefs; though I see no Reason why they may not also be called Petitions. For as *Pyætium* signifies a Book, I do not see why *Pyætacium* may not signify any smaller Writing. The *Greeks* at present generally call their Letters *Pyætacia*. In an History written by an unknown Author, I have read, that *Eudoxia* had set up her own Statue, made of massy Silver, in a Place called the *Pyætacium*. If the Author be not mistaken, I should take this to be the same Statue which stood near the Church of *St. Sophia*, by which, as I have shewn before, stood the Statue of *Eudoxia*. I have seen a small *Treatise* of *Constantinople*, which says, that *Constantine* the Great built a Church to *St. Euphemia*, near the *Hippodrom*, which was afterwards turned into an Armory by *Constantine*, surnamed *Copronymus*, a professed Adversary to Images in Churches, and who cast the Reliques of *St. Euphemia* into the Sea. *Suidas* writes, that the Statue of *Euphemia* (the Consort of the Emperor *Justin*, who was a *Thracian*) was placed in the Church of *St. Euphemia*, which she her self had built. Some modern Writers say, that in the Time of *Basilus* the Emperor, there was a great Earthquake which overturned the Church of *St. Polyclete*,

cle, and killed all that were in it; and that from that Time it was called *Sigma*. I am more inclined to believe, that it took its Name from a *Portico* so called, many Ages before this Earthquake, because it was built after the Similitude of the Letter *Sigma*, and is placed in the *antient Description of Constantinople*, in the same *Ward* with the *Hippodrom*. *Cedrinus* seems to take Notice of this Place. *They dragged*, says he, *Michael the Emperor in his Monks Habit, by the Heels, out of the Monastery of Studius, through the Market, and leading him beyond the Monastery called Periblepton, in a Place called Sigma, they put out both his Eyes.* The same Author tells us, that *Basilius* the Emperor, a Native of *Macedon*, rebuilt from the Foundations, a Church to the Honour of the *Blessed Virgin*, which was called *Sigma*. *Chrysaphius Zomas*, an Eunuch, set up the Statue of *Theodosius the Less*, in a Place called *Sigma*. Some Writers affirm, that *Constantine the Great* built a Church to *St. Stephen*, in a Place called *Sigma*. The *Sigma* therefore here intended, must needs be another Place in the City, distinct from that which I observed was in the third *Ward*, and ought to be written with the Letter *e*, as *Segma*; by Reason, as I hinted just now, that the Fall of the Church of *St. Polyclete* by an Earthquake, crushed to Death all that were in it.

C H A P. XVI.

Of the Fourth Ward.

I F the *Miliarium Aureum* had been now in Being, or the People of *Constantinople* had preserved the Memory of its Situation, we might easily discover, from the *antient Description of the Wards*, (which tells us, that the fourth *Ward* extended it self, the Hills rising on the Right and Left, from the *Miliarium Aureum* to a plain level Ground) that it was in the first Valley, or on the Ridge of the Hill that arises just above it. Nor could we have failed to make the like Discovery from the Remains of the *Augustæum*, the *Basilica*, the *Nymphæum*, and other fine Buildings, had they not been entirely buried in their own Ruins. But since no Observations at present can be made that Way, I was in Suspense, whether or no the Valley, where the fourth *Ward* stood, was not the same Valley which I had described at the first; because it is common to other Vales, to have Hills rising on the right and left. And when I had sufficiently instructed my self from the Writings and Histories of learned Men, what Monuments of Antiquity had formerly been in the fourth *Ward*, and where they had stood, I was soon sensible that the fourth *Ward* stood in the first Valley, and on the Sides of it, and on the Hill near to the Church of *St. Sophia*, as the

Reader

Reader will perceive from the following History.

CHAP. XVII.

Of the Forum called the Augustæum, of the Pillar of Theodosius, and Justinian, and the Senate-House.

Procopius writes, that the *Forum* which was formerly called the *Augustæum*, was surrounded with Pillars, and was situate before the Imperial Palace. Not only the *Forum* is at present quite defaced, but the very Name of it is lost, and the whole Ground where it stood is built upon. The Palace is entirely in Ruines, yet I collect from the *Pedestal* of a Pillar of *Justinian* lately standing, but now removed by the *Turks*, which *Procopius* says was built by *Justinian* in the *Augustæum*, and *Zonaras* in the Court before the Church of *Sophia*, that the *Augustæum* stood where there is now a Fountain, at the West End of the Church of *St. Sophia*. *Suidas* says, that *Justinian*, after he had built the Church of *St. Sophia*, cleansed the Court, and paved it with Marble, and that it was formerly called the *Forum Augustæum*; and adds, that he erected his own Statue there. *Procopius* writes, *That there was a certain Forum facing the Senate House, which was called by the Citizens the Augustæum; where are seven Stones, so cemented together in a*
quadran-

quadrangular Manner, and are so contracted one within another, the upper within the lower Stone, that a Man may conveniently sit down upon every Projecture of them. I was more induced to give this Account from *Procopius*, of the Pedestal, because I do not find it in his *printed Works*. Upon the Top of it, says he, there's erected a large Pillar, composed of many Stones covered with Brass, which did at once both strengthen and adorn them. The Plates of Brass did not reflect so strong a Lustre as pure Gold, yet was it, in Value, little inferior to Silver. On the Top of the Statue was set a large Horse in Brass, facing the East, which indeed afforded a noble Prospect. He seemed to be in a marching Posture, and struggling for Speed. His near Foot before was curvated, as though he would paw the Ground; his off Foot was fixed to the *Pedestal*, and his hind Feet were so contracted, as though he was prepared to be gone. Upon the Horse was placed the Statue of the Emperor. 'Twas made of Brass, large like a *Colossus*, dress'd in a warlike Habit like *Achilles*, with Sandals on his Feet, and armed with a Coat of Mail, and a shining Helmet. He looked Eastward, and seemed to be marching against the *Persians*. In his left Hand he bore a Globe, devised to signify his universal Power over the whole World. On the Top of it was fixed a Cross, to which he attributed all his Successes in War, and his Accession to the Imperial Dignity. His right Hand was stretched to the East, and by pointing with his Fingers, he seemed to forbid the barbarous Nations to approach nearer, but to stand off at their Peril.

Tzetzes,

Tzetzes, in his *Various History*, describes what kind of Helmet he had upon his Head. *The Persians*, says he, generally wore a *Turbant* upon the Head. When the Romans obtained any Victory over them, they plundered them of these *Turbants*, which they placed upon their own Heads. They are, says he, of the same Shape with that, with which the Statue of *Justinian*, erected upon a large Pillar, is crowned. *Cedrinus* relates, that *Justinian* held the Globe in his Silver Hand. *Zonaras* writes, that *Justinian*, in the seventeenth Year of his Reign, set up this Pillar, in the same Place, where formerly had stood another Pillar of *Theodosius the Great*, bearing his Statue in Silver, made at the Expence of his Son *Arcadius*, which weighed seven Thousand four Hundred Pounds. When *Justinian* had demolished the Statue and the Pillar, he stripped it of a vast Quantity of Lead, of which he made Pipes for *Aqueducts*, which brought the Water into the City. This ill Treatment of *Theodosius* by *Justinian*, was revenged upon him by the *Barbarians*; for they used his Pillar in the same Manner, and stripped it of the Statue, the Horse, and the Brass wherewith it was covered, so that it was only a bare Column for some Years. About thirty Years ago the whole *Shaft* was taken down to the *Pedestal*, and that, about a Year since, was demolished down to the *Basis*, from whence I observed a Spring to spout up with Pipes, into a large Cistern. At present there stands in the same Place a Water-House, and the Pipes are enlarged. I lately saw the *Equestrian* Statue of *Justinian*, erected upon the Pillar which stood here, and

which had been preserved a long Time in the Imperial Precinct, carried into the melting Houses, where they cast their Ordnance. Among the Fragments were the Leg of *Justinian*, which exceeded my Height, and his Nose, which was above nine Inches long. I dared not publicly measure the Horse's Legs, as they lay upon the Ground, but privately measured one of the Hoofs, and found it to be nine Inches in Height. *Suidas*, and some modern Historians assure us, that it was called the *Forum Augusteum*, because the *Curatores*, and *Sebastophori*, on the fifteenth Day of *October*, used to dance in the Market Place there, in Honour of *Augustus*; or because the Statues of *Constantine*, and his Mother *Helena*, were set up in an arched Gallery which stood here. *Zosimus*, a more antient Historian than *Procopius*, asserts, that *Constantine* built a round Market, with four *Portico's*, two in a Row, above each other; and that he roofed two of them with *Proconnesian* Marble, that you might pass from them unto the *Portico* of *Severus*, and from thence beyond the Bounds of the antient City; and adds, that this Market stood in a Place, to which there was a Passage thro' a Landgate adjacent. This is the same Market which is intended by the *unknown Author* of the *History of Constantinople*, where he tells us, that *Constantine* built a Market in a circular Manner. The same Author tells us in another Place, that when he was at *Constantinople*, *Constantine* had surrounded the great *Forum* with four *Portico's*, and placed at both Ends of one of them, which you ascend by many Steps, two Statues: At one End

was

was placed the Statue of *Rhea*, the Mother of the Gods, (the same Statue, which those who sailed with *Jason*, placed on Mount *Dindymus*) rising above the City of *Cyzicus*. They tell you, that for her Neglect in paying divine Worship to the Gods, the Statue was defaced; and that her Hands, which before held the Reins of two Lyons which stood before her, were changed into a petitioning Posture. This Statue at the same Time faced and adorned the City. At the other End of the *Portico* he placed the *Fortune* of the City, though *Suidas* relates, that the *Fortune* of the City stood in a Nich of the *Miliarium*. If this Statue was set up here by *Constantine*, I should think, that both the Markets mentioned by *Zosimus* are one and the same. But to me they seem to be different; because *Zosimus* tells us in one Place, that *Constantine* built a Market with two *Portico's* round it, and afterwards, that he built a Market with four *Portico's* round it; unless he reckons in the Account, the *Portico's* of *Severus* and *Constantine*, from whence there was a free Entrance into other *Portico's*. On the East Side of the *Forum Augusteum*, *Procopius* writes, that *Justinian* built a large Court, where the Senate used to assemble, and celebrate an Anniversary Festival every new Year. Before the Senate-House stand six Columns, two of which support the Western Wall, in the Middle of it. The other four stand at a little Distance from it. These Pillars are all of white Marble, and I look upon them to be the largest in the World. The other six support a *Portico*, which runs round the Top of a large Building. The upper Part of the *Por-*

tico is adorned with Marble elegantly variegated, and equal to that of the Columns, and is furnished with an infinite Variety of curious Statues. I am of Opinion, that *Justinian* did not build this *Senate-House*, but that he rebuilt the old *Senate-House*, which was burnt down by the Fire, which consumed the Church of *St. Sophia*, and the Baths of *Zeuxippus*. For *Sozomen* writes, that *Constantine the Great* built the Great Council-Hall, which was called the *Senate-House*, and ordered it to be held in equal Dignity, and honoured it with the same publick Celebration of the Feast of the *Calends*, with that of antient *Rome*. He tells us where this great Court stood, when he writes, that the silver Statue of *Eudoxia Augusta* was placed upon a *Porphyry* Pillar, on the South Side of the Church of *St. Sophia*, beyond the high Pulpit, which faces the *Senate-House*. *Socrates* tells us, that it was neither erected near, nor at any considerable Distance from the Church of *St. Sophia*; but beyond the broad Way, as *Suidas* observes, which runs between them both. In the *Tribunal of the Palace*, says he, stood the Pillar of *Eudoxia*, the Wife of *Theodosius*. The Treatise of the antient Description of the *Wards* places the *Senate-House*, the *Tribunal* with *Porphyry* Steps, and the *Basilica*, all in the same *Ward*. *Sozomen* clearly points out the Situation of the *Senate-House*, where he says, that when a Tumult arose concerning the Expulsion of *St. Chrysostom*, the great Church was all on a sudden in a Blaze, which burnt down the Buildings upon the Walks, and the Great *Senate-House*, lying to the South of them. There are
some

some Remains of the Walls of the *Senate-House* still standing, southerly of the Church of *St. Sophia*, beyond the Way that leads from the Imperial Gate to the *Forum of Constantine*.

CHAP. XVIII.

Of the Imperial Palace, the Basilica; of the Palace of Constantine, and the House of Entrance nam'd Chalca.

NOT far from the *Forum Augusteum*, as *Procopius* writes, stood a Palace, the Statelyness and Magnificence of which the Reader may easily guess at from the Description he gives of the *Vestibulum*, or the House of Entrance into it. This *Vestibulum* is call'd the *Chalca*, which is made after this Manner. There are four strait Walls carried up to a great Height in a quadrangular Figure, from each Angle of which there projects a Stone Building curiously finish'd, which rises with the Wall from Top to Bottom, no ways intercepting the beauteous Prospect before you, but seeming rather to add to the Pleasure and Agreeableness of it. Above this Building are rais'd eight Arches, supporting the Roof, which rises into a globular Height most beautifully adorn'd. The Roof of it is not furnish'd with fine Paintings, but shines with *Mosaick* Work of all sorts of Colours, in the several Figures of Men, and other Kinds of Creatures. The Historian at large

has explain'd the Designs, which are the Scenes of War, of Battles, and the Surrender of many Towns, both in *Africa* and *Italy*. Among other Curiosities are describ'd the Victories of *Justinian* under his General *Belisarius*, and his triumphant Return to the Emperor. The Courage and Chearfulness of his Army is expressed in a lively Manner. The General is figured in an humble Posture, as making an Offering to him of all the Kings, the Kingdoms, and other rich Spoils he had taken from the Enemy. In the Middle of the Work is represented the Emperor and his Empress *Theodora* in a pleasant gay Humour, celebrating a Festival in Honour of his Victory over the *Goths* and *Vandals*, and bringing great Numbers of Captives before him. The whole Senate is described round them, joining in the Celebration. They all look chearful and merry, smiling, and highly pleased with the Honour they have to attend the Emperor on so important an Occasion. I would here observe, that as *Papinius* in his *Sylvæ* calls the *Basilica* of *Paulus*, the Palace of *Paulus*, so the House, which *Procopius* calls βασιλεῖον, went by the Name both of the *Basilica* and the Palace. And I am confirm'd in this Opinion from *Cedrinus*, who says, That the Fire which happen'd in the Reign of *Justinian*, burnt down the Porch, or House of Entrance into the *Basilica*, the *Basilica* itself, and the brazen Covering of the Palace of *Constantine the Great*, which from that Time to this Day, is call'd the *Chalca*, because it is cover'd with Plates of Brafs gilded. What *Cedrinus* calls the *Basilica*, *Procopius*, in his Book *De Ædif. Justiniani*, calls τὰ Βασιλεῖα, when speaking

speaking of the Fire above-mention'd, he tells us, That it consumed the Gate-houses τῶν Βασιλείων, and that in particular which was call'd *Chalca*: The same Writer adds a little lower, that the Emperor commanded *Belisarius* to go to the *Chalca*, and the other Houses of Entrance seated by it. From which Words it is observable, that *Procopius* seems to believe, that there were other Houses of Entrance into the Palace, though in the Beginning of this Chapter he mentions only the *Chalca*. It is my Opinion, that the House where the Emperor dwelt was first call'd the *Basilica*; that afterwards, when the great Houses, where the Merchants assembled for Trade and Commerce, were call'd *Basilica*, the Emperor's House was call'd Βασιλεῖον; and, at last, the Palace. If there was any Difference between the *Basilica* and the Palace, yet the *Basilica* was either a part of the Palace, or built near to it, as the Reader may see in the *Ancient Description of the Wards*, which places the *Augusteum* and the *Basilica* in the same *Ward*. As this *Treatise* takes no Notice in this *Ward* either of a Palace or a Court, but only of a *Basilica*, it seems to intimate, that the *Basilica* was the Palace itself. But whether the *Basilica* was within or without the Palace, it is certain it was near it, because they were both destroy'd by Fire, by reason of their Vicinity to one another; and the Rules of *Architecture* prescribe, that it be built near a Market, which is always near the Palace; and that it be built warm, that the Merchants may manage their Business there in Winter Time, without any Molestation from the Severity of the Weather. *Julius*

lius Pollux is of the same Opinion, who says, That the *Stadia*, the *Hippodrom*, the *Senate-House*, the *Forum*, the Court, the Imperial *Portico*, and the *Tribunal*, ought to stand near the Theatre. *Cedrinus* writes, that the beautiful Structure of the *Chalca* was built by one *Ætherius* a famous Architect, by the Command of the wise Emperor *Anastafius*, as appears from a Greek Inscription upon it, which runs thus:

Upon a Building in the Palace, call'd *Chalca*.

*I am the Palace of fam'd Anastafius
The Scourge of Tyrants; none surpasses me,
In Beauty, and in wonderful Contrivance.
When the Surveyors view'd my mighty Bulk,
My Height, my Length, and my extensive Breadth;
'Twas thought beyond the Reach of human Power
To roof at Top my widely gaping Walls.
But young Ætherius, ancient in his Art,
This Building finish'd, and an Offering made
To our good Emperor.
Not Italy, with all its Glory shews
A Structure so magnificent and great;
Not the proud Capitol of ancient Rome
With all its gilded Roofs can rival me.
The costly Galleries of Pergamus,
Ruffinus' Walks, and stately Portico's
Crowded with Art, and marbled Images
Submit to my superior Workmanship.
Not the fam'd Temple, which at Cyzico,
By Adrian built, stands on a lofty Rock,
Nor Ægypt's costly Pyramids, nor at Rhodes
The mighty Colosse equal me in Greatness.
When my good Emperor, in hostile Manner,*

Quell'd

*Quell'd the Ifaurian Faction, thus he rais'd me
In Honour of Aurora, and the Winds.*

Some modern Historians will have it, that *Constantine the Great* first built the Palace of *Chalca*. I should be inclinable to disbelieve them, but that I am induced to think it was so, when I observ'd the brazen Tyles gilded with Gold, resembling those of the *Capitol*, and a *Forum* of *Old Rome*, whose Buildings *Constantine* was proud to imitate, as near as he could. I could never learn, who it was who remov'd the Tyles of the *Chalca*; though it is not improbable, but that they were spoiled by the Fire. 'Tis related by *Procopius*, that *Genferic* plunder'd half the *Roman Capitol* of the gilded Plates of Brass that cover'd it, and that *Constantine the Third*, the Nephew of *Heraclius*, carry'd off the Silver Plates which were laid over the *Pantheon*. At a small Distance (on the South-west Side of the Church of *St. Sophia*) from the Water-Pipes of an *Aqueduct* running from a Conduit situate in the *Forum Augusteum*, where was erected the Pillar of *Justinian*, are still remaining seven *Corinthian Pillars*, on the Shaft of one of which is cut the Name of *Constantine*, with the Signal of the Cross he saw in the Heavens, with this Inscription, *ἐν τῷ οὐρανῷ νίκα*. The Basis and Shaft of these Pillars are buried, at the Bottom of them, under Ground, to the Depth of six Foot, which I discover'd, when I casually fell into the Foundation of the Walls, which were built between them. I could not see the *Plinth* of the Base of any of them, because it was cover'd with Earth; yet I perceiv'd the lowermost *Tore*, which was eight

eight Digits in Thickness, and seven in Height. The Stone at the Bottom of the *Shaft* was nine Inches broad. Every Pillar is thirty Foot and six Digits high: In short, the whole *Pillar, Capital* and *Pedestal*, is about forty six Foot and a half in Height. The Bottom of the *Shaft*, which I measured just above the Stone it bears upon, is eighteen Foot in Circumference. The Pillars stand at the Distance of twenty Foot and ten Digits from each other. The Inhabitants say, that these Pillars stood within the Palace of *Constantine*; others say, that they formerly supported a Bridge, over which you passed, as you went from the Palace to the Church of *St. Sophia*. But there is nothing of Truth in either of these Opinions; for 'tis plain from what I observed before, that they stood in the *Forum Augusteum*. So that I am inclined to believe, that they supported the Arches of the *Portico's*, in which the Statues of *Constantine the Great*, his Mother *Helena*, and other Statues were placed. From what I have said, the Reader may trace the Beauty and Grandeur of the Palaces at *Constantinople*, as well as from *Zosimus*, who says, that *Constantine* built some Palaces at *Constantinople*, little inferior to those of *Rome*. *Eusebius* reports, that he illustrated and adorn'd *New Rome*, and the Imperial Palace, in other respects, besides those I have mention'd, but that in the finest Buildings of his Palace, and in the Middle of all his gilded Roofs, he fix'd a Cross set with several Kinds of the richest Jewels, shining with massy Gold; intimating thereby, that he look'd upon the Cross as the Defence and Bulwark of his Government. *St. Jerome* tells us, *That he stripp'd almost*

almost every City of its Curiosities and Ornaments, to adorn his New Rome. Eusebius also mentions the Statues of the *Muses*, which he caused to be fix'd up in his Palace. Sozomen writes, that by the Command of *Constantine*, all that was valuable in the Temples of the Ancients under his Government, and all the brazen Statues of the nicest Workmanship were brought to *Constantinople*, to beautify the City; which, he tells us, remain'd in the publick *Ways*, in the *Hippodrom*, and in the Palace, down to his Time. But not only *Constantine the Great*, but many other Emperors of *Constantinople* ravaged the whole World for the Decoration of this City. Among these was *Constantine the Third*, the Nephew of *Heraclius*, who plunder'd ancient Rome of all its brazen and Marble Statues, ship'd off all the costly Furniture of their Temples, and made more Havock there in the Space of seven Days, than the barbarous Nations did in the Space of two hundred and fifty Years; for so many Years was the Roman Empire in its Declension before that general Pillage. *Iornandes*, no indifferent Writer of the *Getick* History, reports, That *Theodorick Prefect* of *Constantinople* was adopted, and made Consul by the Emperor *Zeno*, who honour'd him with an *Equestrian* Statue, which was erected before the Palace. *Tzetzes*, in his *various History*, tells us, that even in his Time, the Head of *Apollo*, made by *Phidias* in the Likeness of the Sun, remain'd in the Palace. *Suidas* relates, that the Statue of *Pulcheria*, the Daughter of *Arcadius*, was placed in the *Chalca*, near the Walks of *Ariadne* the first Wife of *Zeno*, and that the Statues of *Zeno* himself

were set up in the Imperial Gate-house of *Chalca*; as were also two other Statues on foot, erected upon a small Pillar, with Elegies inscrib'd upon them, composed by *Secundus* the Philosopher. I have seen in the History of no creditable Author, tho' well known to the People of *Constantinople*, that *Justinian* erected on the left Side of the *Chalca*, seven Statues in Honour of his Relations, some of Brass, and some of Marble, and that he had also set up two Horses in the Nich before the *Chalca*, as also some gilded Heads of Women, in the frightful Likeness of *Medusa*; I could mention others, but that I do not much depend upon the Authority of the History. *Suidas* says, that in the *Tribunal* of the Palace stood the Statues of *Eudoxia*, and her Emperor *Theodosius*; of *Marcian* and *Constantine*, till the Time of *Heraclius*.

CHAP. XIX.

Of the Basilica, and the Imperial Walks.

THE *Basilica*, which, as I observed before, stood in the *Forum Augusteum*, had four Arches, as appears from the ancient following Inscriptions on them.

Upon an Arch in the *Basilica* of *Byzantium*.

*Great Theodore, who beautify'd the City
With four extensive Arches, highly merits
The Government of four Imperial Cities.*

And

And on another Part of the same Arch;

*You, Theodorus, with surprizing Art,
Once Consul, and thrice Prefect of the City,
Adorn'd this shining Fane with lofty Pillars,
Sacred to Fortune, Goddess of the City.*

*Calliades, General of the Byzantian Army, plac'd
the Statues of Byzas and Phidalia in the Basilica,
with this Inscription upon them:*

*Calliades erected here the Statues
Of Byzas, and his lov'd Phidalia.*

And on the Statue of *Phidalia*;

*This is the Statue of the fair Phidalia
Young Byzas' Wife, the Work of Bupalus.*

*Pliny, among other Statuaries, mentions Anthermus of Chios, and his Sons Biupalus and Anthermus. Dionysius, a Native of Byzantium writes, that Byzas, from whom Byzantium took its Name, was the Husband of Phidalia, from whom the Port of the Bosphorus took the Name of the Port of Phidalia, of which I have wrote more largely in my Treatise of the Bosphorus. Suidas, and some modern Writers say, that in the Basilica, behind the Miliarium Aureum, there was a gilded Statue in the Likeness of a Man, where was also the Ex-
ammon of Heraclius, and the Statue of Justin the Emperor in a kneeling Posture. Terbelis is said to have preached in the same Place. Here was also placed by the Order of Severus, the Figure of a large Elephant, upon the following Occasi-
on:*

on: That an Elephant being stabled near it, and the House of a Silver-Smith, who worked in Plate, being robbed, he suspecting the Keeper of the Elephant to be the Thief, threatned him with Death, unless he would move his Station; and the Fellow bidding him Defiance, he slew him, and threw him to the Elephant, at which the Beast being enraged, killed his Keeper's Murderer. *Severus* being acquainted with the Fact, offered Sacrifices to the Elephant, commanded him and his Keeper to be cast in Brass, and set up here; where also, as *Suidas* relates, was the Statue of *Hercules*, to which the *Byzantians* paid divine Adoration, and offered Sacrifice. Afterwards, in the *Consulship* of *Julian*, it was moved into the *Hippodrom*; but was originally, with ten other Statues, brought from *Old Rome*, partly by Sea, and partly by Land Carriage. Thus it was that *Hercules*, living and dead, travelled the greatest Part of the World. *Suidas* writes, that in the Imperial Walks were placed the *Equestrian* Statues of *Trajan*, *Theodosius*, *Valentinian*, *Gibbus*, and *Firmillianus* the Buffoon. There were many other Statues of Emperors and Eunuchs set up in this Place, the most famous of which was the Statue of *Eutropius*, who was Chamberlain to the Emperor *Arcadius*. The Honour and Opulency of this Eunuch appeared in numberless gilded Statues, erected to him in every Part of the City, and the Magnificence and Superiority of the Houses he built, almost in every Street. This so far encouraged and increased the Number of the Eunuchs, that even the Boys affected to be so, that they might become as rich and as honour-

honourable as *Eutropius*. The *Basilica* was so near to the *Miliarium*, and the *Augusteum*, that the Clock made by the Command of the Emperor *Justin*, *Cedrinus* places in the *Miliarium*, others in the *Forum Augusteum*, and others in the *Basilica*, as is evident from the following Inscription.

On the *Basis* of the Dial over the Arch in the *Basilica*.

*This Dial was erected at the Cost
Of Prince Justinus, and the fair Sophia.
The Scourge of execrable Tyrants be,
She the bright Patroness of Liberty.
Behold the Gnomon cast in shining Brass,
The certain Index of the flying Hours.
This was the Invention of the learned Julian
An honest, upright, and impartial Lawyer.*

CHAP. XX.

*Of the Imperial Library, and Portico;
as also of the Imperial Cistern.*

THE Imperial Palace, says *Zonaras*, stood near the *Basilica*, hard by the Brasiers Shops. The *Basilica* was furnished with many Volumes, both of human and divine Learning. It was anciently the Mansion House of some Person of distinguished Knowledge, whom they called the President or Master. He had under him
twelve

twelve Assistants, excellently well skilled in the Art of Reasoning, who were maintained at the publick Charge. They had each of them several Pupils under them, who were instructed in the Methods of Argumentation, and were had in such high Estimation, that upon all important Affairs of State, the Emperors summoned them to Council. In the Reign of *Basilicus*, there happened at *Constantinople* a great Fire, which begun at, and consumed the Brasiers Shops, with all the adjacent Buildings, burnt down whole Streets; and among other fine Edifices, destroyed the famous *Basilica*, which contained a Library of six hundred thousand Volumes. Among other Curiosities of this Place, was the Gut of a Dragon, a hundred and twenty Foot long, on which were inscribed in Golden Characters the *Iliads* and *Odysses* of *Homer*. *Malchus*, a learned *Byzantian*, wrote the History of *Constantinople*, which he brought down from the Reign of *Constantine*, to the Time of *Anastadius* the Emperor, in which he very passionately laments the burning of the publick Library, and the Statues of the *Forum Augusteum*. *Cedrinus* speaking of the same Library, gives the same Account of it with *Zonaras*, almost word for word, and adds, *That this Library contain'd the Histories of the Atchievements of the greatest Heroes, in the several Ages of the World*. Many Years after this *Basilica* was burn'd down, the Emperor *Leo Conon*, the Students vigorously opposing his Heresy, order'd the Palace to be fired, and burnt them, and the Library; which was afterwards rebuilt, and furnished with a most curious Collection of the best Authors.

The

The *Basilicæ* at *Old Rome*, were the Places where they used to plead, to hold their Councils and *Senates*, and to carry on the Business of Merchandize and Commerce: At *Constantinople* they were used as Libraries and Schools of Learning, as appears by what I have already observ'd, as also from the following Inscription.

Upon the publick School in *Byzantium*.

*This Place was built for all th'unletter'd Youth
Whose Genius leads 'em to the Roman Law.
In Pleading skill'd, and fraught with Eloquence,
They leave these Walls, and plead their Countrey's
Cause.*

Modern Writers tell us, that the Place where the Library stood was of an Octogonal Figure, where there were arch'd *Portico's*, and a large Room, where the head Master used to converse with his Assistants. *Cedrinus* affirms, that the great Church, the Hospital of *Sampson*, the Gate-house of the *Basilica*, the *Augusteum*, the *Chalca*, the two long *Portico's*, as far as the *Forum* of *Constantine*, the *Octogon*, and the *Bagnio's* of *Xeuxippus*, were destroy'd by a Fire, which happen'd in the Reign of *Justinian*. I would observe from this Passage, that there must of Necessity be two *Octogons* near one another. For if the *Octogon*, as *Cedrinus* reports, had been the same with that where the Library stood, he would not have omitted to take Notice that the Library was burnt down also in the Reign of *Justinian*. It is my Opinion, that the Place where the Library stood, was of a quadrangular Figure, and seems to be

the same Building which *Procopius* says was encompassed with Pillars erected in a square Manner. *Zonaras* mentions nothing of the Form of the *Basilica*, which contain'd the Library, but only says, that it adjoin'd to the *Chalcopratia*, or Braziers Shops. *Cedrinus* calls the *Basilica*, *Cisterna*, which some Writers erroneously tell us, was built by *Constantine the Great*. I am confirm'd in this Opinion from *Procopius*, who says, that near the Imperial *Portico*, where the Lawyers used to plead, there was a spacious Building of a great Length and Breadth, encompassed with Pillars in a quadrangular Manner, situate on a rocky Ground, which was built by *Justinian* to a great Height, for preserving the Water in Summer, which was brought into it by subterraneous Pipes, and in the Winter from the *Aqueducts*, for the Use of the Poor. *Menander*, surnam'd the *Protector*, says of himself, that it was once against his Inclinations to enter into the Litigations of the Law in the Imperial *Portico*, and by the Force of Pleading, to attempt to reconcile the Jarrings and Contentions of Men. *Agathius* plays handsomly upon one *Uranus* a Native of *Syria*, who set up for a Physician, although he was entirely ignorant of the *Aristotelian* Discipline. This Fellow was blustering, noisy, an impudent Pretender to infallible Cures, and very talkative, among other Places, in the Imperial *Portico*; and speaking of himself, he tells us, that he has often from Morning to Night read over many Law Books, and Discourses of Trade and Commerce in the Imperial *Portico's*. From these Passages it is observable, that the Imperial *Portico*, and the Imperial

Cistern,

Cistern, stood in the same Place. The Imperial *Portico* is not to be seen, though the *Cistern* is still remaining. Through the Carelessness and Contempt of every thing that is curious in the Inhabitants, it was never discover'd, but by me, who was a Stranger among them, after a long and diligent Search after it. The whole Ground was built upon, which made it less suspected there was a *Cistern* there. The People had not the least Suspicion of it, although they daily drew their Water out of the Wells which were sunk into it. I went by Chance into a House, where there was a Descent into it, and went aboard a little Skiff. The Master of the House, after having lighted some Torches, rowing me here and there across, through the Pillars, which lay very deep in Water, I made a Discovery of it. He was very intent upon catching his Fish, with which the *Cistern* abounds, and spear'd some of them by the Light of the Torches. There is also a small Light which descends from the Mouth of the Well, and reflects upon the Water, where the Fish usually come for Air. This *Cistern* is three hundred and thirty six Foot long, a hundred and eighty two Foot broad, and two hundred and twenty four *Roman Paces* in Compass. The Roof, and Arches, and Sides, are all Brick-work, and cover'd with Terrass, which is not the least impair'd by Time. The Roof is supported with three hundred and thirty six Marble Pillars. The Space of *Intercolumniation* is twelve Foot. Each Pillar is above forty Foot nine Inches high. They stand lengthways in twelve Ranges, broadways in twenty eight. The *Capitals* of them are

partly finish'd after the *Corinthian* Model, and part of them not finish'd. Over the *Abacus* of every Pillar is placed a large Stone, which seems to be another *Abacus*, and supports four Arches. There are abundance of Wells which fall into the *Cistern*. I have seen, when it was filling in the Winter-time, a large Stream of Water falling from a great Pipe with a mighty Noise, till the Pillars, up to the Middle of the *Capitals*, have been cover'd with Water. This *Cistern* stands Westward of the Church of St. *Sophia*, at the Distance of eighty *Roman* Paces from it.

CH A P. XXI.

Of the Chalcooprata.

IT is plain from what has been observed, that the *Chalcooprata*, or Places where they work'd their Brass, stood near the *Basilica*. *Cedrinus* reports, That *Theodosius the Less* built the Church of the *Chalcooprata*, and dedicated it to the Virgin *Mary*. Others say, that the *Jews*, who had lived there from the Time of *Constantine the Great*, had obliged *Theodosius the Less* to retire from thence, and built that Church; and that afterwards, when it had been shatter'd by an Earthquake, it was rebuilt by *Justin Curopalatos*, tho' *Zonaras* is of another Opinion. *Theodosius the Great*, says he, marching into the *Western Parts*, the *Jews* took the Opportunity, and made *Honoratus the Prefect of the City*, their Friend, and obtain'd

tain'd of him the Freedom to build a Synagogue in the Chalcopratia: The People being enraged at this, set it on fire, and burnt it down. When Theodosius was made acquainted with the Façt, he lay'd a Fine upon those who were concern'd in it, and gave them a fresh Licence to build another. St. Ambrose, who was then Bishop of Milan, being inform'd of the Matter, lay'd before Theodosius the Greatness of the Crime, in suffering the Jews to build a Synagogue in the very Centre of the Queen of Cities, upon which he remitted the Fine, and stopp'd their Proceedings. There are no Braziers Shops in this Place at present, they being removed into another part of the City, tho' I was inform'd by some of the Inhabitants, that not many Years since they follow'd their Trade near the Chalcopratia. The unknown Author of the History of Constantinople, describing the Boundaries of Old Byzantium, tells us, That the Chalcopratia were not far from the Miliarium. Others say, that they were near the Church of St. Sophia. Strabo speaking of the Palace of Alexandria, relates, that in Conformity to this at Constantinople, it had a Library, a Portico, a Convocation-House, or Place of Assembly upon publick Affairs, and a large publick Foundation for the Encouragement of Persons of Literature and Science.

C H A P. XXII.

Of the Portico's situate between the Palace, and the Forum of Constantine.

BESIDES the Imperial *Portico*, which stood near the Library, there were also other *Portico's* at a little Distance from it, which reach'd from the Palace to the *Forum of Constantine*. The first Fire, which happen'd in the Reign of *Justinian*, consumed the Palace and the Church of *St. Sophia*, both the long *Portico's*, as far as the *Forum of Constantine*. *Cedrinus* says, that besides these, it destroy'd also the *Chalca* and the *Augusteum*. The Fire that happen'd afterwards in the Reign of *Basiliscus*, began at the *Chalcopratia*, burnt down the two adjoining *Portico's*, all the neighbouring Buildings, the *Basilica*, in which was the Library, two *Portico's* which stood between the Palaces, and all the fine Ornaments of the *Lausus*. These *Portico's* have been often burnt, and as often rebuilt; first of all by *Justinian*, then by others, and last by *Domnius*, which is confirm'd by a modern Historian, who says, That when *Constantinople* was taken by the *Gauls* and the *Venetians*, the cover'd *Portico's* of *Domnius* reaching on both Sides of the Way, from the *Miliarium* to the *Forum of Constantine*, were burnt to the Ground. Some say, That in the Time of *Constantine the Great*, *Eubulus* built four double *Portico's*, which were arch'd at Top, and reach'd

reach'd from the Palace to the Land Wall of the City; one of which stretch'd as far as the Church of *St. Anthony*, at the End of the City, another from the Port of *Sophia*, to the Church named *Rabdon*; the other two extended themselves from the *Chalca*, and the *Miliarium* to the *Forum* of *Constantine*, the Street call'd *Taurus*, and the *Brazen Bull*. All of them were paved with square Marble, and adorn'd with infinite Numbers of Statues. These Relations, though they come from unknown Authors, who, as I have sometimes observed, have not so strictly adhered to Truth, yet seem to carry with them a good Face of Probability, since it is evident from Historians of more Veracity, how industrious *Constantine* was in adorning the City; and 'tis no less evident from the *Treatise of the ancient Description of the Wards*, that *Constantinople*, in the Reigns of *Arcadius* and *Honorius*, had no less than fifty two publick *Portico's*, five of which the Author places in the fourth *Ward*, in which stood the *Basilica*, the Imperial *Portico*, and the *Portico* of *Fannio*; besides which, he places four large *Portico's* in the sixth *Ward*. In the same *Ward* he places another large *Portico*. He adds, that the seventh *Ward* abounds with *Portico's*, and that the eighth *Ward* had six *Portico's* more. In the ninth *Ward* were two large *Portico's*. The tenth had six, the eleventh four. From which it is credible, that the *Portico's* stood very thick from the *Chalca* to the Land Wall, but I cannot say they were contiguous beyond the *Taurus*.

C H A P. XXIII.

Of the Miliarium Aureum and its Statues, and of the Fortune of the City, and her Statue.

THE *Miliarium Aureum* was a gilded Pillar, from whence they used to adjust the Measurement of their Miles, and the Distances from the City. *Pliny* tells us, that it was set up at *Rome* in the highest Ground of the publick *Forum*; but whether the *Miliarium* at *Constantinople* was like that of *Rome*, the *Greek* Historians have been so far from declaring their Opinions concerning it, that in all their Writings they have not so much as mention'd the Name of it. Yet it seems very probable to me, that it was like it, and was also seated in the *Forum*, or near it. For the *Ancient Description of the Wards* places it in the *Ward* where the *Forum Augusteum* and the *Basilica* stood, to which it adjoin'd. They who have written the History of the Atchievements of *Alexius Comnenus* the Emperor, tell us, that at Break of Day, the Forces of *Alexius*, marching out of the great Palace, under the Command of *Sabatius* their General, enter'd the Church of *St. John the Divine*, and when they had got to the Top of the Church, they express'd themselves in a provoking manner, so that a Battle began about three in the Morning, and that many People in the *Forum* were wounded, who fought from the
Roof

Roof of the *Miliarium*, and the Top of St. *John's* Church. The Inhabitants say, that this was the Church where the Elephants of the *Grand Seignor* are now stabled. 'Tis near the *Hippodrom*, and the *Forum Cupedinis*, famous for Niceties, situate near the Church of St. *Sophia*, and was formerly called the *Forum Augusteum*. But to come closer to the Point: *Suidas* says, *That in the Basilica, behind the Miliarium, were placed a gilded Statue of a Man, as also of an Elephant and his Keeper*; others, with more Probability, say, that these Statues were erected behind the *Basilica*, near the *Miliarium*. *Suidas* adds, that the Statue of *Theodosius* was placed in the *Miliarium*, and that upon the setting it up, he distributed large Donations of Corn among the People. Upon the *Equestrian* Statue of *Theodosius*, not remaining at present, were inscrib'd these Verses.

*Not the bright Sun, which gilds the Eastern Sky,
With greater Lustre shines, than Theodosius.
See how he sits aloft in radiant Arms,
And with mild Aspect views his loving People!
The fiery Steed, pleas'd with the Royal Burthen,
In warlike Posture seems to move, and live.*

Suidas proceeds farther, and tells us, that the Statues of *Sophia*, the Consort of *Justin the Thracian*, of his Daughter *Arabia*, and his Niece *Helena*; as also the *Equestrian* Statues of *Arcadius* and *Theodosius* his Son, were placed in the *Miliarium*, near the Statue of *Theodosius the Great*. *Cedrinus* writes, that there stood two Statues above the Nich of the *Miliarium*, one of *Constantine the Great*, the other of his Mother *Helena*, with a Cross between them

them: Behind them was placed the Statue of *Trajan* on Horse-back, and that near him was placed the Statue of *Ælius Hadrianus*. *Suidas* adds, that the Cross which was placed between *Constantine* and *Helena*, had this Inscription; *una sancta, & duo celeres Cursores*. From whence it is evident, that the *Forum*, the *Miliarium*, and the *Basilica* stood so near together, that they are not only placed by different Authors in different Places, but sometimes by one and the same Historian. The same Writer says, that there was also in the *Miliarium* a great Piece of Antiquity, which was a Chariot drawn by four Fallow Horses, supported by two square Pillars, in the Place where *Constantine* was received by his Army with joyful Congratulations, after he had conquered *Azotium*; but originally, because *Byzas*, the Founder of *Byzantium*, had there been highly applauded by the People. The Chariot of the Sun was carried into the *Hippodrom*, in which was seated a small Statue, made by the Order of *Constantine*. This Statue was the *Fortune* of the City, which on great Festivals, and the Day of the Celebration of the Foundation of the City, was set up with a Cross on her Head, in the *Senate-House*. *Julian* the Apostate demolished it in the same Place, where *Arius* died in a miserable Manner, which was at a small Distance from the *Senate-House*. In the same Place, the pious Emperor *Theodosius* had ordered the Statues of *Arius*, *Macedonius*, *Sabellius*, and *Eunomius*, which were cut in Marble, to be placed in a sitting Posture on the Ground, to be polluted with the Excrements, and receive the Curses of the People,

People, in Token of their flagrant Perfidiousness. Other Historians say, that the Statue of the *Fortune* of the City was brought from *Rome* by *Constantine the Great*, and placed in a Nich in the Palace. *Zofimus* writes, that *Constantine* placed the *Fortune* of *Rome*, on the Side of one of the four *Portico's* that surrounded the great *Forum*. 'Tis very probable, that the People of *Constantinople* celebrated a Festival in Honour of her, as was customary at *Old Rome*, both by Natives and Foreigners, the same Day, in which the *Palilia*, (the Festivals of *Pales*) were celebrated. *Socrates* tells us, that *Julian*, when he was publicly sacrificing to the *Fortune* of *Constantinople*, in the *Basilica*, where her Statue was set up; *Mares*, the Bishop of *Chalcedon*, being led thither by the Hand, for he was blind with Age, sharply reprimanded him, and called him an Apostate from the Christian Religion. *Julian* in Return, called him a blind old Fellow, adding sarcastically this Question; *Is your God, the Galilean, able to cure you?* For thus, by Way of Contempt, he used to call our Saviour. Upon which the good old Bishop replied, *I thank my God, who has taken my Sight from me, so that I cannot behold the Man who is fallen into so great an Apostacy*; upon which *Julian* was silent. *Zonaras*, and some Historians who lived before him, have recorded, That in the Time of *Anastasius*, the Statue of *Fortune*, made in Brass, stood with one Foot in a brazen Ship, and was placed in some Part of the City; but that when this Ship began to decay with Age, or some Parts of it were stolen, or shattered by Treachery, it happened, that no Ships of Burthen

came

came into the Port of *Constantinople*, but that upon their Arrival near the City, a Storm prevented their coming into Harbour; and if their Cargo was taken aboard the Long-boats, and brought into the City, they tell you it was soon consumed, by Reason of the Scarcity, which then prevailed. Upon this, the *Curatores* of the City were obliged to enquire into the Reason of it. When the Magistrates of the City, upon Information, began to suspect the Cause, they found, upon Enquiry, the Fragments of the Ship, which were fitted to their proper Places, when on a sudden, Navigation was open and free, and the Sea was constantly full of Vessels sailing into the Port. And that they might fully discover the real Cause of this Calamity, they repeated the Experiment, by stripping the Ship again of some Pieces of it, and the Ships coming into Harbour, were prevented as before; so they repaired the brazen Vessel she stood in, and took a particular Care of it. *Eunapius*, who wrote the *History of the Lives of the Philosophers and wise Men*, says, that in the Reign of *Constantine*, the Inhabitants attributed this Difficulty of coming into Harbour to another Cause. *There was no entering the Port at Constantinople*, says he, *unless the Wind stood full South. When this had frequently happened, the People, oppressed with Famine, assembled in the Theatre, enraged at Constantine. The Chief of the Courtiers having conceived a Resentment against Sopatrus the Philosopher, brought him before the Emperor, and impeached him in the following Manner: This Sopatrus, Sir, who is so high in your Favour, has by his excessive Wisdom chained up*

up the Winds, for which you so far admire him, as to admit him too near your Imperial Person. Constantine, believing the Allegations, ordered him to be beheaded.

CHAP. XXIV.

Of the Temple of Neptune, of the Church of St. Mina, (or Menna) of the Stadia, and the Stairs of Timasius.

I Cannot omit taking Notice of the Church of St. *Mina*, because it shews in what Part of the City the fourth *Ward* stood, which contained the *Basilica*, the *Augusteum*, and the Church of St. *Mina*. The History of an unknown Author reports, that *Byzas* formerly built a Temple to *Neptune*, near the *Acropolis*, by the Sea, where, he says, that in his Time stood the Church of St. *Mina* the Martyr; though he seems to contradict himself, where he says, that the Church of St. *Mina* was formerly the Temple of *Jupiter*, and that the Roof of it, which was arched with Marble, was supported with two large Pillars. So that I can conclude nothing from the Uncertainty of this Writer, but that it seems more probable to me, that the Church of St. *Mina* stood in those Parts of the *Acropolis*, in which formerly stood the Temple of *Neptune*, as appears from *Dionysius* an antient Writer of *Byzantium*, who says, that a little above the *Promontory* of the *Bosporus*,

was erected an Altar to *Minerva Egressoria*, and the Temple of *Neptune*; and that below the Temple of *Neptune* were the *Stadia*, and the *Gymnasia*, where they diverted themselves with martial Sports and Exercises, as I have shewn more at large in my Treatise of the *Bosporus*. I am confirmed in this Opinion from the Information of some of the Inhabitants now living, who told me, that within the Imperial Precinct, formerly called the *Acropolis*, stood the Church of *St. Mina*. The *Antient Description of the Wards of the City* tells us, that the Church of *St. Mina* stood in the same Ward with the *Stadia*, and the Stairs of *Timasius*. *Procopius* writes, *That at the Place called the Stadium, near the Sea, where they exercised themselves in martial Sports, the Emperor Justinian, and his Empress Theodora, built some large Inns for the Entertainment of Strangers.*

C H A P. XXV.

Of the Lausus, and its Statues; namely, a Venus of Cnidos, a Juno of Samos, a Minerva of Lindia, a winged Cupid, a Jupiter Olympius, a Saturn, Unicorns, Tygers, Vultures, Beasts that are half Camels, and half Panthers; of the Cistern of the Hospital called Philoxenos, and the Chrysotriclinium.

THE *Lausus* is a Place celebrated in the Writings of many Historians, some of whom write, that it was the House of *Lausus* a Patrician, who bore many Offices in the Reign of *Arcadius*, the Son of *Theodosius the Great*, and that he adorned his House with many famous Monuments of Antiquity. There is a Book still extant, under the Title of *Lausaicus*, which was wrote by *Heraclidas*, Bishop of *Cappadocia*, and inscribed to *Lausus*. In what Part of the City this Place was, no Authors mention; but 'tis very probable that it was between the Palace, and the *Forum of Constantine*, from the Authorities both of *Zonaras*, and *Cedrinus*; who having described the Ruines of the Fire, which happened in the Reign of *Leo*, both on the North, and South Side of the City tell us, that in the Middle of the City, it
burnt

burnt from the *Lausus*, to the Street called *Taurus*. And *Evagrius*, speaking of the same Fire, says, that it destroyed all the Buildings from the *Forum* of *Constantine* to the *Taurus*. The Reader may observe from hence, that the *Lausus* was not far from the *Forum* of *Constantine*. *Cedrinus* also in his Description of that Fire which happened in the Reign of *Basiliscus*, makes it plain, that it stood Eastward, between the Palace, and the *Forum* of *Constantine*. This Fire, says he, consumed the *Chalcopratia*, the most beautiful Part of the City, the *Basilica*, with its eminent Library, and all the surprizing Ornaments of the *Lausus*, to the *Forum* of *Constantine*. There was in the *Lausus*, continues our Historian, an infinite Number of Statues, the most remarkable of which was, the Statue of *Minerva* of *Lindia*, which was four Cubits long, and made of an *Emerald* Stone. 'Twas cut by *Scyllis* and *Dipænus*, two eminent Statuaries, and presented by *Sesostris* King of *Egypt*, to *Cleobulus* King of *Lindia*, a Prince of incomparable Wisdom. From hence it is probable the Place is called *Lausus*; for *Minerva* sometimes goes under the Name of *Laossos*. *Theophrastus* writes, that the *Egyptian* Commentators mention, that the King of *Babylon* made a Present to their King of an *Emerald*, which was four Cubits long, and three in Breadth. If *Sesostris*, *Scyllis*, and *Dipænus* were living at the same Time, *Pliny* should rather have called it the *Emerald* of *Minerva*. But these were no less ancient, than eminent Statuaries, born in the Island of *Crete*, when under the Government of the *Medes*, before *Cyrus* was King of *Persia*, that is,

about

about the fifteenth *Olympiad*. They carved the Statues of *Apollo*, *Diana*, *Hercules*, as also of *Minerva*, which was blasted with Lightning. *Pliny* takes Notice, that *Ambracia*, *Argos*, and *Cleone* were full of Statues made by *Dipænus*, tho' he says nothing of the Statue of *Minerva* of *Lindia*. *Cedrinus* adds, that there was placed in the *Lausus*, the Statue of *Venus* of *Cnidos*, which was looked upon every where as a celebrated Piece of Sculpture. It was finished by *Praxiteles*, is made of white Marble, and appears in a naked Posture. There is also a *Juno* of *Samos*, the Workmanship of *Lysippus* and *Bupalus*, and a winged *Cupid*, with his Quiver. This Statue was brought from *Myndus*. There was also a *Jupiter* riding upon an Elephant, which was carved by *Phidias*, and placed in his Temple by *Pericles*. There was also another Statue made by *Lysippus*, which was bald behind, tho' not before, which was taken for the Statue of *Saturn*. There were also erected here many Statues of Unicorns, Tygers, Beasts that were half Camels, and half Panthers; others that were half Bulls, and half Harts, besides several Statues of Vultures. The unknown Author of the History of *Constantinople* says, That in his Time there were standing in the *Lausus* some Eagles that were cut in Stone. I am induced to think, that there were some Figures of Birds standing there at that Time, but believe them to be the Vultures mentioned by *Cedrinus*. This Author tells us, that there stood in the *Lausus* several fine Buildings, some Hospitals, a Place for the Entertainment of Strangers, which had very good Spring-water, and was call'd *Philoxenon*.

enon. Some Writers affirm, that the *Philoxenon* was a *Cistern*, built by one of that Name. I look upon it to be the same *Cistern*, which was situate between the *Triclinium* and the *Lausiacum*, and was filled up by the Order of *Heraclius*. *Menander*, surnamed the Protector, tells us, That *Philip* of *Macedon* cleansed most of the *Cisterns* of the City, which *Heraclius* commanded to be replenished with Earth. If that Prince gave Orders for the cleansing of that *Cistern*, among others, 'tis the same which lies under Ground, on the North Side of *Abraham* the *Basha's* House, between the *Lausiacum*, and the *Triclinium*; whose Roof is supported with four Hundred and twenty four marble Pillars, two hundred and twelve supporting the same Number of Pillars above them. I measured one of them, for they all seem to be of a Bigness, and I found it to be six Foot and nine Inches in Circumference. There is another *Cistern* on the West Side of the same House, whose Arches are supported with thirty two *Corinthian* Pillars, standing in four Ranges, each Range consisting of eight Pillars, whose *Shafts* are nine Foot in Compass. As to the *Triclinium*, between which and the *Lausus* was built the *Philoxenon*; I suppose it to be the same which *Justinian* the *Third* built near the Palace, and called it after his own Name, the *Triclinium* of *Justinian*. 'Tis reported by *Cedrinus*, that this *Triclinium* was finely beautified by the Emperor *Tiberius*. The Western Gate of this *Triclinium* is taken Notice of by *Leo* the *Fifth*, when he foretold that the Head of the Man which should be cut off in the *Hippodrom* for his Tyranny,

ranny, should be brought before him through the Western Gate of the *Triclinium*. Frequent Mention is made of this *Chrysotriclinium* by Historians, who wrote just before the taking of *Constantinople* by the *Turks*, and all the Inhabitants both knew the Name, and the Place where it stood. But the People are since fallen into such an Aversion to Learning, and a Disrelish of what is ingenious and Polite, that they rather chuse to embrace a voluntary Ignorance, and treat every Thing that is curious with Indignity and Contempt.

The End of the Second Book.





T H E
 ANTIQUITIES
 O F
 CONSTANTINOPLE.

B O O K III.

C H A P. I.

*Of several Places in the fifth Ward,
 and the second Hill; of the Neorium;
 of the Port nam'd the Bosporium; of
 the Strategium, and the Forum of
 Theodosius.*



LT was impossible for me to discover from the *Ancient Description of the Wards*, that the fifth *Ward* stood on the North Side of the second Hill, and in a Plain at the Bottom of it, and that it descended jointly with the fourth *Ward*

Ward from the Ridge of the *Promontory* to the Bay call'd *Ceras*, although the Author takes Notice that a great part of it fell down in winding Descents into the Bosom of a Plain. For this Description of it is no less agreeable to other Wards. Nor could I find out its Situation from any Buildings remaining in it, or from the Information of the most ancient Inhabitants. All the Light I could get was from the Situation of the *Phosphorian*, or, as some call it, the *Bosphorian* Port, and the *Stairs of Chalcedon*, which do not take that Name, because they are built in the Eastern Part of the City facing *Chalcedon*, for they stand full North; and so it is call'd the *Bosphorian* Port, not from the Sea of *Bosporus*, but from a depraved Custom of the People, who pronounce it so; whereas, according to the Authorities of *Stephanus* and *Eustathius*, they ought to call it the *Phosphorian* Port. For these Writers assert, that it took its Name from hence; viz. that when *Philip of Macedon* besieged *Byzantium*, and his Soldiers were digging a Passage under Ground into the Town, the Moon, which is call'd *Phosphora*, shone out in its full Brightness, and discover'd the Stratagem; so that the *Byzantians*, the Siege being raised, call'd it the *Phosphorium*. But as they give some Reason why it may be thought the same Haven, though under different Names, yet are they silent as to its Situation, whether it stood on the Eastern, Northern, or Southern Side of the City; though it is reasonable to believe, if we consider the Situation of the *Stairs of Chalcedon*, which the *Ancient Description of the Wards* places in the same *Ward* with the *Bosphorian* Haven, that

it stood on the South Side of the City, and not on the East Side, although it directly faces *Chalcedon*. For the Force and Rapidity of the *Bosporus* makes it very difficult to sail from *Chalcedon* to the Eastern and Southern Parts of *Constantinople*; but 'tis an easy Passage to those who sail between that and *Chalcedon*, to go in or out of Port on the North Side of the City. It is observable farther, that the *Ancient Description of the Wards* mentions no *Stairs* which lie over-against *Chalcedon*; or if the Author had taken Notice of any, he had placed them in the first or second *Wards*, opposite to *Chalcedon*, or in the third *Ward*, which stands Southward, where the *Neorium* or the new Dock stood, as I observ'd before. But it would be of little Significancy to enlarge on this Matter, since I shall be very particular in naming and producing such Authorities, as will make it evident, that the *Bosphorion* Port, and the *Stairs of Chalcedon* were not only situate on the North Side of the City, but shall mention the very Place where they stood. The first Historian I shall quote is *Dionysius*, a Native of the City, who places, just without the Walls of Old *Byzantium*, the Temple of *Tellus* upon the Bay of the *Bosporus*, and a little below it the Temple of *Ceres* and *Proserpina*, whom he does not call *Proserpina*, but only *ῥόγη* the *Virgin*; yet by the Situation of the Place we may easily understand that *Virgin* to be *Hecate*, whose *Tripus Cedrinus* mentions to have been in the *Strategium*, where, or at least not far from it, as appears from the same Author, stood the Temple of *Proserpina*: But *Evagrius* is more clear upon this Occasion, who tells us, that in the

Reign

Reign of *Leo* there happen'd a great Fire on the North Side of the City, where the Dock stood, which consumed all before it, from the *Bosphorion* Haven, to the old Temple of *Apollo*; on the South Side, from the Port of *Julian* to the Temple of *Concord*; in the Middle of the City, from the *Forum* of *Constantine*, to the *Taurus*; and *Zonaras* adds, that the same Fire destroy'd all the Buildings between the North and the South Sea. *Cedrinus* reports, that the same Fire began at the Dock, and burnt down all before it, as far as the Church of *St. John*; from whence I observe, that the *Bosphorion* Port and the Dock were near to one another, although the Author of the *Description of the Wards*, places the former in the fifth, and the latter in the sixth *Ward*. For since both these *Wards* join'd together, and descended from the Ridge of the *Promontory* down to the Sea, it is not possible that they should stand at any great Distance from one another. *Zosimus*, an ancient Historian, points out the very Place where the Dock was built in his *Description* of Old *Byzantium*. He tells us, that 'twas situate upon a Hill, which made part of the *Isthmus*, which was enclosed by the *Propontis*, and the Bay call'd *Ceras*; and adds, that the Wall of *Byzantium* stretch'd it self over a Hill, from the Western Side of the City to the Temple of *Venus*, and the Sea facing *Chrysoopolis*; and that it descended on the North Side of the City to the *Neorion*, or *New Haven*, which I take to stand near the Gate which the *Greeks* call *Ἐρᾶια*, and since by a Corruption of Language *Porta Neoria*, or at least not far from it. There is at present between the Seas and the

Porta Neoria, a broad Space of Land, a Market of Merchandize and Sea Goods, which the *Turks* call *Siphont*, or *Tsiphont*, because the *Jews* inhabit it. It adjoins to the *Stairs* or *Landing-place* of *Chalcedon*, from whence they daily sail to *Scutarieum*, or *Scutaricum*, anciently call'd *Chryso-polis*, a Mart-Town, and a Port of *Chalcedon*. Near the *Stairs* of *Chalcedon* is the *Ferry*, whence you cross the Water to *Galata*. It was formerly called the *Sycæne Ferry*, and is placed in the *Description of the Wards*, near the *Bosphorion Haven*, or *Dock*. But the Situation of these Places seems to be somewhat chang'd, by reason of some *Granaries* built there, (which are removed farther into the City) or for the greater Enlargement of the Precinct of the *Seraglio*, or because they are fallen to Decay, and filled up with Earth. For at that Time, when *Philip* of *Macedon* undermin'd the Town, 'tis very probable that there was no Port built in that Place, which by the *Byzantians* was afterwards call'd the *Phosphorion*. There was no building a Haven there, because of the Rising of the Springs, but the *Bosphorion Haven* was built afterwards in another Place. And this is no more than what is said of the *Dock*, or the *Neorium*, which they tell you was enclosed by *Constans*, and was made a Market of Merchandize, and other naval Affairs. This Market was afterwards kept near the Port of *Julian*. Some *Historians* write, that *Leontius* the Emperor, who reign'd after *Justin*, order'd the *Dock* to be cleansed. Others write, that there was erected, at the *Neorium*, the Figure of a large Ox in Brass, which much resembled the *Brazen Bull*. This Figure

was

was set up in the eleventh *Ward*, which, as some modern Writers would persuade you, bellow'd once a Year, which portended great Mischief and Detriment to the City. But this I look upon to be a Fable taken out of *Callimachus* and *Pindar*, who tell you, that upon the Mountain of *Artabyris* in *Rhodes*, there are brazen Bulls that used to bellow upon any Calamity impending the City. There is nothing remaining of this Haven, where the Dock was at present. I gather from the Situation of the *Bosphorion* Port, and the Stairs of *Chalcedon*, that the fifth *Ward* stood on the Side of the second Hill, and in a Plain below it; where were also the *Bagnio's* of *Honorius*, the *Prytaneum*, the *Bagnio's* of *Eudoxia*, the Granaries of *Valentinian* and *Constantius*, the *Thebean* Obelisk, the *Bosphorion* Port, the Stairs of *Chalcedon*, the Cistern of *Theodosius*, and the *Strategium*, in which was the *Forum* of *Theodosius*. *Justinian* in his *Constitutions* takes Notice of the *Bagnio* of *Achilles* in a Letter, thus: *Our Imperial Will and Pleasure is, that the leaden Pipes, conducting the Water to the Achillean Bagnio's, contrived by your Wisdom, and purchased by your Munificence, be under the same Regulation and Management, as has been appointed by Theodosius and Valentinian in the like Case; and that the said Pipes shall only supply such Bagnio's and Nymphæa, as your Excellency shall think fit, allowing at the same time full Power, Licence and Authority to the Apparitors of your Excellency, to enter without Fear or Molestation, such Houses and Bagnio's in the Suburbs, as they shall judge convenient, to enquire into all Evasions of this Order, and to prevent the*

Stoppage

Stoppage of the Water to the Detriment of the publick. The Law by which *Constantine the Great* enacts, that *Constantinople* shall be call'd *New Rome*, is inscrib'd upon a publick Pillar, near his own *Equestrian Statue* in the *Strategium*. I find in the *Ancient Description of the Wards*, that there were three *Fora's* in the City, which took their Name from *Theodosius*. One was in the fifth *Ward*, and stood, as I just observ'd, in the *Strategium*; another stood in the sixth *Ward*, and a third in the twelfth. The two last of them were Markets for Provision, the first was the *Forum Prætorianum*, a Court of publick Justice, where the *Prætors* presided, and this I gather from the *Treatise* just mention'd, and which was call'd, both by the *Latins* and *Greeks*, *Prætorium*. I am not certain, though it seems very probable to me, that this great *Prætorium* was beautifully finish'd at the Expence and Care of the Emperor *Justin* and *Domninus*, as will appear from the following Verses of *Paulus Silentiarius*. I shall subjoin them in order to prove, that the Word *Prætorium* was used by the *Greeks*, as were also very many other *Latin Words*.

Some Verses of *Paulus Silentiarius*, upon beautifying the great *Prætorium*.

*When great Justinus had reform'd the World,
This noble Structure consecrate to Themis
He then repair'd with fresh Increase of Beauty;
And yet some share of Praise to thee is due,
Domninus, skilful Architect, whose Head
Long labour'd nightly in the great Design.*

C H A P. II.

Of the sixth Ward, and the remaining ancient Buildings of the second Hill.

IT had been very difficult to have discover'd, either from the Situation of the *Forum* of *Constantine*, or the Pillar of *Constantine* still standing at *Constantinople*, or the *Description of the Wards* (although it takes Notice of the Pillar of *Constantine*, and tells us, that the sixth Ward enters upon a short Plain, and that 'tis afterwards lengthen'd by a long Descent) whether the sixth *Ward* had been on the North or the South Side of the City, unless the Author had added, that it reach'd from the *Forum* of *Constantine* down to Stairs from whence you sail over the *Sycæne* Ferry. It was originally call'd the *Sycæne* Ferry from *Syca*, but is now call'd *Galata*, or *Pera*, as will appear more fully, when I come to speak of it in the thirteenth *Ward*. That the fifth and sixth *Wards* join'd together, I observ'd before from the Vicinity of the Dock, the Stairs of *Chalcedon*, the *Sycæne* Stairs, and the *Bosphorian* Port to each other. Having therefore discover'd the Situation of *Syca*, I take it for granted, that the Dock stood near a Plain on the Sea Shore, which was below the Foot of the second Hill, and that the Ferry Place from whence you pass'd over to *Syca*, is the same with that from whence you sail at present to *Galata*, and
that

that the *Porphyry* Pillar now standing, is the same with that mention'd by the Author of the *Description*, &c. and placed by him in the sixth *Ward*; though he takes no Notice in his Description of the sixth *Ward*, where he places the Senate-House, how near it stood to the *Forum* or Pillar of *Constantine*. But I shall make it plain to the Reader from other Historians, in what follows, that the Senate-House stood on the North Side of the *Forum* of *Constantine*, and that this *Ward* stood partly on the Ridge of the second Hill, where the *Porphyry* Pillar is now standing, as is also the Poultry Market, which the *Turks* call *Taubasor*, or *Taouck Baser*, the Dyers Shops, the House of *Ænobarbus*, a *Turkish* Admiral, and the Mosque of *Hali-Bassa*. Part of it spreads itself also over the right Side of the second Valley, and part of it covers a Plain near the Sea, below the Valley, and the Foot of the second Hill, which is much inhabited by the *Jews*.

CHAP. III.

Of the Porphyry Pillar, the Forum of Constantine, and the Palladium.

THOSE Historians who have treated of the Actions of *Constantine the Great*, report, that he brought the round *Porphyry* Pillar from *Rome*. This Pillar was bound, at the Joints, with circular Wreaths of Laurel made of Brass, and was placed in the *Forum*, call'd the *Placoton*, because

because it was paved with smooth broad Stones, which the *Greeks* call *Placæ*. They add farther, that there was erected upon this Pillar a curious Statue of Brass, surprizing both for its Workmanship and Size. 'Twas an ancient Piece of Statuary, exquisitely finish'd, even to the Life. They tell you that 'twas originally the Image of *Apollo* of *Troy*, that the Emperor gave it his own Name, and commanded to be fix'd in the Head of it, some of those Nails which fasten'd our Saviour to the Cross. Upon the Statue was cut the following Inscription:

*To thee, O Saviour, Lord of th' Universe,
Who rulest the unmeasurable Globe
With deepest Knowledge, I this People offer.
May they be thine, I conquer'd them for thee.
I lay m' Imperial Sceptre at thy Feet,
With all th' united Force, and Power of Rome.
Let thy good Providence, with watchful Eye,
Look down, and guard the City from all Ills.*

Cedrinus relates, that at the Bottom of the Pillar were carved the twelve Baskets, full of the Fragments which were left, after the Miracle of the *Loaves* and *Fishes*. This Pillar has no Winding Stairs, but is all solid Marble, and therefore *Fulvius*, otherwise a good *Antiquary*, is visibly in an Error, when he tells us, that it had an ascent within it. *Zonaras* says, that the Statue of *Constantine* was standing upon the Pillar in his Time, and that in the Spring Time, in the Reign of *Alexius Comnenus*, among many other Buildings which were thrown down by a violent Storm of Wind, the Statue of *Constantine* the Great was blown

blown down and demolished, and that by the Fall of it, several People who were passing by, were dashed to Pieces. The Author who has wrote the History of *Alexius Comnenus*, tells us, that not only the Statue was struck down with Lightning, but also that three of the *Tores*, or round Circles of the Pillar, were also removed. The Pillar is still standing on the Top of the second Hill; 'tis somewhat impair'd, not so much by Time, altho' it is very ancient, as by Fires, and Earthquakes, and Tempests. The Statue and the three upper Wreaths are gone, and in the Room of them there's a plain round Superstructure, almost of the same Thickness and Size with the other Part of the Shaft. The Pedestal of it is made of squar'd Marble, and is, every Way, eleven Foot nine Inches broad, and eighteen Foot high. Upon this is placed a Cornice, but after the *Doric* Manner, consisting of a *Plinth*, an upper and a lower *Tore*, and a *Scotia* between them. Upon the *Cornice* stands the *Shaft* of the Pillar, which is about eleven Yards in Circumference. It consists of eight large Pieces of Marble; each of which is encircled at the Joints, with a Wreath of Laurel-Work, which covers the Cement of the *Fissures*. And if it had not been injured by Time, it would look like one entire Stone of Marble, and has therefore been thought so by some *Historians*, who have handed it down to Posterity, that it consisted only of one Piece of Marble, and ridicule the Ignorance and Injudiciousness of those, who, they tell you, have been imposed upon by the Wreaths of Brass, which were only added for the sake of Ornament.

There's

There's nothing of these brazen Wreaths or *Tores* to be seen at present, the Pillar, to prevent its falling to pieces, being bound round with Iron Hoops. At the Top of the Pillar is carv'd the Name of the Emperor, who after the Statue was thrown down, lay'd the uppermost Stone of it. This Pillar bore some Resemblance to those mention'd by *Athenæus*, who writes, that there were some tall round Pillars erected in *Ægypt*, made after the same Manner. They were cover'd at the *Fissures* with circular Wreaths, alternately white and black, one below another. Their *Capitals* were also round, about which was a fine Sculpture of Roses just opening. There were no *Flutings* in these Pillars, nor any coarse *Foliage* (according to the *Grecian* Model) which enfolded it; but it was adorn'd with *Dates*, and the Fruit of young *Lote Trees*, and a Sculpture of all kind of Flowers. Below these, is an Expression of *Ægyptian* Beans, intermix'd with Flowers, and a *Foliage* which projects beyond the *Fissure* of the *Capital*. Thus it is that the *Ægyptians* make and adorn their Pillars; and in building their Walls, it is their constant Practice to lay alternately a Row of white over a Row of black Bricks. I have seen the same Method in building their Walls among the *Persians* and *Syrians*; the finest of which they built with Bricks, or Stones naturally variegated, the meaner sort they colour'd several ways with Paintings, and other Inventions of Art. The Wreaths or *Tores* beforemention'd, which were fix'd to the Pillar of *Constantine*, were carv'd, as some Writers tell us, to presignify the many Years *Constantine* should live, and the many

ny Victories he should obtain over his Enemies. I believe the Design of the Sculptor was only to express, that the Laurel was sacred to *Apollo*, and that this ancient Pillar supported the Image of him made in a stupendous Size. However that may be, it is certain that *Constantine* order'd it to be call'd his own Statue, whether on the account of his many Victories, or whether he was better pleas'd with the *Heathen* Notion of that God than any other, so that when he demolish'd other *Heathen* Idols, he commanded the Statue of a *Delphick Apollo*, and his *Tripas* to be set up in the *Hippodrom*, as is observ'd by a *German Orator*, who address'd himself in a *Panegyrick* to *Constantine*, after the following Manner: *When your Imperial Majesty turn'd down to the Temple of Apollo, the most stately, the most beautiful Building in the World, you saw your favourite God offering to you his Crowns, a happy Presage of Length of Days, and a Life extended beyond that of Nestor. You saw him, you gazed on his Features, and beheld your own Likeness in him; who, as the ancient Poets have sung, deserv'd the Empire of the World. That auspicious Period of Time seems to be now come, since you, like that God, are gay and youthful; like him salutary; like him a personable and a beautiful Prince.*

If the *Turk*, whom I employ'd to climb the Pedestal, had follow'd my Directions, (while I was oblig'd to appear a mere accidental Spectator) and held his Pearch true, I had discover'd the lowest Stone of the *Shaft*, from a Notch he had cut in it, to have been nine Foot and four Digits high; and the *Tore*, which projected six
 Digits

Digits beyond it, to have been a Foot and a half broad, I mean the *Tore* at the Foot of the *Shaft*, so that every Stone was ten Foot nine Inches high. The Height therefore of all the eight Stones was about eighty six Foot and nine Inches. The whole Pillar was lengthen'd besides with an *Abacus* placed on the uppermost Stone, and below with a *Pedestal* and its *Cornice*, and four Marble Steps at the Bottom. The lowermost of these Steps is a Foot and six Digits high; the second of the same Height; the third and fourth, each of them a Foot and a half. There is no Discovery can be made, from what has been said, where this prodigious Column, or rather where this *Colossus* stood. For since neither *Procopius*, nor any other Historian of those Times, takes any Notice of the *Forum* call'd *Πλακέτον*, where *Zonaras*, and other modern Writers say it was erected, I was in some Suspence, whether or no this was not the same with the *Forum* of *Constantine*. For it seem'd very probable to me, that *Constantine* had herein follow'd the Example of *Trajan*, in setting up his Statue in the *Forum*, which went by his own Name. But I was soon clear'd of this Difficulty, by the Authority of *Socrates*, (the Author of the *Dissensions among Christians*,) who writes, that they are one and the same Place; and that *Arius*, when he came near where the *Forum* of *Constantine* stood, expired with the falling of the Guts. But this is no less evident, if it be consider'd where the *Palladium* of *Minerva* stood; which, as *Zonaras* says, was convey'd by the Command of *Constantine* from *Troy* to the *Placotum*, and as *Procopius* adds, into the *Forum* of *Constantine*.

stantine. The Hirpines, says he, report, that Diomedes met Æneas coming out of Troy, and that in Conformity to the Answer of the Oracle, he gave him the Image of Minerva, which he, with the Assistance of Ulysses, had formerly brought from Troy, when they went thither to consult the Oracle, how Troy might be taken. They add farther, that Diomedes being indisposed, and consulting the Oracle concerning his Recovery, it was foretold by it, that he would never be well, till he had given that Image to Æneas. The Romans pretend that they know nothing of this Image at present, yet they shew you an Image cut in Stone, which to this Day stands in the Eastern Part of the Temple of *Fortune*, before the Statue of *Minerva*. The Statue is carv'd in a War-like Posture, brandishing, as in Battle, a Spear, dress'd in a long Garment, not representing the Statue of *Minerva*, as she is figured by the *Greeks*, but as described by the *Ægyptians*. The Inhabitants tell you, that *Constantine* order'd this Statue, which was placed in the *Forum*, call'd by his own Name, to be bury'd under Ground. The Authorities that the *Placoton* and the *Forum* of *Constantine* are the same Place ought to be regarded, because it is impossible to come to the Knowledge of four of the *Wards* without them; for the third *Ward* contains the Tribunal of the *Forum* of *Constantine*; the sixth reaches from the *Forum* of *Constantine*, to the Stairs against *Sycæ*, where is erected the Pillar of *Constantine*. The seventh extends itself with continual *Portico's* from the Right Hand Side of the Pillar of *Constantine* to the *Forum* of *Theodosius*, and the eighth contains part of the

Forum

Forum of Constantine. When I was ask'd by some Gentlemen who were curious that way, how *Constantine* came by that *Palladium*, I answer'd, that I was at an Uncertainty as to that. For *Zonaras's* Opinion of its being brought from *Troy* did not look very probable, since *Troy* was destroy'd so many Ages before it; and *Strabo* is hard put to it to trace out the Place of its Situation. The Story of its being brought from ancient *Rome* seems very improbable, since it was often destroy'd by Fire, and the Inhabitants were entirely ignorant where it originally stood. Yet the *Latin* Historians tell us, that *Diomedes* presented it to *Æneas*, that it was kept for some time at *Lavinium*, and that it was afterwards removed to *Rome*, and set up in the Temple of *Vesta*. The *Greek* Historians are of another Opinion. Among these, *Pausanias*, who wrote in the Time of *Adrian*, tells us, that it was held the most sacred of any Thing in *Athens*, that it fell down from Heaven, that it was consecrated by the Advice of all the Senators, and placed in the Citadel of *Athens*. There has been some Dispute, whether it was made of Wood or Brass, and whether it was a Figure or a Shield. Some say, that it was a sacred Shield, such as they had at *Rome*. *Dion* and *Diodorus* think otherwise, and tell us, that it was an Image made of Wood, three Cubits high, that it fell from Heaven into *Pessinus*, a City of *Phrygia*, holding in her right Hand a Spear, in her left a Spindle and a Distaff. To me it seems to have been the Image of *Pallas*, whose Statue, wherever it was placed, was call'd the *Palladium*. *Procopius* asserts, that the Statue which the Ro-

mans shew in the Temple of *Minerva*, is not cut after the *Grecian* Manner. For they carve her, as was mention'd before, in a fighting Posture, with a Spear in her Hand, denoting by the Spear, her Courage; by her Shield, her Wisdom, which repels all Attacks: She is cover'd with a Helmet, to intimate, that the Height of Wisdom is not to be seen and discover'd: She bears an Olive-Tree as affording Matter of Light; and upon her Breast is cut a *Medusa*, to illustrate the Quickness of Thought, and the surprizing Agility of the Mind. She had also a Breast-Plate, on which was the Figure of a Night-Owl and a *Gorgon*. The Night-Owl was an Emblem of the Depth of Prudence and Conduct; for Wisdom dives into the Secrets and Darknesses of Nature. I wish the divine *Palladium* may guard all those, who shall in future Times attempt the same Travels as I have done, and pray that they may be defended, as I have been, by that good Providence, and that heavenly Wisdom, the Wisdom of the *Father*, which amidst all the Treacheries and Insults of a barbarous People, and the almost incredible Dangers of a long Voyage, did not only support and strengthen, but did animate, enliven, and refresh me.

C H A P. IV.

Of the Senate-House; the Nymphaeum; the Statues of the Forum of Constantine; of the Philadelphium; the Musæum; the Labarum and Syparum; of the Death of Arius; of the Temples of Tellus, Ceres, Persephone; of Juno and Pluto.

THE *Porphyry* Pillar, and the Senate-House, is placed by the Author of the *Ancient Description of the Wards*, in the sixth *Ward*, and the *Nymphaeum* in the fifth; but he does not tell us, how near they stood to one another. That they stood at a very little Distance, is evident both from *Zonaras* and *Cedrinus*, who write, that the Fire which happen'd in the Reign of *Leo*, burnt down the Senate-House on the North Side of the *Forum of Constantine*, which was adorn'd with Statues of Brass and *Porphyry* Marble, in which was placed the *Porta* of *Diana* of the *Ephesians*, a Present of *Trajan*, taken from the *Scythians*, containing a Description of the Wars of the Giants, a *Jupiter* arm'd with Thunder, *Neptune* with his Trident, *Apollo* with his Darts and Quiver. In the lower Part of the *Porta* were figured the Giants attacking the Dragons, tossing large Clods of Earth, and looking in a fierce and a stern

Manner. Hither it was that the principal Men of the City usually convened freely to debate of the important Affairs of the Government, whether also the Emperor himself came in Procession, when he receiv'd the *Consular* Robes. It was a very noble and magnificent Building. The same Authors mention another spacious Edifice situate against it, which was consumed by the same Fire, and was call'd the *Nympheum*, because the Marriage Rites were perform'd in this Place, as being capacious enough to hold the numerous Assemblies which attended those Solemnities. They add farther, that on the West Side of the same *Forum* was placed a Statue of *Minerva* of *Lyndus*. She had a Helmet on her Head, and a Shield in her Hand, on which was figured *Medusa* with Snakes and Adders entwin'd round her Neck; for in this Manner the ancient Statuaries usually carv'd *Minerva*. On the East Side of it was placed the Statue of an *Amphitrite*, one of the *Syrens*, having her Temples encircled with Crabs Claws. The *unknown* Author of the History of *Constantinople* says, that on the same Side of the *Forum* were placed the Statues of several *Syrens*, which were call'd by some Sea-Horses; three of which, he tells you, were remaining in his Time, at a Place in the Suburbs call'd *St. Mamas*. On the North Side of the *Forum* was erected upon a lofty Pillar a Figure of that Cross which *Constantine* saw in the Heavens. This is confirm'd by the Authority of most Historians, but principally by *Eusebius*, who although he is not express as to his setting it up in the *Forum* of *Constantine*, yet as his Authority is not to be disputed,

puted, when he asserts, that he set it up in *Old Rome* in the Heart of the City, 'tis reasonable to believe that he did so at *Constantinople*, since the same Writer assures us, that he set up a true Representation of the same Cross in all his finest Buildings, and in the most remarkable Places of *Constantinople*. In Memory of which, as *Sozomen* writes, *Constantine* chang'd the most famous and most honourable War-like Standard among the *Romans*, which was always bore before their Princes, and to which the Soldiers were obliged by Law to pay divine Adoration, into the Ensign of the Cross, to bring them off from their heathenish Rites, and idolatrous Worship. *Prudentius*, upon this Occasion, has the following Lines:

*Christ's radiant Form upon the Standard rose,
Emboss'd with sparkling Gems, and burnish'd Gold,
Which o'er the Purple Ground-work cast a Light.
No dreadful Shields hung on the blazon'd Flag;
Christ's awful Name alone was there inscrib'd.
While on its Top, sure Sign of Victory,
The Cross triumphant blaz'd in costly Stones.*

Eusebius writes, that he saw the same Expression of the *Christian* Standard in his Time. *There was*, says he, *a tall Spear which was transvers'd near the Top with a short piece of Wood, in the Figure of a Cross, at the Top of which was a Crown made of precious Stones, and curiously wrought with Gold, in the Middle of which were embroider'd the two initial Letters of Jesus Christ, with the Greek Letter X, in the Form of a Cross. The Ensign or Standard was fix'd to the transverse Part of the Spear.* From this Description of *Eusebius*, the

Difference between what was then called the *Labarum* and *Syparum* seems to be this; that the *Labarum* signifies only a longer Piece of Wood transversed near the Top with a short Piece, and that the *Syparum* is the Veil, or Flag, which falls down from the transverse Part. The Religion of the old *Romans* was purely military, they worshipp'd their Standards, and swore by them; which Custom was abolish'd, upon the introducing the Christian Standard.

I hope the Reader will pardon me, if I here go a little out of my way, to vindicate the Story of *Constantine's* seeing the Cross in the Heavens, from the Charge of Fiction and Imposture. There is scarce any Miracle, in my Opinion, which seems to be better attested than this, or which is capable of being confirm'd by more Eye-witnesses; for *Eusebius*, who lived in those Times, writes, that it was not only seen by *Constantine* himself, but also by his whole Army, and that too in the Middle of the Day; and adds, that the Truth of the Fact was not only believed by the *Christians*, but by those who were Enemies to the Cross of *Christ*. So prevalent was the Report of this Miracle, that the Inhabitants testify in the triumphal Arch, which they dedicated to *Constantine*, that he conquer'd *Maxentius* by the immediate Direction and Assistance of the Divinity, although but a little before many of them were of *Maxentius's* Party, and Enemies to the Christian Name: So that they did not, in that triumphal Arch, made in Honour of *Constantine*, change the Form of the Cross into that of our Saviour's, but order'd it to be figur'd with such Sculptures and Expressions, as were
carv'd

carv'd on the Arches of Trajan, Severus, and other Roman Emperors, as appears by some such Monuments of *Antiquity* as are at present to be seen at *Rome*. I cannot conclude with so much Certainty, that *Nazarius* was a Christian, because his Daughter *Euphemia* was such, as I can, from his panegyrical Address to *Constantine*. 'Tis the general Discourse among the Gauls, says he, that there was an Angelick Host seen in the Air, and that they were sent by God; and although Things of a celestial Nature are imperceptible by human Sight, because a simple and uncompounded Substance is not properly the Object of our Senses; yet, as he proceeds, these your auxiliary Forces of Heaven, who are cloath'd with visible Appearances, attended upon you, as Witnesses of your great Merits, and then withdrew into their ethereal Mansions. But of what Species of the Creation were these exalted Spirits? Of what Firmness and Vigour of Body; of what Largeness of Limbs? Their glittering Shields blaz'd in an awful Manner, and the Splendour of their celestial Armour was terrible: They march'd in such formidable Array, that they seem'd to wait on you as your Guards. This was the Language which was heard among them: We are flying to the Assistance of *Constantine*. Beings of a heavenly Nature may be allow'd to triumph, and there's an Ambition which becomes them. This noble Army of Spirits who descended from above, were sent down by Omnipotence itself, and gloried that they fought for you. But I shall add nothing farther of our Author, and shall only observe, that some Historians take Notice, that this large Cross was plac'd upon a gilded Column in the *Philadelphium*, which

which was the *Poets College*, and, as the following Inscription shews, was built near the *Porphyry Pillar*.

Upon the *Porphyry Pillar* in the *Philadelphium*,

Muselius' publick Aets aloud proclaim,
A firm Attachment to the Emperor's Service.
This fam'd Museum, sacred Seat of Learning
He rais'd, and plac'd his Prince's Picture here.

And another thus.

This Building is an Honour to the Learn'd,
One of the City's brightest Ornaments,
A Spur to laudable and virtuous Aetions,
A great Encouragement to virtuous Men.

And again.

The good Muselius, steddily believing
The heavenly λεγϞ to be truly God,
This Structure made an Off'ring to his Service.

Julian, the *Prefect* of the City, set up a gilded Statue of *Anastafius* before the *College* of the *Poets*, on which was inscribed a Couple of elegant Verses; yet no Mention is made in them, in what Part of the City this *College* was built. When a Report was made to *Manuel* the Emperor, that from antient Times, on the West Side of the *Forum* of *Constantine*, there had stood in the Niche of the Wall two female Statues made of Brass, one a *Roman*, the other an *Hungarian Woman*; and that the Statue of the *Roman Woman* projected, by Reason of its Craziness, beyond its Base, and the Statue of the *Hungarian Woman* stood fixed

in its Station; he sent some Workmen to erect the *Roman*, and demolish the *Hungarian* Statue, thinking by this Means, that the Affairs of *New-Rome* would take a new Turn of Prosperity and Success. In the same *Forum*, among other elegant Statues of famous Men, was the Statue of *Longinus*, who had been *Prefect* of the City, on which was cut the following Inscription, made by *Arabi*us.

Iberia, Persis, and the distant Nile,
 The Solymæans, Indians, and Armenians,
 With all th' extended Regions of the West,
 The Colchi, bordering near to Caucasus,
 Which hides its tow'ring Head amongst the Clouds,
 And all the flow'ry Plains of fair Arabia,
 Longinus' Expedition can attest;
 With what Dispatch he flew to treat of Peace,
 And with what Speed successfully return'd.

I shall take no Notice of the Statue of *Themistius* the Philosopher, plac'd near the *Forum* of *Constantine*, whom *Valentinian* had dignified with the Title of *Prefect* of the City, and to whom the Emperor *Valens* had done more Honour by his Writings, than any Statue or high Station whatsoever. *Socrates* gives us the following Account of the Death of *Arius*, the Ring-leader of the Sect of the *Arians*. *Arius*, says he, when he had made his Appearance before *Constantine the Great*, at his coming out of the Palace, attended by the Life-Guards, of which *Eusebius* was Commander, and passing thro' the City, gaz'd at by Crowds of People; when he came near the *Porphyry Pillar* in the *Forum* of *Constantine*, and being informed

formed upon Enquiry, where there was a Privy, he repairs thither under a strange Terror and Despondency of Mind, where being oppressed with an uncommon falling of the Bowels, his strait Gut fell from him, which was followed by a large Effusion of Blood, which brought away his small Guts, his Liver, and his Spleen, so that he died instantly. The same Author adds, that this Privy was standing in his Time. There is nothing however remaining at present in the *Forum of Constantine*, but the *Porphyry Pillar*, for the Ground of it is wholly rebuilt upon. Near the Pillar there stands a *Caravansera*, or a Place built for the Entertainment of Strangers; and near that, a *Turkish Mosque*, built by *Hali Bassa*, the *Vestibule* or Porch of which is large, made of Marble, and adorned with six shining Pillars, four of white, and two of *Thebaick* Marble; the Shafts of which measure at the bottom of them seven Foot and four Digits in Circumference. These, tho' they are very tall Columns, have each of them, according to the *Turkish* Manner, two *Bases*; the lowermost of which was Marble, and the other Brass. This Way of Building they learned from the *Greeks*, who generally raised their *Pedestals* with a very high *Cornice*. Not far from this Mosque there stands a School, or College, inhabited by the Professors of the *Mahometan* Divinity. There's a quadrangular *Portico* runs round it, which is supported with eighteen Pillars, Part of which consist of green, and Part of white Marble. A little below that of *Ali-Bassa* stands another Mosque. 'Tis seated on the highest Eminence of the second Valley, and has a

Marble

Marble *Vestibule*, adorned with six Columns; two of which are made of *Porphyry* Marble variegated, two of white Marble with Sky coloured Streaks, and two of a dark green Marble stained with White. From some Things, which, as I remarked before, stood on the second Hill, you discover the Situation of Part of the third *Ward*, (in which was built the Tribunal of the *Forum of Constantine*) and almost all the fifth and sixth *Ward*. I would observe also in this Place, that *Dionysius* places the Temples of *Tellus*, *Ceres*, *Proserpina*, *Juno* and *Pluto*, partly on the Eminencies of the second Hill, and partly on the Plain on the Sea-Shore below it. He places the Temple of *Tellus* in particular beyond the Bay, without the Walls of *Old Byzantium*. He tells us, *That this Temple is open at Top, to shew the Freedom of the Earth in her Productions, and that the Walls of it are built of a fine polished Stone.* He adds farther, *That above the Temple of Tellus, stood the Temples of Ceres and Proserpina, which were beautified with a large Collection of fine Paintings, the curious Reliques of preceding Times, and with Statues no Ways inferior to them, finished in the most elaborate Manner.* The Temples of *Juno* and *Pluto*, he tells us, *were situate where the Sea winds off from the Continent; and that nothing was remaining of them in his Time, but the Names of them only.* He continues, *That Cyrus in his Expedition against the Scythians, in Return of the Preparations made against him by the Byzantians, burnt down the Temple of Juno; and that Philip of Macedon, when he was carrying on the Siege of Byzantium, and wanted some Materials for that Purpose,*

Purpose, demolished the Temple of Pluto; and that the Names of each of these Temples still continued: For the Temple of Pluto was called Acra Plutonis, as was the Temple of Juno called Acra Heræa; and lastly, that in these Temples, the Youth constantly at the Beginning and End of the Year, offered their Sacrifices. It will appear more probable, that these *Acra* were seated on some Eminencies of the second Hill, rather than in the Plain below it, because there is not the least Appearance of either of them in that Place: So that when *Dionysius* records it, that these *Acra* of *Pluto* and *Juno*, were situate very near the Sea-Shore, he must intend only that they were only the *Points* of some Dock, or Haven. If this be not his Meaning, the *Acra* here mentioned ought to be interpreted the *Sea-Shores*; but I have enlarged more fully on this Matter in my *Treatise of the Bosphorus*.

C H A P. V.

Of the Seventh Ward.

THE *Antient Description of the Wards* tells us, that the Situation of the seventh *Ward*, in Comparison with the sixth, is more upon the Level, altho' at the Extremity of one of its Sides, it falls with a greater Declivity into the Sea; and from hence I concluded, that there could be little Difficulty in discovering where this *Ward* stood. But this Description of it is not peculiar to it, but common

common also to other *Wards*. For as to what the Author adds, that this *Ward* stretches it self with very long *Portico's* from the *Right Hand* of the Pillar of *Constantine*, to the *Forum* of *Theodosius*; as it does also on the other Side of it down to the Sea-Shore, extended in the same Manner: I could make no more Observations from this Account of it, than I could from the Buildings which are mentioned to be contained in it, since the very Remembrance of them is entirely lost. I therefore considered with my self, what the Author might probably be understood to mean by the *Right Hand* of the Pillar of *Constantine*. In this Difficulty I had Recourse to *Livy*, who says, that *Romulus* has determined all the *Wards*, which reach from East to West, to be the *Right Hand Wards*, and all the *Wards* which extended from South to North to be *Left Hand Wards*. But I could not explain the Difficulty this Way; for by this Means I had made this *Ward* to stretch it self Southward; whereas I shall shew plainly in another Place, that it extended it self to the North. Nor could the *Geographical* Method give me any Light into this Matter; for when these Gentlemen take the Altitude of the Pole, they look full North, so that the East lies directly on their *Right Hand*. *Varro*, who has defined to an Exactness the four Parts of the Heavens, following the *Astrological Scheme*, has given me some Insight into this Matter: He tells us, that the South lies directly before us, and the North behind us, so that the East lies to the left Hand, and the West to the Right. I judged by this Division of the Heavens into four Parts, that the seventh *Ward* was situ-

ate Westward of the Pillar of *Constantine*; and yet was in Suspence, whether the Author of the *Description* followed the Division of *Romulus*, or that of the *Astrologers*. I was therefore under greater Hesitation than I was before, till after a diligent Enquiry I made a Discovery where the Column of *Theodosius* stood, and of some Footsteps of the Churches of *Anastasia* and *Hirena*, by which I perceived that the seventh *Ward* descended from the Top of the *Promontory* down to the Bay, and that this Author had described its Situation more distinctly, had he told us, that as you go from East to West, the seventh *Ward* extends it self on the right Hand, from the Pillar of *Constantine*, to the *Forum* of *Theodosius*. In this *Ward* antiently were erected several fine Buildings, which stood on the same Ground where the most famous Place of Merchandize in the City, by the *Turks* called *Bezestan*, or their *Exchange*, stands at present, and where the most valuable Goods of all Kinds are kept, as they were in the Reigns of the *Christian* Emperors, in the Building called the *Lampterum*, which I believe formerly stood in another Place. I am prevailed upon to be of this Opinion, when I consider the Ruines occasioned by the Fire, which happened in the Reign of *Justinian*; and which, as *Cedrinus* relates, destroyed, among other Edifices, the Church of *St. Sophia*, the Place where they kept the *Records* of it, the *Octogon*, the Baths of *Zeuxippus*, and the famous Structure of the *Lampterum*, so called, by reason of the *Lights* burning there every Night. This Building was roofed with Wood, where the most costly Commodities, such

as Silks, Velvets, and the richest *Brocades* were repositied. In short, this Fire consumed every Thing, which the former Fire had spar'd. I might not improperly have called it *λαμπτήρες*, which in *Latin* signifies *Lucernæ*, as 'tis confirm'd by the Authorities of *Livy* and *Pliny*.

CHAP. VI.

Of the Street called Taurus, the Forum of Theodosius, the Pillar of Theodosius with Winding Stairs, of the Tetrapylum, the Pyramidical Engine of the Winds, the Statues of Arcadius and Honorius, of the Churches of Hirenna and Anastasia, and the Rocks called Scyronides.

WHEN I was quite out of Heart as to the Discovery of the seventh *Ward*, and the *Taurus*, without which no Discovery could be made of the eighth *Ward*, I made the best Enquiry I could after some other Buildings, which might lead me into the Knowledge of them. And after I had searched for the Situation of the Pillar of *Theodosius* for a considerable Time, I was inform'd by some antient Persons, that it stood on the Top of the *Promontory*, where the Plain of the third Hill extends it self, which is near the New *Bagnio* built by *Bajazet* the Emperor,

O

who

who had demolished that Pillar above forty Years before I came to *Byzantium*, that he might build his *Bagnio* with more Convenience. Beyond that Bath, Northward, there is a broad Way, where there are three Booksellers Shops, and an antient Cistern; more towards the South is the *Seraglio*. This broad Way widens Eastward into a large *Area*, at the farther End of which is the Sepulchre of *Bajazet* the Emperor, with a Mosque, and a *Caravansera*. *Cedrinus* relates, that this Pillar of *Theodosius* is, in all Parts, like that which was erected by *Arcadius*, and is still standing in the *Xerolophum*, which I shall have Occasion to describe hereafter. *Zonaras* writes, that the Pillar in the *Taurus*, erected at the Expence of *Theodosius*, whereon were expressed the Trophies he took, and his well-fought Battles with the *Scythians*, and barbarous Nations, with his own Statue at the Top of it, was thrown down by an Earthquake, the same Year that *Old Rome* was taken. *Anastafius* the Emperor ordered many curious Pieces of Brass Workmanship to be demolished, and new cast into his own Statue. Among these was a famous Statue of *Constantine the Great*, which, with other Statues, made a large *Equestrian* Statue, which was gilded, dignified with his own Name and Title, and placed on the same Pillar, where before had stood the Statue of *Theodosius*. I would observe here by the By, that the Street called the *Taurus* was the same Place, where the Pillar of *Theodosius* stood; and from hence I would observe farther, that the seventh *Ward* stood on the Top and Sides of the third Hill. And although the
seventh

seventh *Ward* does not contain the *Forum* of *Theodosius*, yet it is not improbable that it was but at a small Distance from it, not only if we consider how exactly *Constantinople* emulated *Old Rome*; but also, if any Dependence may be had on the Authority of *Evagrius*, who asserts, that the Fire which happened in the Reign of *Leo*, burnt down all the Edifices from the *Forum* of *Constantine*, to the *Forum* of *Taurus*. An antient Native of *Constantinople* informed me, that in his Time the *Forum* of *Taurus*, and the Pillar of *Theodosius* stood in the same Place, and that it was like the *Hippodrom*, full of wild and uncultivated Trees. And because it was only a Shelter for Thieves and Robbers, the Emperor *Mahomet*, who took the City, voluntarily bestowed the Ground on those who would build upon it. That the *Forum Pistorium*, or Bread-market, stood on Part of the Ground of the *Forum* of *Theodosius*, or at least was very near to it, I conjecture from *Zonaras*, who says, that as the Emperor *Nicephorus Phocas* was coming out of his Palace, situate at the *Golden Fountain*, and near the *Porta Aurea*, the People pursued him grievously with Railery and Invective from the *Forum Pistorium*, as far as the Pillar of *Constantine*. The unknown Author of the History of *Constantinople* is of the same Opinion, as to the Situation of the *Taurus*, and the Pillar, and tells us, That the Pillar stood in a paved Court, near the *Forum Pistorium*; and adds, that in the same Place there was a square Building, with four Gates, and four Portico's round it, which he calls the *Tetrapylum*, which before was called *Quatri-vium*. *Cedrinus* places the *Tetrapylum* not far

from the *Forum of Taurus*, when he tells us, that the Fire in *Leo's* Time, destroyed two large Churches, adorned with all Kinds of curious Stones; one not far from the *Tetrapylum*, the other adjoining to the *Forum of Taurus*. The same Author, speaking of another Fire, which happened in the same Emperor's Reign, writes, that it consumed all the Buildings from the *Tetrapylum*, covered with Plates of Brass, to the Church. The Author of the *Description of the Wards* writes, that there was in *Constantinople* one gilded *Tetrapylum*, but does not mention in what *Ward* it stood. *Jhannes the Rhetorician* (as he is cited by *Evagrius*) tells us, that in the Reign of *Zeno* the Emperor, one *Mamianus*, an eminent Senator, built at *Constantinople* some handsome *Portico's*, and that between two of them he built a *Tetrapylum*, as a Boundary to both, which he splendidly adorned with Brass and Marble Pillars; and adds, that in his Time the *Portico's* bore the Name of some Emperor, and that large Stones of *Proconnesian* Marble, the Reliques of their antient Beauty and Magnificence, lay on the Ground, but that there was not the least Sign of the *Tetrapylum* remaining. The *unknown* Author above-mentioned says, that in this *Tetrapylum*, over the Pillars, there was a Chamber, where the Empress, and the Relations of the Emperor deceased, received the News of his Death; and having their Faces veiled, bewailed his Departure till six o' Clock in the Evening, when meeting the Corpse passing by, they attended it to the Church of the *Apostles*, where they usually buried their Emperors. The *Tetrapylum* seems to me to have formerly

merly been the Temple of *Janus Quadrifrons*, and stood near the *Capitol*. It had, like that of *Old Rome*, four Doors, denoting the four Seasons of the Year. For *Janus* takes his Name *ab eundo*, and therefore all *Passages* are said to be sacred to him, and the Doors of all Temples are called *Januæ*. Some Authors tell us, that in the *Forum Pistorium* there was a quadrilateral *Pyramid*. *Cedrinus* defines this *Tetraſceles* to be a quadrilateral Engine, invented to shew in what Point of the Compass the Wind stood, and adds, that *Theodosius the Great* erected a Machine in the Form of a *Pyramid*, adorned with several Figures of Animals, of Plants, of Fruits, of gilded Bunches of Pomegranates, and naked *Cupids*, in *Basso Relievo*. Some of these *Cupids* were cut in a gay smiling Humour, some of the Uppermost were wantoning, and playing their little Tricks with those who were below them, while others were dancing. There was carved upon it a Set of young Fellows playing upon brazen Pipes. On the Top of the *Pyramid* was a Van, or Weathercock, which shewed in what Corner the Wind sat. The Statues of *Arcadius* and *Honorius* were placed near the Statue of *Theodosius* their Father; that of *Arcadius* in an Eastern, and that of *Honorius* in a Western Nich. *Socrates*, who has wrote the *History of the Christians*, tells us, that *Valens* the Emperor built out of the Ruines of *Chalcedon*, a large *Aqueduct*, which he brought into the City, and which supplied a very capacious Cistern, built by *Clearchus*, who was *Prefect* of *Constantinople*, and which, in his Time, was called the *Cistern*, or, as the original Word in *Soc-*

crates seems more properly to signifie, the *Lake of Theodosius*. *Zonaras* and *Cedrinus* call this Lake a *Nymphæum*, and add to the Authority of *Socrates*, that the *Præfekt* of the City celebrated there a great Festival, and very splendidly entertained all the People. I would remark from these Citations, that the Place which *Socrates* calls the *Forum of Theodosius*, is called by *Zonaras* and *Cedrinus*, the *Taurus*, and that they are both the same *Forum*, and that the *Nymphæum* here mentioned is different from the *Nymphæum* which is situate near the *Forum of Constantine*, over against the Senate-House, and where they usually solemnized their Weddings, as has been observed before. The Author of the *Antient Description*, &c. writes, that the *Carosian Bagnio's* were so called from *Carosia*, the Daughter of the Emperor *Valens*; but he does not tell us in what Part of the third Hill they stood, nor could I discover when I was at *Constantinople*, whether they are entirely in Ruines, and others built in the Room of them, (as there are very large ones at present on the Top and the Sides of the third Hill, which the *Turks* have built) or not. The same Author places the Churches of *St. Hirena* and *Anastasia* in the seventh *Ward*, but does not mention in what Part of it. Nor is it possible to find out their Situation, but from the Historical Accounts we have received of it, which say, that when the City was taken by the *Franks* and the *Venetians*, a Fire began at the Synagogue of the *Saracens*, in that Part of the City which declines towards the Sea Northward, very near to the Church of *St. Hirena*. That this Church stood
within

within the Precinct of the *Seraglio*, I was first informed by some antient People of the City; I afterwards took Notice of a lofty Tower which stood without the Precinct of the *Seraglio*, which was situate on the East Side of the third Hill. It was a square Building, and is still called by the Vulgar *Hirene*; but whether it was the Church of St. *Hirene*, or the Empress *Hirena*, I cannot tell. I find among the Monuments of antient Learning, that there were three Churches at *Constantinople* dedicated to St. *Hirena*. The first was called the Old Church of St. *Hirena*, which, as *Socrates* writes, was built by *Constantine the Great*, and stood near the Church of St. *Sophia*. The second, I am now speaking of, stood on the third Hill; and the third, as *Procopius* says, was built by *Justinian*, at the Mouth of the Bay called *Ceras*, or *Cornu*, and was called the Church of St. *Hirena* the Martyr. Some Authors write, that the Church of *Anastasia* was built in that Place, where the new *Bezeftan*, or new *Basilica* now stands: Others that it was situate near the Cistern, supported with Abundance of Marble Pillars, and stands between the *Basilica's* of the *Forum*, and the Tomb, and *Caravanſera* of *Bajazet* the Emperor. *Sozomen* writes, that when St. *Gregory* went from *Nazianzum* to *Constantinople*, he preached in a small Church built by his Auditors, which was afterwards very much enlarged by succeeding Emperors, and was also beautified and adorned in the most expensive Manner, and was called the Church of St. *Anastasia*. Whether it was so called, because St. *Gregory* by his Sermons preached in this Church had revived the *Constitutions* and *Decrees* of the Council of *Nice*;

or whether, as he adds, it went by that Name, because a Woman big with Child, falling from the upper Gallery, and dying upon the Spot, was restored to Life again by the joint Prayers of the Congregation then present, I shall not determine. However 'tis plain from this Passage of *Sozomen*, that those Historians are grievously in the wrong, who say, that this Church was built in Memory of St. *Anastasia*, a Roman Saint. In my Treatise of the *Thracian Bosphorus*, I have shewn, that on the North Side of the third Hill there rise some Rocks from the lowermost Eminencies of it, which were call'd *Scironides*, by those who first transplanted a Colony from *Megara* and *Corinth*, to *Byzantium*. These Rocks were so call'd, because of the Resemblance they bear to the *Scironides*, which grow between *Corinth* and *Megara*. I shall take the Freedom here just to mention what's worth observing on the third Hill. On the Top of it stands the Tomb of *Bajazet* the Emperor, near a *Caravanserai*, and a large Mosque which was built by him, after the Likeness of the Church of St. *Sophia*, which is roof'd with Brick-work, and cover'd with Lead, It has a large Porch or *Vestibule*, pav'd with white Marble, and is surrounded with four *Portico's*, which are supported with Columns of the choicest Marble. In the Middle of it is a fine Fountain, which falls into a large Bason, which emits the falling Water through several little Cocks. The Mosque and *Vestibule* is surrounded on three Sides with a large *Area*, which is enclosed partly with Walls, and partly with a *Caravanserai*; and on the fourth Side 'tis encompass'd with a Garden adjoining,

adjoining, in the Middle of which is the Tomb of *Bajazet*, in a small Edifice built in a cylindrick Form. On the Top of the third Hill stands the *Seraglio*, where the Emperor's Concubines constantly reside; 'tis enclos'd with a high Wall, which, at my first Arrival at *Constantinople*, was more than two Miles in Compass. The present Emperor *Solyman* has taken up a Place in the Middle of this Precinct, where he is laying a Foundation for a *Caravansera*, and his future Sepulchre, which are now building with the most elegant Marble, brought from several Parts of the *Turkish* Dominions, so that you may see infinite Kinds of it lying about the Building, not lately dug out of the Quarry, but such as for many Ages has been used in the Palaces of several Princes and Emperors, not only at *Byzantium*, but in *Greece*, and all *Ægypt*. In the seventh *Ward* I saw three ancient Cisterns, not taken Notice of in the *Description of the Wards*; one in the *Forum of Taurus*, another between the Tomb of *Bajazet* and the *Bezestan*, both of which are supported with Marble Pillars. The third was built on a Clift of the third Hill, which faced the North, of which there are yet remaining six *Corinthian* Pillars, very large and tall, made of *Arabian* Marble, and curiously wrought. Below the *Base* of the *Pedestal* was lay'd an Earthen Pipe which convey'd Water into a Cistern made of Brick, whose Roof also, which is Brick-work, is supported with twenty square Brick Pillars. A little above the Cistern there was formerly a Court belonging to a *Christian Church*, which the *Turks* demolish'd, to repair and beautify their own

Houfes

Houfes. On that Side of the Hill which extends itself Westward, there stands a Mosque, whose *Vestibule* is supported with twelve Pillars, six of which are of *Arabian* Marble. Above this Mosque there stands another, which is also supported with Pillars, and was formerly a Church dedicated to *St. Theodorus*. This however is not the same Church which *Procopius* says *Justinian* built in a Place call'd *Rheffum*. There is another Christian Church, now a Mosque, standing between the *Seraglio*, and the Tomb which the Emperor *Solyman* built for his Son *Mahomet*, which is incrust-ed with several Kinds of Marble, curiously variegated.

C H A P. VII.

*Of the eighth Ward, and the Hind-part
of the third Hill.*

I Cannot find by the *Ancient Description of the Wards*, that the eighth *Ward* was situate on the South Side of the third Hill, though it says, that the eighth *Ward*, on the Side of the *Taurus*, is not bounded by the Sea, and may be look'd upon to be rather a narrow than a broad Piece of Ground, though this Defect is sufficiently amend-ed by its great Length. For by this Description of it, I am left altogether in Suspence, whether it lye North or South. But I discover the Situation of the eighth *Ward* from hence, that the Author of the *Description* tells us, that it contain-

ed

ed part of the *Forum of Constantine*, and a *Portico* on the left Side of it, as far as the *Taurus*, and that the seventh *Ward* stretch'd itself from the right Hand of the Pillar of *Constantine*, to the *Forum of Theodosius*. I observe from these Authorities, that part of the *Promontory*, which reaches from Sea to Sea, situate between the *Porphyry Pillar* and the *Taurus*, was divided into the North and South Side, and that the *Portico's* on the right and left extending themselves from the Pillar of *Constantine* to the *Taurus*, parted the seventh and eighth *Ward*; the former of which contain'd the right Hand *Portico's*, and the latter, the left. There's nothing to be seen of these *Portico's* at present, but only the broad Way which runs from the Church of *St. Sophia* to the Land-Wall. This *Ward* contains also the *Capitol*, and the *Basilica of Theodosius*; both of which, 'tis very probable, stood near the Pillar and *Forum of Theodosius*. It is no less evident from *Zonaras* and *Cedrinus*, that the Fire in *Leo's* Time consumed the Senate-House, built for the Dispatch of publick Business by the great Council of the Empire, and for the Conveniency of the Emperor, when *Consul*, to preside over them. This Senate-House, as the same Authors add, had twelve Pillars curiously variegated, made of *Trojan* Marble, which were twenty five Foot high, the Roof of it being supported with four Arches. This House, according to these Writers, was about two hundred and forty Foot long, and a hundred and fifty Foot broad. I am inclin'd to believe, from what I have mention'd upon this Occasion, that it was either the *Capitol*, or the *Basilica of Theodosius*.

For

For it is plain from modern *Historians*, that these two Structures, by whomsoever they were rebuilt after the Fire, lost their Names, and they tell us, that in the *Taurus* there was a Palace, and a Place for the Entertainment of Strangers. And these Authorities are strengthen'd by some ancient People of *Constantinople*, who attest, that in their Remembrance, near the *Mint-House*, where they now coin their Money, there stood a spacious Palace, inhabited, as some say, by *Mabomet* who took the City, before he built the great enclosed Palace which stands upon the first Hill, and that some of the *Sultans* have since beautified their Palaces out of the Ruins of the former. The Place of Entertainment, or rather the Church, which stood to the South-west of the *Taurus*, I saw entirely demolish'd, and the Pillars of it carried off, to build a *Caravansera*, which the Emperor *Solyman* erected in Memory of his Son, whom he dearly lov'd. I leave it to the *Greek* Priests to make the Enquiry, whether this was not the same with the Church of *St. Paul*, which stood in the seventh *Ward*, though I could never yet meet with one of them, who could give me Insight into this Matter.

CHAP. VIII.

Of the ninth Ward; of the Temple of Concord; of the Granaries of Alexandria and Theodosius; of the Baths of Anastasia; of the House of Craterus; of the Modius, and the Temple of the Sun and Moon.

THAT the ninth *Ward* was situate behind the third Hill, partly on the Clifts which lye under the Ridge of it, and partly on those which lye at the Bottom of it, and partly on the Shore of the *Propontis*, extending itself as far as the Gardens call'd *Blanchæ*; I am convinced, among other Authorities, principally by the Author of the *Description*, &c. who says, that the ninth *Ward* is all a Declivity, and bounded by the Sea, as also from the Account he gives of the eighth *Ward*, which as it is not terminated on the Side of the *Taurus*, by any Part of the Sea, I have Reason to believe, took up the Plain on the Top of the third Hill, but not the Descents below it, and that the ninth *Ward* lies partly under the eighth, on that Side of it, which extends from the *Taurus* Southward towards the Sea of the *Propontis*, and was partly situate also on the two Declivities; one of which descends from the *Taurus* to South, South-west, the other from the Houses of the *Janizaries* to the South. You may

also

also discover by the Situation of the Temple of *Concord*, where the ninth *Ward* stood, which though it be not expressly declared by the Author of the *Description*; yet Reason, and the Authority of other Writers, will lead us into that Discovery. For *Evagrius*, describing the Fire which happen'd in *Leo's* Time, says, that it raged in a frightful Manner on the North Side of the City, from the *Bosphorian* Haven to the old Temple of *Apollo*; on the South, from the Port of *Julian*, to the Houses seated at a small Distance from the Temple of *Concord*; and in the Middle Part of the City, from the *Forum* of *Constantine* to the *Taurus*; and farther, that it extended itself in Length to the Distance of five Furlongs. From hence it is discoverable, that the Fire destroy'd all that Part of the ninth *Ward*, through which you may draw a strait Line from the *Taurus* to the *Propontis*. And this would evidently appear to any one, who would walk the five Furlongs from the *Forum* of *Constantine* to the *Forum* of *Taurus*, and there fix a Mark, and should afterwards walk Westward from the Port of *Julian*, through the Plain on the Sea Shore, to the Distance of five Furlongs more, and should there fix another Mark, and should compare that Mark with another fix'd at the *Taurus*, he would vary very little as to the Situation of the Temple of *Concord*. But that, and the Church of *St. Thomas* the *Apostle* are now entirely in Ruins. If we consider the Rules generally observed in Architecture, 'tis reasonable to believe, that the Granaries of *Theodosius* stood near the Port of *Theodosius*, which was situate in the Gardens now call'd *Blanchæ*. There was no

Port either in the eighth or ninth *Ward*, but in that Part of the twelfth *Ward* which adjoins to the ninth, is the Port of *Theodosius*, of which I shall speak more largely hereafter. Above the *Blanchæ* to the North, there stands a Temple upon an Eminence, call'd *Myreleos*; in the Inside of which was a Cistern, the Roof of which is supported with about sixty Marble Pillars. In the Place of this Cistern there was formerly a Granary, which *Suidas*, though very improperly, calls *Horeium*. The Statue of *Maimus*, says he, who march'd his Army against the *Scythians*, stood in the *Horeium*, (which was before the House of *Craterus*, now of *Myreleus*) near the *Modius*, and the Brazen Hands. This *Modius*, or Bushel, was a settled Measure, or Standard, according to which they bought and sold their Corn. The Emperor *Valentinian* made a Law, that twelve Bushels should be sold at such a Sum; a certain Sea-faring Man, acting in Violation of this Law, forfeited his right Hand. This, they tell you, was the Reason why *Valentinian* order'd two brazen Hands to be set up in a Nich of some Place in the *Amastrianum*, and the brazen Bushel to be placed between them. Others say, that *Valentinian* commanded, that this Bushel should not be sold by the Strike, but in full Measure; and that a certain Offender lost both his Hands, for not observing this Order. *Cedrinus* writes, that some Places here were call'd the *Amastrianum*, from a sorry abandon'd Fellow, a Native of *Amastrum*, who laying under the deepest Scandal for cursing the *Paphlagonians*, and to escape the Punishment of Homicide, fled for Shelter to *Constantinople*.

The same Author writes, that in the same Place there was a very large Temple of the *Sun* and *Moon*, where were carved, at the Charge of *Phidalia*, the *Sun* riding in a white Chariot, and the *Moon* as his Spouse sitting by him. Below these Figures, near the Ground, was cut a powerful Prince, prescribing the Rules of Obedience to his People. Near his Throne was carv'd a *Jupiter*, in a recumbent Posture, which was the Work of *Phidias*. If the House before mention'd was the House of the learned *Craterus* a Sophist, there was erected his *Suggestum*, or Desk, which has been celebrated in Verse by *Julian* the *Ægyptian*. Besides the Curiosities, the ninth *Ward* also contain'd the famous Baths of *Anastasia*, which took their Name, as *Marcellinus* says, from *Anastasia* the Sister of *Constantine*. *Sozomen* writes, that *Marcian* the *Grammarian* was Tutor to the two Daughters of the Emperor *Valens*, *Anastasia* and *Carosia*; and that the Baths which went by their Names, were standing in *Constantinople* in his Time.

C H A P. IX.

Of the third Valley, and the tenth Ward; of the House of Placidia, and her Palace; of the Aqueduct of Valentinian, the Bagnio's of Constantine, and the Nympheum.

THAT the tenth *Ward* extended itself towards the North, and that it was situate in the third Valley, and on the East Side of it; as also on the Top of the *Promontory*, rising above the third Valley, is evident from the Author of the *Description of the Wards*, who writes, that the tenth *Ward* is divided from the ninth by a broad Way; that it lies much more upon the Level; that 'tis in no part of it uneven, but near the Sea Shore; that 'tis of a proportionable Length and Breadth; and that it contains the Church of St. *Achatius*, the *Bagnio's of Constantine*, the House of *Placidia Augusta*, and many other fine Buildings. But I could not find, after the utmost Search and Enquiry, the Situation of any of them; so that I was obliged to have Recourse to the Authority of Historians who had wrote of these Matters; and in consulting them, I could not but take Notice of a Mistake in the Author of the *Description*, &c. who says, that this *Ward* contain'd the *Bagnio's of Constantine*, whereas I cannot find, that *Constantine* ever had any *Bagnio's* at *Constantinople*,

tinople, but that Constantius had. For Sozomen, speaking of those Persons, who, favouring St. Chrysoſtom and his Doctrine, were expelled the City, ſays, That perceiving the People to be furiously enraged againſt them, they did not aſſemble the next Day in the great Church, but celebrated the Holy Communion in a Bagno, which was called the Bagno of Constantius. Suidas reports, that Elladius Alexandrinus wrote a Deſcription of the Bagno's of Constantius, in the Time of Theodoſius the Leſs. Socrates relates, that Valens the Emperor commanded the Walls of Chalcedon to be taken down, and the Stones to be carried to Conſtantinople to build a Bagno, which was to be called the Bagno of Constantius; and adds, That in one of theſe Stones was cut a Prophecy, which had been hid for many Ages, but was then explained, viz. That when the City abounded with Water, a Wall would be of ſome Service to a Bagno, and that numberleſs Nations of the Barbarians, ſhould invade the Territories of the Romans, make great Devaſtations there, but at laſt ſhould be overcome. The Prophecy, as deſcribed by Socrates, is as follows:

*When tender Virgins ſhall in Circles dance
 Around the publick Ciſtern, and with Flowers
 Dreſs the capacious Veſſel, when the Streets
 Shall be with fragrant Sweets, and Garlands crown'd,
 When riſing Waters ſhall o'reflow its Top,
 And a Stone-Baſon made to catch them in;
 A mighty Hoſt, in ſhining Armour clad,
 A wild and warlike Race, ſhall come from far,
 And paſs the rapid Danube's ſilver Streams:*

Scythia,

Scythia, and Mæsia's Lands unmeasurable
 Shall be despoiled by their All-conquering Sword:
 All Thrace shall fear, the fatal Period's come.

Zonaras and Cedrinus write this Prophecy the same Way, but differ in the Greek from Socrates, and put for *δροσερῶν, ἰερῶν*, for *λατροῖο, λατροῖσι*, for *ἀγρια μαρμαίροντα, ἀγρο μαργαίνοντα*, for *καλλιρόοιο, κίμμερῖοιο*. This Prophecy is thus interpreted by Socrates, who tells us, that it was fully accomplished, when Valens built an *Aqueduct*, which supplied the City with Plenty of Water, when the Barbarous Nations invaded the Territories of New Rome. However, it is capable of being interpreted in another Manner. For after Valens had brought the *Aqueduct* into Constantinople, Clearchus, the Prefect of the City, built a large Cistern in the Forum of Theodosius, into which the *Aqueduct* emptied it self, and the People were there entertained at a jovial Feast, and that therefore it was called the *plentiful Cistern*, which they tell you, was foretold by the Prophecy in the Lines abovementioned. But some Part of this Prophecy was not fulfilled till some Time after, when the Wall of Chalcedon was pulling down by the Order of Valens. At this Time the People of Nicomedia, of Nice, and Bithynia, petitioned the Emperor against it, who being highly displeas'd with them for it, could hardly be prevail'd upon to comply with their Petition; and therefore to disengage himself from an Oath he had made to demolish the Wall, he ordered other Stones to be placed in their Room, as fast as the old ones were taken down. So that you

may see at present, what a mean Superstructure is raised upon the Remains of the old Wall, which consisted of Stones of the largest, and most wonderful Size *Zonaras* and *Cedrinus* record it also, that *Valens* to express his Resentment against the People of *Chalcedon*, for giving Protection to his Enemy *Procopius*, commanded the Walls of their City to be demolished, and an *Aqueduct* to be made of their Stones, which the former Historian sometimes calls the *Aqueduct* of *Valens*, and the latter sometimes the *Aqueduct* of *Valentinian*; and adds, among other Passages of the History before mentioned, that according to the Prophecy, the *Barbarous* Nations made their Incurfions into *Thrace*, but were afterwards defeated. The *Aqueduct* of *Valentinian*, which is highly arched, passing thro' the tenth Ward, reaches from the Sides of the fourth, to the Side of the third Hill. I should be much surprized, that the Author of *the Description of the Wards*, who has taken Notice of the Granaries of *Valentinian*, has not mentioned it; but that I am sensible he has omitted many other Monuments of *Antiquity*, which were in Being in his Time. In the Reign of *Constantine*, the Son of *Leo* the Emperor (who was a declared Enemy to Images in Churches) and in the Year of our Lord 759, there was so great a Drought at *Constantinople*, that the Dew ceas'd to fall from Heaven, and all the Cisterns, *Bagnio's*, and Fountains of the City were dry'd up; which the Emperor observing, he began to repair the *Aqueduct* of *Valentinian*, which continued in good Order, till the Reign of *Heraclius*, when it was demolished by
the

the *Avares*. Upon this he sent for Workmen from many Places to rebuild it; from *Asia* and *Pontus* he had a Thousand Builders, and two hundred White-washers; from *Greece* five hundred Brick-makers, and from *Thrace* a Thousand Day-labourers, over whom there presided a Nobleman, and some of the principal Men of the City, as Surveyors of the Works. When the *Aqueduct* was finished, the City was again supplied with Water, which was conveyed into the Town through a Passage lying between the ninth and the tenth Ward. There are many subterraneous *Aqueducts* which run through six of the Hills, but the *Aqueduct* of *Valentinian* has its Course above Ground, which the Historians, who have wrote of the *Actions* of *Andronicus* tell you, passed through the Great *Forum*, that the Water of it was clear and pleasant; that it was repaired and enlarged by *Andronicus* himself, and that he encreased its Current by the River *Hydrales*. At the Spring-head, from whence this *Aqueduct* arose, he built a Tower and a Palace, where he used to divert himself in the Summer. He also brought the Water from the same River into the *Blachernæ*, which is a Part of the *Suburbs*. The Tower was ruined by *Isacius* his Successor, in pure Resentment to his Memory. We are told by *Procopius*, that *Justinian* repaired the Church of *Acchatus*, when injured by Time; that he placed white Marble Pillars round it, and that he paved and incrufted the Sides of it with the same kind of Marble, so that the whole Building was beautifully white. There were two *Portico's* adjoin-

ing to the Church, one which opening to the *Forum*, is encompassed with Pillars. This Passage is not inserted in the printed Edition of *Procopius*, which induced me the more to take Notice of it here. *Cedrinus* writes, that the Church of St. *Achatius* stood in a Place called the *Hep-tascalum*; others say, that it stood in the *Scala*; but no body at present knows where that Place was. However, if any one hereafter should have the Curiosity to enquire where this Church stood, I would advise him to take along with him the following Direction. Let him enquire where the great House stands, which Historians call the *Carrya*, because there stands in the *Area* of it a Nut Tree, upon which, they tell you, that *Achatius* was put to Death, and upon that Occasion, that a Church was built in Memory of him, which some think, was situate in the *Neorium*, because they have seen it in some Authors, that the Image of St. *Achatius*, made with Glass Stones, and inlay'd with Gold, was placed in the Church of the *Neorium*. But the Person of whom this is spoke was another *Achatius*, who, not only, as many Historians, but as *Suidas* the Grammarian tells us, was Bishop of *Constantinople* in the Time of *Leo Marcellus*, but a Man of so proud and haughty a Spirit, that he commanded many of his Pictures to be placed in Churches, while he was yet alive, from whence he was called *Doxomanes*. The House of *Placidia*, I have observed before, stood in the first *Ward*, so that it may be questioned, whether it ought to be read *Domus Placidiaë*, or *Placillaë*, or *Placidæ*; for *Agathius* takes Notice of the Palaces of *Placidæ* or *Placidi*, in the following Inscription. The

The learned *Agathius* upon a Picture in the Palace of *Placidia*, set up by the Gentlemen of the LONG ROBE, or new *Chancery*.

*The learned Sages of the Law have plac'd
At their Expence, great Thomas' Picture here,
Near that which represents his Royal Mistress.
This mighty Honour he's entitl'd to,
In that he serv'd his Prince with Faithfulness,
And was the constant Guardian of his Throne:
His Prudence fill'd the Royal Treasury,
And rais'd th' Imperial Family, yet higher.
To celebrate his Worth, for Times to come,
His Picture shines amongst our Emperors.*

Beyond the Rocks called *Scironides*, *Dionysius* mentions a long Shore in a Plain of the third Valley, and the fourth Hill, which is looked upon as a remarkable Place for Fishing; for 'tis a very deep and a very still Water, which was antiently call'd *Cycla*, because the *Greeks* had formerly hemm'd in there the *Barbarians*. There is also in the same Place, an Altar dedicated to *Minerva Dissipatoria*, which was erected in Memory of that Action. Beyond *Cycla* is a Creek called *Melias*, another famous Place for Fishing, which is enclosed with several Rocks, and a Ridge of the *Promontory* hanging over the Sea. There is no Creek in this Valley at present. Time has filled it up, as we learn from *Strabo*, who writes, that this Creek was called *Ceras*, because it had many Inlets into the Shore in the Form of a Deer's Horn, but there's scarce any Appearance of them at present. *Zosimus*, who wrote his History in the Reign of *Arcadius* and *Honorius*, tells us, that

Constantinople was then so crowded with Inhabitants, that the Emperors did not only enlarge the Walls beyond those of *Constantine*, but that they built upon Timber Foundations over the Sea. This Method of Building, 'tis probable, very much contributed in Time to incumber and stop up these Inlets of the Creek. At the End of the Creek called *Melias*, is a Place which goes by the Name of Κήπεον, because 'tis very good Garden Ground. Beyond the Garden is a Place named *Aspasius*; but of this I have spoken in my *Treatise* of the *Bosporus*.

The End of the Third Book.





THE
ANTIQUITIES
OF
CONSTANTINOPLE.

BOOK IV.

CHAP. I.

*Of the Eleventh Ward, and of the Fourth
and Fifth Hills.*



Had been at a Loss to discover the eleventh *Ward*, (which, tho' the *ancient Description* of the *Wards* mentions to have been wider in Compass than the Tenth, and in no Part of it bounded by the Sea; as also that it partly consist-
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ed of a Level, and partly of a rising Ground) unless the Author had subjoin'd, that it contain'd also the Church of the *Apostles*, And tho' at present there's nothing remaining of that Church, yet I was inform'd by some ancient People of *Constantinople*, who told me, that they remembered it stood upon the Back of the fourth Hill; which fell upon a Hill of the third Valley, near the *Sadlers Shops*, and the Sepulchre of *Mahomet* the Emperor. I observe from hence, that the eleventh *Ward* was Part on the Top of the same Hill, and Part on the North Side of it. I shall shew by what follows, that this *Ward* reach'd to the *Land-Wall* of the City, which divided the Eleventh, from the fourteenth *Ward*, and which was also itself divided from the City by an intermediate Space of Land. I shall convince the Reader presently, that this *Ward* was situate on the sixth Hill, without the Walls of the City, and was afterwards wall'd round by *Theodosius* the *Less*. The Walls built by *Constantine* are said to have reach'd as far as the Churches of St. *Anthony*, and St. *Mary*, who was call'd *Rabdos*, and from thence to have risen to a *Land-Wall* call'd *Exacionion*, which took its Name from hence, viz. That without the *Land-Wall* there stood a Pillar, on which was erected the Statue of *Constantine* the *Great*. Some modern Writers will have it, that he built a Church which he dedicated to the *Holy Trinity* in a Place call'd the *Exacionion*, now call'd the Church of the *Apostles*; for, if I am not mistaken, the Walls of *Constantine* were built upon the Borders of the fourth and fifth Hill, near the

Exacionion, *Cedrinus* writes, that the Walls of the City, the beautiful Churches, the fine Houses seated in the *Exacionion* were thrown down by a dreadful Earthquake. They tell us in other Places, tho' not consistently with themselves, that there were *Portico's* which reach'd from the *Miliarium* to the Street call'd *Taurus*, and to the Gates of St. *John the Baptist's* Church near the *Hippodrom*, which are more than a thousand Roman Paces distant from the Church of the *Apostles*, and as far from the Walls of the City which were built by *Constantine*, as may be gather'd from the following Passage of *Sozomen*. *Theodosius*, says this Author, leading his Army against *Eugenius*, went a Mile out of the City to the Church of St. *John*, which he had built in the *Hepdomum*. This *Hepdomum* was a Part of the Suburbs of the City, but is now enclos'd within the Walls, as will appear when I come to speak of it. If the Pillar from whence the *Exacionion* took its Name, was the same with that high Pillar which stood on the Top of the fifth Hill, and was seen not long since at a great Distance from the City, above all the Houses, we might easily discover, that the Walls built by *Constantine* did not reach beyond this Pillar, which stood about half a Mile's distance from the Church of the *Apostles*. I saw this Pillar took to Pieces, and remov'd for building a Mosque, by Order of *Solyman* the Emperor. The *Base*, the *Pedestal*, and the Foundation of it were of white Marble. The Foundation-Stone alone was so high, that I could not climb it without a Ladder. The *Pedestal* was four Foot and nine Digits high, and the
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Plinth one Foot, and six Digits. The *Greeks* and the *Turks*, each in their Dialect, call'd it the *Pillar of the Virgin*, which I take to be that celebrated by our modern Writers, which they say was erected upon a Hill, and supported the Statue of *Venus*, carv'd in Stone. When the *Ancient Description of the Wards* tells us, that the eleventh *Ward* is no Ways bounded by the Sea, it must be so understood as to mean, that the Plain situated between the Bay of *Ceras*, and the Foot of the fourth Hill, was not within the Walls, since the same *Treatise* mentions, that the City was six thousand one hundred and fifty Foot broad; that is, a Mile and two hundred and thirty Paces; for the Latitude of the *Isthmus*, which stretches itself over the fourth and seventh Hill, thro' which the old Wall extended itself, exceeds the Breadth abovemention'd. But *Zosimus*, an ancient Historian, says, that *Constantine the Great* so wholly surrounded the City with a Wall, that it cut off the *Isthmus* from Sea to Sea. So that upon the whole, there is a Necessity to place the Plain, situate between the Bay, and the Bottom of the fourth Hill, in the tenth *Ward*.

C H A P. II.

Of the Church of the Apostles, the Sepulchre of Constantine the Great, the Cistern of Arcadius and Modestus, of the Palace of Placilla, and the Brazen Bull.

THIS attested by *Eusebius*, That *Constantine the Great* built the Church of the *Apostles* to a great Heighth, that he incrusted it with all Sorts of variegated Marble, which cast a beautiful Lustre from Top to Bottom; that he adorn'd it with small gilded Roofs, and cover'd it with Plates of Brass deeply gilt, which cast a blazing Reflexion to a great Distance. The upper Part of this venerable Structure, was curiously wrought all round it with Brass and Gold, and was enlightned with Abundance of Lattices and Windows. Round the Church there was a fine Court lying open to the Air. The *Portico's* which enclos'd it, stood in a Quadrangular Manner. Near the *Portico's* stood the Palace, the *Bagnio's*, the Cloysters, and many other Houses and Buildings belonging to the Ecclesiasticks, and other Ministers of the Church. These bountiful Benefactions has the pious Emperor handed down to Posterity in Memory of the *Apostles* of the blessed Saviour of Mankind, to whom also he consecrated twelve Purfes of Gold. The Coffin

fin in which he intended to be buried after he was dead, was plac'd by his Order in the Body of the Church, and guarded with the twelve *Apostles* in Effigy. 'Tis added by *Socrates*, that the Body of *Constantine* lying in a golden Coffin, was brought into the City by his intimate Friends, and buried in the Church of the *Apostles*. I am inclin'd to believe, that *Zonaras* never read *Eusebius*, when he tells us, that 'twas buried in the Cloyster of the Church of the *Apostles*, which, he says, was built by *Constantius* for the Interrment of his Father. Near the broad Way which stretches itself along the Top of the *Promontory*, from the Church of St. *Sophia*, to the Gate of *Adrianople*, (hard by the Place where stood the Church of the *Apostles*,) there is shewn to this Day, a Coffin made of *Porphyry* Marble, empty; and without a Cover, ten Foot long, and five Foot and a half broad, which the *Greeks* and *Turks* say, was the Coffin of *Constantine* the Great; but I cannot vouch for the Truth of it: Yet the Authorities of *Socrates* and *Eusebius* seem to be somewhat doubtful, who tell us, that he was buried in a golden Coffin, unless perhaps the golden Coffin was inclos'd in that of the *Porphyry* Marble. *Zonaras* is of Opinion, that *Theodora*, the Wife of *Justinian*, built the Church of the *Apostles*; and adds, that there was anciently in the same Place a Church of the *Apostles*, but much Inferior in Beauty and Magnificence to that which stands at present, on the same Ground. *Procopius* says, that there had been for some Ages, a Church at *Constantinople* which was much impair'd by Time, and likely to fall,

which

which *Justinian* order'd to be taken down, rebuilt, and enlarg'd, and made in the Figure of a Cross, the Body of the Church pointing East, and West, and the Part crossing it, North, and South. This Church is well wall'd, and adorn'd within with Ranges of Pillars standing one above another: *Evagrius* therefore seems to be mistaken, in attributing the Building of this Church to *Justinian*, when it is evident it was built by *Constantine the Great*; and *Procopius* too grossly flatters *Justinian* in ascribing to him the Building of many fine Structures, whereas, in reality, he only repair'd them when they were old, or rebuilt them when fall'n too much to decay, or destroy'd by Fire. There's nothing remaining of this Church at present, no, not even of its Foundation. You see only the Ruines of an old *Cistern*, which supply'd the Church, and the Clergy with Water. There are now standing upon the same Spot of Ground about two hundred *Sadlers Shops*, and *Work-houses*, where they make and sell not only all kinds of Horse-Geer, but also Leathern Bucketts, Quivers, and Trunks. A little above this *Cistern*, stands a Mosque, with a *Caravanse-ra* adjoining to it, situate on a Plain, which was built with square Stone, after the Form of the Church of *St. Sophia*, out of the Ruins and Sacrilege of the Church of the *Apostles*, and other Christian Churches by *Mahomet*, who took the City. The Roof is of a Semicircular Figure, made of Brick-Work, and cover'd with Lead, as are all the publick Buildings of the *Turks*. 'Tis beautify'd with a very elegant square Porch as broad as the Church itself, pav'd with the finest Marble,

Marble, and adorn'd with square *Portico's*. The Arches of them, which bear up the Roof, are supported with very large Pillars of Marble, curiously variegated. In the Middle of it is a Fountain with nine Pipes, whose Waters fall into a great Bason. Round the Mosque is a spacious Court, Part of which is enclos'd with Walls, and Part with long kind of Houses, some of which are inhabited by their Priests; and School-Masters. In the Eastern Part of this Court there's a Garden, in the Middle of which stands the Sepulchre of *Mahomet*, built in a Cyndric Form of the whitest Marble. 'Tis covered with Lead, lighted with Windows, and has a Door of Entrance into it. In the Middle of this Structure is the Coffin of *Mahomet*, cover'd with Velvet, placed on the Ground on a rich Carpet. The Ground is wholly covered with the most costly Carpets, where the Priests continually sit, and guard the Body Night and Day. A little without the Court are several large *Caravanfera's*, built also with square Stone, which have Court-yards in the Middle of them, and *Portico's* surrounded with Marble Pillars. These *Caravanfera's* have large Gardens adjoining to them. In short, this Mosque, with the adjacent Buildings round the Court, with the *Caravanfera's* and Gardens, take up a Space of Ground six Furlongs in Compass. *Mahomet*, the same Emperor, built in this Place, where had formerly been the Old *Cistern* of *Arcadius*, or *Modestus*, the largest *Bagnio's* in all the City. These Baths were of two Kinds, some for Men, and some for Women. They adjoin to each other, but have

different Entries without any Passage out of one into the other. I shall only describe the Mens Baths; because the Womens are like them. The first Place you enter is the Room where they undress. From hence you pass into the hot, and from thence into the cold Bath. They all stand in one Range, and are only separated by Walls from each other. The Room where they undress is a square Structure, built of square Stone up to the Roof, which is arch'd and built with Brick; the Inside of which, measuring two hundred and fifty eight Foot in compass, is surrounded with an Ascent of Stone, above six Foot broad, and three Foot high. The Wall of this Room, from the Pavement to the Bottom of the arch'd Roof is thirty seven Foot high. In the Middle of the Floor, which is pav'd with Marble, there's a large Marble Bason, which is thirty seven Foot in compass, and three Foot deep, which is always supply'd from a Fountain of Spring Water. There are two Doors out of the stripping Room into the hot Bath. This Apartment is a hundred Foot in compass in the Inside of it, and is supported with four Arches, which bear up a *Dome* at the Top. It contains eight *Cells* or bathing Rooms; one of which, not above half so large as the rest, has some Privies behind it, which are cleans'd by an Efflux of all the Waters which are turn'd out of the Bath. Six of these *Cells* have, each of them, a bathing Cistern, and are built in such a Manner, that two of these Arches hang each of them over one bathing Room; from whence you may pass, on the Right and on the Left, into another. The *Cells* under the other

two Arches are so form'd, that that Arch which is nearest the Doors which lead out of the stripping Room into the hot Bath, hangs over a very large bathing Room. 'Tis pav'd with Marble, and the *Turks* wash their Linen in this Place. A plain Wall arch'd at top parts the hot from the cold Bath. In the Middle of the hot Bath there is a Basin with a Fountain playing. There is but one Door which leads out of the hot into the cold Bath. This Apartment has eight Arches which support its *Dome*, and contains eight bathing Places, which project beyond the Sphere of its *Dome*, and encircle the whole *Bagnio*, which is about ninety Foot in compass. The whole Pavement of it is lay'd with Marble, and in the Middle of it is built an Ascent in the Form of an *Octagon*, which is fifty seven Foot, and nine Inches in Circumference, and two Foot and four Digits high. Round the *Octagon* there runs a Channel of Water, which is of the same Depth with the Height of the *Octagon*. The four inward bathing Rooms are situate in four Angles, and are each of them every Way eleven Foot and three Digits broad, and these are call'd the *Hot-Houses* or *Sweating-Bagnio's*. The Dimension of the two Bathing Rooms, which are situate without the two Arches, is the same. The other six Bathing Rooms are of a Semicircular Figure, and stand under six Arches within the Circle of the *Dome* of the hot Bath. At the Bottom of the Pillars which support the Arches, they are eleven Foot in length, and five Foot nine Inches in breadth. Every one of these Bathing Rooms has a Marble *Cistern* wherein they bath; and in

one of them above the rest, there is erected a stately Marble Throne. There are no Lights in the Walls either of the hot or cold Baths, tho' the *Domes* of them are wholly illuminated with Glass-Windows. The *Stoke-Hole*, which is two Foot and a half in compass, and of the same height, is built without the Baths. They keep a constant Fire in it, which heats a Brazen Vessel, whence it emits its warm Steams thro' Pipes laid in a strait, and an oblique Manner, by that means heating the Bottom of the *Cisterns* in which they bath. There is a Rivulet in a Field of the Suburbs, about six Foot in breadth, which runs near the *Stoke-Hole*. There are Pipes laid in this Brook, which convey the Water thro' the Walls of these Baths into all Parts of them. One of these Pipes which passes thro' a heated Earthen Vessel, upon turning a Cock, supplies the *Cisterns* with hot Water; the other Pipe which rises higher, upon the turning of an other Cock, tempers the hot Water according to the Pleasure of the Person who baths in it. But I shall treat of the Use of Bathing, and the Way of building *Bagnio's* among the *Turks* in another Place. I return now to the eleventh *Ward*, which *Procopius* takes Notice of, when he tells us, that *Theodora* the Consort of *Justinian* address'd herself to him in the following Manner: *We have, may it please your Imperial Majesty, other Palaces still remaining, which are call'd the Palaces of Helena, as we have also those of Placilla, the Wife of Theodosius the Great. For as Justinus honour'd his Empress with several noble Palaces, which, after her own Name, were call'd the Palaces of Sophia,*

So it is highly probable that Theodosius did Placilla the same Honour in building a Palace for her, which was call'd the Palace of Placilla. I am induc'd to believe this, because he passionately lov'd her, and by Reason of that strong Resentment he bore to the People of Antioch, whom he subjected to the Dominion of the Laodenses, for demolishing the Statues of Placilla, plac'd in his own Forum, because he lay'd an additional Tribute upon them. This Palace may not improperly be call'd also the Palace of Flacilla, of whom Claudian speaks in the following Lines :

'Tis Spain alone, subject to potent Rome,
 Which pays her Tribute in her Emperours.
 Provision, Taxes, and Confederate Bands
 Rome by her Arms in ev'ry Nation raises,
 Which bows its Head to her superiour Greatness.
 Spain only furnishes a Race of Princes,
 Wise, Bold, and Warlike, form'd for Empire,
 And fit to rule the Mistress of the World.
 Nor pleas'd alone to send her valiant Sons,
 Unless a second Offering she made,
 Of princely Mothers, noble Empreesses,
 Flacilla, Maria, pious, humble, good;
 And fair Serena, full of blooming Charms.

The Brazen Bull was plac'd in the eleventh Ward. In what Part of that Ward it was plac'd might easily be conjectur'd from a large Cistern, which, the modern Historians write, was built near it by Nicetas an Eunuch, in the Reign of the Emperor Theophilus, if that Cistern was now in being. If the Bull itself was remaining, or the Forum where it stood, I had heard some-
 thing

thing of it. *Tzetzes* in his History writes, that the *Forum Bovis* was so call'd from the *Brazen Bull*. This *Bull* is more particularly describ'd by *Zonaras*, who says, that the Body of the unhappy Tyrant *Phocas* was burnt at a Place call'd *Bos*, where there was a Stove, or Fire-Place set up in the Form of a Bull, which was brought from *Troy*. *Cedrinus* relates, that *Antypas* the Martyr was burnt to Death in this *Bull*. It is a plain Instance of the Cruelty and Tyranny of some of the Emperors of *Constantinople*, that they us'd to punish Malefactors with a Death so tormenting. The like Example of Barbarity we have in *Perillus*, or rather *Perilaus*, a Brazier of *Attica*, who made a *Brazen Bull* for the Execution of *Phalaris*, but first suffer'd in it himself. This Piece of Workmanship, says *Pliny*, was preserv'd a long Time, that those, who saw it, might curse the Hand that made it. I am more inclin'd to believe, that this *Bull* was brought from *Sicily*, or *Italy*. I enquir'd after it, but could hear nothing of it, altho' the Inhabitants are not ignorant, that there was formerly such a *Bull* at *Constantinople*, and are us'd to boast of a Prophecy, which has been handed down to them from their Ancestors, concerning such a *Bull*; and lastly, altho' they believe their own Interpretation of it to be more agreeable to Truth than that of *Tzetzes*, who explain'd it above three hundred and seventy Years ago in the following Manner. There was a mighty Talk of a Prophecy at *Constantinople* some Time ago, which run in these Words: Βὲς βόησει τε, καὶ Ταῦρος ἢ θηλήσει, *Bos mugiet, Taurus lugebit*. The People conjectur'd from hence,

says he, that great Calamities should befall the City, that they should be perplex'd with amazing Fears, that an innumerable Army of *Germans*, and other Nations, should come against the Town; and that they should be all terrify'd and affrighted with strange Dreams, by Reason of the Plundering and Destruction of their City. Upon which, the Wife of the *Grand Hetæriarch* being in great Consternation, and her Fears and Fancies being increas'd by some fabulous Verses made upon the Occasion, she imagin'd she dream'd of all that had been the Town-Talk for some Time before. She dream'd that *Constantinople* was wall'd round with Brick, that near the *Forum Bovis*, or the Place call'd *Bos*, she saw infinite Numbers of arm'd Forces drawn up in Battle array, and that hard by the Street call'd *Taurus*, she saw a Man in a melancholly Posture expressing his Grief in a mournful Tone, and beating his Breast. The credulous Woman believing the Destruction of the City was at hand, told her Dream to *Tzetzes*, who thus interpreted it: *The Brick Walls*, says he, *which you saw, denote great Plenty of Provision to Constantinople. You are sensible, Gentlemen*, says he, (speaking to those who stood by him) *how wonderfully that Part of the Prophecy was accomplish'd at that Time. As to that Clause of it, which mentions that abundance of armed Forces shall stand round the Bull, and that a Man in a disconsolate and forlorn Condition shall sit down by the Bull, which is principally intended by the Prophecy, tho' not yet fulfill'd; this may prove beneficial, and advantageous to every Citizen of us. Therefore hear, O*

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Constantinople, and tell it to others, that this is the Interpretation of Tzetzes. The same Word, which among us Greeks signifies a Bull, signifies also a Cow, and sometimes a Heifer, and by the Word Taurus or Bull, the Latins call the Italian Bull. Our Cow therefore, which is the famous City of Constantine, and which was built by the Roman Bulls of Italy, full of Arms, abounding with Forces, and Plenty of Provision, shall sound an Alarm against our Enemies; and the Italian Bull, which is the Army of the Latins, shall look Pale with Fear, and mourn. Tzetzes, without Question, was a very learned Man, and this Interpretation of the Prophecy was cunning enough; besides that it was a fine Compliment to the Empress, and at the same Time the Historian pleas'd his own Humour in it, in interpreting the Prophecy according to his own Wishes. See how ingenious is the Weakness of Man to impose upon himself! But at that Time there was another Interpretation of this Prophecy, which, in the Event, was much more agreeable to Truth, tho' Tzetzes took a great deal of Pains to confute, and expose it; and it was the general Opinion of the People of Constantinople, that the Army of the Latins would besiege their City, as it happen'd a little Time after, ravaging, burning, destroying every where; throwing some of the Ring-leaders of an arbitrary Party from the Top of Theodosius's Pillar into the Street call'd Taurus, and burning others to Death in the Brazen Bull. The same Author is no less mistaken in the Interpretation of another Prophecy, which is as follows: *Wo be to thee, O Constantinople, seated*

on seven Hills, thou shalt not continue a thousand Years. His Explanation of it is this: *Altho' it be not thy Fate, O Constantinople, to endure a thousand Years, but to be totally demolish'd, yet this ought to be no Occasion of Grief to thee, but the Cause of Joy; for thou shalt rise again from thy Ruines more beautiful, and more enlarg'd. For thou shalt be destroyed, ev'n to the Advantage of those who shall destroy thee.* This Interpretation is a downright Flattery of the principal Leaders of the several *Factions* (or Companies of Charioteers) when they were struggling for the Government. But take this Interpretation which Way you will, it seems to be a very wild one. For whether the City was demolish'd by its own Inhabitants, or any foreign Power, it could neither Way be any reasonable Cause of Joy to them. This Prediction of the Oracle was seconded by another Prediction of the *Astronomers* to the same Purpose. Some Historians have attested, as 'tis confirm'd by *Suidas*, that *Constantine the Great*, after he had finish'd the City, sent for one *Valens* an *Astronomer* of great Skill, and commanded him to enquire what Star had the *Ascendant* at the Birth of the City, and by that means inform him of the Duration of it. *Valens* predicted that the City would continue six hundred and ninety Years; but that Time is past and gone. Therefore, says *Zonaras*, I must conclude, that this Prophecy of *Valens* was erroneous, and that there's little Dependance to be had p on the Rules of *Astronomy*, or otherwise that *Valens* only meant the Time of her Prosperity, when the Laws of Polity were strictly obey'd, when the publick

Peace

Peace was preserv'd, when their *Senate* was in high Estimation among the People, when the Empire flourish'd and was under a regular Administration, and there was no such Thing as Tyranny, and Arbitrary Power among them. But to finish the Oracular Predictions concerning this City, I come now to *Zofimus*, a very ancient Historian, if compar'd with *Tzetzes*, and *Zonaras*. This Author writes, that *Constantinople* was arriv'd to such a State of Grandeur, and Magnificence, that no City in the World was to be compar'd with it, in point of Greatness, or Prosperity. *And yet, as he proceeds, when after a long Search I could find no divine Oracle, or Prophecy presignifying any Increase of Happiness to Constantinople, I at last accidentally, having read many Historians, and other Authors for that Purpose, met with an Oracular Prediction of a Sibyl, nam'd Erythræa Phaelles, or Phaenno of Epirus. This Woman, they tell you, being inspir'd, utter'd Oracles, to which Nicomedes, the Son of Pruffias, conforming himself, especially in such Predictions as might be some Advantage to himself, enter'd into a War with his Father. The Oracle runs thus:*

*Attend, great King of Thrace, and learn thy
Doom;*

*Thy stately City soon thou must depart,
And thy defenceless Sheep shall follow thee;
The Savage Lion's irresistible Power
Shall plunder thee, and ravage all thy Stores.
Thou from thy princely Grandeur soon shalt fall;
The Dogs which now in State stand round thy
Throne*

Shall

*Shall rouse the sleepy Wolf, bold to assert
 His Liberty, nor drag thy servile Chain.
 Bithynia's Realm shall then become a Prey
 To fierce devouring Wolves, and Jove's Decree
 Transfer thy Empire hence to fair Byzantium.
 Happy, thrice happy Monarch would'st thou be,
 Could'st thou repel with Force the rav'nous Wolf,
 Thus timely warn'd by me: For I am forc'd
 To speak, and tell the Will of Heav'n to Man.
 Wide Desolation now attends thee, Thrace;
 A heavy Vengeance waits; long hast thou try'd,
 And daringly provok'd the Neighbouring States;
 And now a Cloud of Woe hangs o're thy Head,
 Which daily swelling to a larger Size,
 Shall burst in Blood, and ruine all about thee.*

This Oracle or Prophecy, says *Zosimus*, truly foretells, tho' in an Ænigmatical Manner, all the Calamities which would befall the *Bythinians*, by Reason of an excessive Tribute which had been demanded of them, and presignifies also their speedy Subjection to the Empire of *Constantinople*. And tho' this did not happen till a long Time after, yet let no Man from thence infer, that the Time of the Accomplishment of the Prediction was expired before it came to pass. For all Time is but for a Moment with God, who is eternal. *This Interpretation of the Oracle*, says the Historian, *I observed to be true, by comparing the Event of Things with the Words of the Prophecy*; and adds, *that if any other Interpretation seems more agreeable, any one is at his own Liberty to follow it*. And to confirm the more this Explication of it, he tells us, how *Constantine the Great*

Great and his Sons, oppress'd not only *Bithynia*, but the whole World with severe Exactions, so that whole Cities, unable to pay the Levies, remained desolate. The learned *Tzetzes* before-mentioned, explains this Oracle in another Manner, and says, that it was delivered by *Phaenno*. This *Sybil*, says he, was long ago famous for her Oracles, and foretold some Things many Ages since, which were accomplished but a little before the Times we live in; as the Conquest of Persia over the Empire, the Slavery and Subjection of the Emperor to them, his Dethronement by his People and Nobles, the Wars of the Scythians with the Eastern Empire, by whom she seems to mean the Turks. Thus far *Zosimus*. This Oracle, tho' it be very antient, yet, amidst the present Ruins of *Constantinople*, it never appeared so manifest as now.

But to proceed in my Narration of other Monuments of Antiquity; On the Brow of the fourth Hill, which lies Eastward, you see a Church built to the Honour of Almighty God, which has been much celebrated in the Writings of modern Historians. The Walls of it within side are incrusted with several Kinds of Marble: It has two Porches or *Vestibules*, many lesser *Cupola's* covered with Lead, the largest of which is supported with four Pillars of red Marble variegated, each of which Pillars measures seven Foot in Circumference. There's another *Cupola* which bears upon four Arches, which are supported with four Pillars of *Thebaic* Marble. On the South Side of the fourth Hill there is erected a Pillar, which nearly resembles that, which was lately, as I observed, standing in the *Exacionion*,
but

but is now removed into the Precinct of the *Scraglio*. Round the *Basis* of it there runs a Wreath of Laurel-work, and the Standard of the Cross, curiously cut in *Basso Relievo*. At the Foot of the fifth Hill is a double Wall, which encloses a Street now called *Phanarium*, because as the Inhabitants tell you, when the City was formerly besieged, it was built in the Space of one Night by Candle-light. I am induced from the Authority of *Dionysius* to believe, that *Mellacopsas* stood near this Street; the Reason why it was so called I have shewn in my *Treatise of the Bosporus*. On the Top of the fifth Hill stands the Palace of *Selimus* the *Grand Signor*, with a *Caravansera*, and his Tomb. Near it is a very large *Cistern*, in a pleasant Meadow, which is despoiled of its Roof and Pillars.

CHAP. III.

Of the Sixth Hill, and the Fourteenth Ward.

THE Author of the *Description of the Wards* relates, that the fourteenth *Ward*, though it is looked upon as a Part of the City, yet because it is divided from the other *Wards* by an intermediate Space of Land, and enclosed with its own Walls, makes the Figure of a small City by it self; and adds, among other Particularities, that the Entrance of it, at the Gate, is somewhat upon the Level; but the right Side of it, rising into
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an Ascent, almost to the Middle of the broad Way, falls into a deep Ascent, and contains a Church, the Palace, &c. It is very probable, one would think, or at least it looks to be so, that any one who had never seen *Constantinople*, could learn from this Description in what Part of the City stood the fourteenth *Ward*. But since, nothing of the antient Buildings are remaining there at present, no not so much as the Bridge, or the very Channel of the River; there is some Room for Enquiry, where was the Place of its Situation. For I am entirely ignorant of the Gate whence its Entrance begins, which is somewhat upon the Level. It is possible that I might also discover the Situation of it, if I knew where the right Side of the *Ward* was, which rose into an Ascent. 'Tis plain that this *Ward* did not stand on the fifth Hill from hence, that the Author tells us, that it was divided from other *Wards* by some intermediate Space. Had this *Ward* been divided from other *Wards* by a small Tract of Land only, it had been very injudicious in the Inhabitants to have enclosed it with a Wall by it self, when it stood so near the Walls of the City. I would observe farther, that 'tis inconceivable that there could be any Bridge on the fifth, sixth, or seventh Hills of the City, or without the Walls of the City; nor is there any Valley running between the fifth or the third Hill, where there's any Bridge, or any Water, unless it can be imagined that it had any small Creek, which is now filled up, with a Bridge over it. If it could be supposed that there formerly stood any Bridge beyond the sixth Hill, in the Street called

Avasarius, we could conclude it to be no other than what was built over the Bay of *Ceras*, near which are still seen the Piles of a Bridge. And in all Probability the sixth Hill was wholly inhabited, by Reason of the Nearness and Goodness of its Roads from *Thrace*. This is the more probable, if it be considered, that the Suburbs called the *Hepdomum*, were seated on the sixth Hill, which excited *Theodosius the Less*, by Reason of its Nearness to *Constantinople*, to enlarge the Walls of the City.

CHAP. IV.

Of the Hepdomum, a Part of the Suburbs; of the Triclinium of Magnaura; of the Cyclobion; of the Statue of Mauritius, and his Armory; and of the Place called the Cynegium.

THE Suburbs, call'd the *Hepdomum*, stood upon the third Hill, which is now enclosed within the Walls of the City. This is plain from the Situation of the Church of *St. John Baptist*, whom, even at this Time, the *Greeks* call the Προδρομῶν, or *Fore-runner* of our Saviour. This Church is seated on the Eastern Side of the City. 'Tis almost entirely demolished by the *Mahometans*, and nothing of it remains but a few Marble Pillars, expecting the last Effort of their Sacrilege. This was a costly and magni-

magnificent Building, as appears, among other Tokens, from the *Cistern of Bonus*, which was built by a Nobleman of that Name, and seated a little above it. It was three hundred Paces long; its Roof and Columns are entirely ruined, and its Situation at present is turned into a Garden. *Sozomen* says, that *Theodosius the Great* brought over the Head of *St. John Baptist*, from a Village call'd *Coslaus*, near *Pantichium*, in *Chalcedon*, and placed it before *Constantinople* in the *Hepdomum*, and there built a large and handsome Church to the Honour of God. The same Author attests, that *Theodosius*, when he marched his Army against *Eugenius*, as soon as he came out of the City, offered his Prayers to God, in *St. John Baptist's Church*, which he had built in the *Hepdomum*. *Procopius* pays too great a Compliment to *Justinian*, when he reports him to have built this Church in the forementioned Suburbs. *Zonaras* tells us, that in the Reign of *Constantine* surnamed *Pogonatus*, the *Hagarens* besieged the City with a numerous Fleet, which extended itself from the *Promontory* situated in the *Hepdomum* Westward, as far as the *Cyclobion*. Other *Historians* mention the same Thing; namely, that they had their Station from the said *Promontory*, or the *Triclinium* of *Magnaaura*, as far Easterly as the Palace call'd *Cyclobion*. From which Passage I would observe by the By, that *Magnaaura* was a Place in the *Hepdomum*. *Cedrinus* asserts, that *Philip of Macedon*, built there a round Solar, and placed in the Court of it his own Statue, and built an Armory there. Others write, that *Mauritius* the Emperor built the *Triclinium*

clinium of *Magnaure*, and that he erected his Statue, and built the Armory there. Over the *Triclinium* are inscribed these Verses ;

Upon the *Triclinium* of *Magnaure*.

Heraclius and his Son Constantine,
 With Conquest crown'd, and loaden with Success,
 Under th' auspicious Influence of the Cross,
 Built, with surprizing Speed, this beauteous Structure.

The *Cistern* of *Magnaure*, which stood near the Palace, was demolished by *Heraclius*; and, as *Cedrinus* relates, was afterwards cleansed, and rebuilt by Order of *Philip*, King of *Macedon*. Some attest, if not consistently with Truth, yet more appositely, that the Emperor *Anastafius*, when he was expiring at that Place, by a terrible Storm of Wind, Lightning and Thunder, cried out with a loud Voice; *Magnâ perimus aurâ. Pulcheria* the Sister of *Theodosius* the Less, being removed from the Administration of the Government, retired into the *Hepdomum*, and lived privately. *Zonaras* relates, that *Nicephorus* the Emperor, surnamed *Phocas*, as he came near to the City, was received by the *Prasine* Faction, with great Acclamations, and that he was crowned Emperor in the *Hepdomum* by the *Patriarch* of *Constantinople*. The Reason why those Suburbs are called the *Hepdomum*, is taken from the Number *Seven*, which was formerly the Number of them. They retained their antient Names, even after they were inclosed within the City. *Procopius* has it, that *Justinian*, in that *Ward*, which ought to be called

led the Second, built a Church to *St. Anne*. An unknown Writer of the Empire of *Constantinople* gives a Reason why it may be called the Second. *In the Place*, says he, *called the Second, there stood the Statue of Justinian Rhinometus*. *Bardus Cæsar Michael, the Grandfather of Theophilus, demolished and broke it to Pieces*. This Place is called the Second, because when *Justinian* was banished by *Leo the Patrician* to *Cherso*, after he had continued there ten Years, he applied himself to *Terbelus*, King of the *Bulgarians*, whose Daughter *Theodora* he married. The King gave him an Army, which he marched against *Constantinople* to recover his Empire. But the Inhabitants denying him Entrance, he privately stole into the City through the Passage of an *Aqueduct* to a Place where was still remaining the Foundation of a Pillar he had set up, and which his Adversary had destroyed. Having recovered his Dominions a second Time, he erected there a second Pillar, and built in the same Place a Church, which was dedicated to *St. Anne*. But, as I observed a little before, *Procopius* relates, that *Justinian* built this Church in the second *Ward*, where, I am of Opinion, before the Reign of *Theodosius the Less*, who built the Walls of the City, stood the Suburbs of the seventh Hill, that is, according to *Cedrinus* and others, in the twelfth *Ward*. There were, say these Writers, most dreadful Earthquakes, which overturned the Wall of the City in the *Exacionion*, and levell'd many beautiful Houses and magnificent Churches in the *Porta Aurea* of the City; and add that in the second *Ward*, the Shock was felt as far as *St. Anne's*

Church. I mentioned this Observation to many of mine Acquaintance, lest any one should imagine that the δευτερον χωριον was one of the fourteen *Wards* mentioned in the *Treatise*, entitled, an *Antient Description of Constantinople*. I am surprized that *Procopius*, who was so exact in describing so many Buildings of the City, never mentions them, since they are taken Notice of by *Justinian* in his *Constitutions*. There's a Church situate on the seventh Hill, between the Palace of *Constantine*, and the *Adrianopolitan Gate*, which though for many Ages it stood within the Walls, yet on three Sides of it, it formerly stood without the Walls of the City, as it was customary to build the *Greek Churches*. There's a *Portico* runs round it. The Walls of it within are incrusted with square Pieces of several Kinds of Marble, the *Fissures* of which are covered from Top to Bottom with *Modules* of *Astragals*, some of which are adorned with Berries, and others are work'd round without them. Above these *Incrustations* rise three *Fasciæ*, and three Ornaments resembling an *Astragal*, two of which are round, and the uppermost of them is of a square Figure. Higher yet are three *Fasciæ*, above these are the *Dentils*, and over the *Dentils*, a *Corinthian Foliage*. It will evidently appear from what I shall mention hereafter, that the Suburbs called the *Hepdomum*, were in the fourteenth *Ward* of the City, where also stood a Palace. There remains at present, out of many antient Palaces, not so much as the Name of one of them, except that seated on the seventh Hill, which is called the Palace of

Constan-

Constantine, besides a few Pillars, and a *Cistern* in which the Grand *Signor's* Elephants are stabled. In the Plain upon the Shore, situate at the Foot of the sixth Hill Eastward, is the *Palatine Gate* called *Cynegion*. Without the Gate is a fine Growth of Plane-Trees. Near the Gate, within the Wall, were formerly three large Arches, now fill'd up, through which the Inhabitants used to sail their Three-oar'd Gallies, into a Creek built within the City for the Conveniency of the neighbouring Palace. This Creek is now entirely ruin'd, and turn'd into a Garden. The *Cynegion*, according to modern Writers, is a Place of some Note, so that even *Suidas* himself thought it not impertinent to insert in his *Lexicon* the following Story. *Criminals*, says he, *condemned to dye were thrown into the Cynegion, which was adorned with some Statues.* Theodorus, the *Town-Clerk*, going thither with *Imerius* Keeper of the Records, saw a short, but a very thick Statue. Look upon the Man, says *Imerius*, meaning himself, who built the *Cynegion*. I returned in Answer, that *Maximinus* built it, and that *Aristides* measured out the Ground; when immediately one of its Pillars fell, which crushed *Imerius* to Pieces, so that he died on the Spot. Being terrified at the Sight, I hastened to the Church, where I told what had happened. I attested the Fact with an Oath to those who questioned the Relation. Some of the Emperor's Domesticks and Servants, when their Attendance was over, walked with me to the Place. Being surprized at the Death of *Imerius*, and the Fall of the Pillar, a certain Philosopher named *Johannes*, told 'em, that he had discovered from a small Animal, that a Man

of some Note should dye. Philip of Macedon believing him, ordered the little Creature to be bury'd in the Place, where this Accident happened. Justinus the Third commanded Tiberius and Leontius, after they had reign'd three Years, to have their Chains taken off, ty'd Body to Body, dragg'd thro' the *Forum* and the *Theatre* by Horses; and after he had trampled upon the Necks of them, he ordered them to be slain in the *Cynegion*, in the Sight of the People. I look upon this *Theatre* to be that which was called *Theatrum Venatorium*. For as there was such a *Theatre* at *Rome*, so there was at *Constantinople*. For *Procopius* reports, that the *Theatres*, *Hippodroms*, and the *Cynegia*, were greatly neglected, and fell to Ruine, thro' the Avarice of *Justinian*.

CHAP. V.

Of the Blachernæ, the Triclinium of the Blachernæ, the Palace, the Aqueduct and many other Places of Antiquity.

THE Author of the Book entitled, *The anti-ent Description of the Wards* attests, that there stood in the fourteenth *Ward*, a Church, but does not name it; nor does he take Notice of the *Blachernæ*, although it was called so before the taking of *Constantinople* by *Severus*, as I shall immediately make appear. The *Blachernæ* stood without the Walls, not only in the Time when that

that Book was wrote, but even in the Reign of *Justinian*, who, as *Procopius* writes, built a Church, which he dedicated to the *Virgin Mary*, before the Walls of the City, in a Place called the *Blachernæ*. *The Spectator*, says he, when he enters this Church, will admire its large and bulky Building, yet secure from the Danger of falling by the Strength of its Foundation. You may behold in it, adds he, a stately Magnificence, without any Mixture of Gaiety, and too much Embellishment. 'Tis my Opinion, that *Justinian* only repaired this Church: For *Zonaras* reports, that *Pulcheria*, the Wife of *Marcian*, built a Church in the *Blachernæ*, and dedicated it to the *Virgin Mary*. *Pomponius Lætus* tells us, that this Church was built by *Theodosius*. *Cedrinus* writes, that *Justin* the Nephew of *Justinian*, added two Arches to the Church in the *Blachernæ*. So that 'tis plain from what *Procopius* has wrote upon this Occasion, that the *Blachernæ* stood without the Walls of the City, as it is no less evident from the Testimony of *Agathius*. When the barbarous Nations, says he, approached Constantinople, by the Permission of *Justinian*, all the Churches situate without the Walls, from the *Blachernæ* to the *Black-Sea*, were stripp'd of their Armaments, which were kept within the City. There is at present to be seen, near the Gate called *Xylon*, and the Western Angle of the City, between the Foot of the sixth Hill, and the turning of a Mosque, situate within the City, (which the People say was dedicated to the *Virgin Mary*) a Spring now running, which the *Greeks* tell us was consecrated to her. The Place, where the Spring is, is call'd the *Blachernæ*. Up-

on my first coming to *Constantinople*, some Remains of it were to be seen, but now there nothing appears even of its Ruines. From the Bottom of the sixth Hill, which rises above the Church in the *Blackernæ*, there shoots an *Aqueduct* with two Pipes; one of which is stopp'd with a Cock, and the other flows in a constant Stream. I took Notice before, that *Andronicus* the Emperor brought this *Aqueduct* from the River *Hydrales*, into the *Ward* of the *Blackernæ*, where there was no River Water till his Time. The Emperor *Anastasius* built the great *Triclinium* in the *Blackernæ*, which went under his Name, even in the Time of *Suidas*. *Zonaras*, and others assure us, that the Emperor *Tiberius* built the publick Bath in the *Blackernæ*. 'Tis certain from some modern Histories, that there was in the Time of *Zonaras*, even down to the Reign of *Manuel* the Emperor, an Imperial Palace in that Place. The Reason why 'tis called the *Blackernæ*, is mentioned by *Dionysius* a *Byzantian*, in his *Navigation of the Bosporus*, from whom I shall just touch upon some Places described by him, which reach from the Foot of the fifth Hill, to the furthestmost Angle of the City, and the sixth Hill. *Beyond Mellacopsas*, says he, (this, I took Notice of before, was at the Foot of the fifth Hill) *there are two Places which afford good Sport in Fishing, all the Year. One upon the Shallows under the Promontories, the other under the deep hollow Shores which are never ruffled by the Wind. The first of these is called Indigenas, from some great Man who was a Native there; the other Pyracius, from Pyræus, a Port of Athens;*

thens; or as some believe, from some antient Inhabitant. There's a Place between them called Citros, from the great Plenty of Ivy it produces. There is also a steep Place called *Camara*, which adjoins that of *Pyracius*. 'Tis much exposed to the Wind, and therefore often feels the Roughness of the Sea. Thence, up higher, stands *Tballassa*, which is the Boundary of the *Ceratine Bay*, where the Rivers begin to flow into it. 'Tis thus called, either by Reason of their Nearness to the Sea, whose Salt Waters they mingle with their Freshness, or because it stands steddy, and more out of the Wind; or rather, because the constant Influx of the Rivers into it, brings down daily a muddy Substance into the Sea, which very much thickens it; though it serves for Nourishment to the Multitudes of Fish with which it abounds. The first Place that stands upon this calm Sea is called *Polyrrbetius*, from a Man named *Polyrrbetus*: The next is *Vateiascopia*, so called from the deep Sea that is about it; a third is the *Blachernæ*, which is a barbarous Word; and the last Place is the Marshes.

C H A P. VI.

Of the Bridge near the Church of St. Mamas; of his Hippodrom; of the Brazen Lyon, and the Sepulchre of the Emperor Mauritius.

NOT only some Historians, but also *Suidas* the Grammarian, have handed it down to us, that near the Church of *St. Mamas*, there stood a Bridge, which had twelve Arches; for there was a great Floud of Waters at that Place. There was also set up at the same Place a brazen Dragon; because 'twas reported that a Serpent had some Time liv'd there, which had deflour'd many Virgins. This Story was occasion'd by the Name of a Man, who was call'd *Basiliscus*, one of *Numerianus Cæsar's* Life-Guard, who liv'd there, and built a Church, which *Zeno* afterwards pull'd down. *Constantine*, call'd *Iconomachus*, because he was a profess'd Enemy to Images, order'd one *Andreas* a Statuary, a Man of some Note in the *Blachernæ*, to be whipt to Death in the *Hippodrom* of *St. Mamas*. *Zonaras* tells us, that *Mauritius* the Emperor was buried in the Church of *St. Mamas*, which was built by *Pharasmenes*, an Eunuch, and Gentleman of the Bed-chamber to *Justinian*. *Cedrinus* writes, that the Church of *St. Mamas* stood near the Gate call'd *Xylocercon*. Others report, That *Crunna*,
King

King of the *Bulgarians*, surrounded *Constantinople* with an Army from the *Blachernæ* to the *Porta Aurea*, and distrusting the Strength of his Forces to take the Town, he hasten'd to this Church, set Fire to a Palace that was near it, and that upon his Retreat, he carry'd off a Brazen Lyon plac'd in the *Hippodrom*, a Bear, a Dragon, and some curious Pieces of Marble. *Sozomen* speaking of those Persons who were banish'd on St. *Chrysofom's* Account, says, that when they were got without the Walls they met in a Place situate before the City, which *Constantine* order'd to be cleans'd, to be pal'd round, and made it into a *Hippodrom*. This, I take it, was the Place which was afterwards call'd the *Hippodrom* of St. *Mamas*. *Zonaras* adds upon this Occasion, that *Leo* the Emperor, scar'd by a Fire, which then rag'd in the City, flew to the Church of St. *Mamas*, and continu'd there for some Time. *Cedrinus* mentions, that the Emperor diverted himself with Horse-racing, near the Church of St. *Mamas* the Martyr, situate in the *Stenon*. 'Tis plain from the Authorities abovemention'd, that this Church was seated in the *Blachernæ*, and that there was a Bridge there, as is farther confirm'd by *Johannes Tzetzes* in his *Variâ Historiâ*, where he says, that the Sea extending itself from the Streights of *Abydus*, to the Bridge of the *Blachernæ*, is call'd the *Hellepont*. 'Tis also evident, that this Bridge stood, where the Stone Piles of the old Bridge (when the Water is low, as 'tis in Summer) are seen at present, and stand between the Suburbs call'd the *Blachernæ*, and the Suburbs, which the *Turks* call the *Aibasarium*. This, I am

am confident, is the same Bridge which the ancient Treatise of *the Wards of the City*, calls the Wooden Bridge, and places it in the fourteenth *Ward*, in which, as I observ'd, was the Suburbs call'd the *Hepdomum*. I desire the Reader to remark one Thing from *Suidas*, that St. *Mamas* Bridge had either twelve Stone Arches, or else, that he was writing of another Church of St. *Mamas*, situate in another Place.

CHAP. VII.

*Of the seventh Hill, the twelfth Ward,
and of the Pillar of Arcadius.*

I Take it for granted, from the Situation of the Pillar of *Arcadius*, now standing on the seventh Hill, call'd the *Xerolophon*, (which is divided from the other six Hills by a broad Valley,) that That is the twelfth *Ward*, which lies a great Way upon the Level, from the Entrance of the City at the *Porta Aurea*, and is lengthen'd, on the Left Side of it, by a gentle Descent, and bounded by the Sea. It contain'd the *Porta Aurea*, the *Trojan Portico's*, the *Forum*, and Haven of *Theodosius*, and a Pillar with winding Steps in the Inside, built in the *Xerolophon* by *Arcadius*. The Hill still preserves the same Name. Upon this Pillar the Emperor plac'd his Statue, which was thrown down, in the Reign of *Leo Conon* by an Earthquake, which shook the whole City, overturn'd

turn'd many Churches and Houses, and buried Multitudes of People under it. *Cedrinus* assures us, that this Pillar was in all respects like that of *Theodosius* erected in the *Taurus*. It has a *Base*, a *Pedestal*, and a *Capital*. The *Shaft* of the Pillar, with its *Pedestal* and *Capital*, consists of twenty one Stones. Above the *Capital* are two Stones. The *Pedestal* alone is built with five Stones, so closely cemented together, that if the Pillar had never felt the Shocks of an Earth-quake, or the Decays of Time, it had appear'd to have been one entire Stone. These Stones are plac'd one above another, and are hollow in the Inside. Each of them is the whole Compass of the Pillar, out of which are cut the Steps and Windows which beautify and enlighten it. I took upon me to measure the Compass of the *Shaft* from the Stone which covers it at Top, down to the lowest Step of the *Pedestal*. This Stone therefore, thro' which there is cut a Door, by which you ascend above the *Abacus* of the *Capital*, is about thirteen Foot nine Inches high, and is itself the Roof and Arch of the whole Pillar. The Door is six Foot two Digits high, and three Foot nine Inches broad. The second Stone is six Foot high, in which is cut the uppermost Step above the *Abacus* of the *Capital*. The third is five Foot and four Digits high, and contains the *Abacus* and the whole *Capital*. The fifth is five Foot in height, wanting two Digits. The Sixth is four Foot nine Inches high. The Seventh five Foot and two Digits. The Eighth four Foot and four Digits. The Ninth is six Foot high. The Tenth five Foot. The Eleventh four Foot and

and fourteen Digits. The Twelfth four Foot nine Inches. The Thirteenth five Foot. The Fourteenth five Foot two Digits. The fifteenth five Foot and a half. The Sixteenth the same. The Seventeenth five Foot and ten Digits. The eighteenth six Foot and a half. The Nineteenth five Foot and four Digits. The Twentieth six Foot and a half. The Twenty first, where the *Shaft* of the Pillar begins, six Foot and four Digits high. The *Pedestal* consists of six Stones. The uppermost of which is four Foot nine Inches high. The Second is the same height. The Third four Foot. The Fourth four Foot six Inches. The Fifth the same. The Sixth and last is four Foot high. It has in all fifty six Windows, and two hundred thirty three Steps of two kinds. For some rise in square, others in circular Windings, after the Manner of some Shell-Fish. You ascend the *Pedestal* by five square Winding Steps. Every Winding has at the Top of it a small Floor, which leads you from one Winding to another. The first and second Windings have six Steps each; the third eight; the fourth and fifth, nine each; the lowest of them all, which lies level with the Threshold of the Door, is ten Digits high, twelve Inches broad, and two Foot nine Inches long. The other square Windings are like this, and the Floor at the Top of each of them is two Foot nine Inches square. Upon the fifth Winding stands the *Shaft* of the Pillar, the first Steps of which are ten Digits high; near the Wall they are a Foot broad, in the Middle a Foot and nine Inches, and in Length they are two Foot nine Inches. The
(Steps

Steps above them, are all of them, nine Digits high. The Inside of the *Shaft* of the Pillar measures twenty eight Foot in Circumference. The Wall which encloses the Steps, in the lowest Part of it, is two Foot and three Digits, in the highest, 'tis one Foot nine Inches thick. If I should be thought too curious, in taking the Dimensions of every Stone, this Character with more Justice belongs to that Man, (and yet *Thucydides* highly commends him for it) who by counting the Rows of Bricks of which they were built, took the height of the Enemies Walls. I was under some Apprehensions from the Savageness of the Inhabitants, lest they should catch me dropping my Line, had I measur'd it without, so that I lay under a Necessity of taking the Dimensions within; and by joining the height of one Stone to the height of another, I discover'd its Altitude. There are two Steps consisting of many Stones, which first shew themselves from the Surface of the Earth. Above them is the third Step, which is cut out of a Stone three Foot and four Digits high, and thirty three Foot and a half in Circumference. Upon the Stone which makes the third Step, stands the *Pedestal*. The first of the five Stones of which it consists, from the Threshold of the Door, is five Foot and a half high. Its Ornaments are a plain *Plinth* three Foot five Digits high, a small *Tore* five Digits high, an *Apophyge* with a *Reglet* nine Inches, another *Reglet* above it two Digits, and a *Cornice* engrav'd, which is nine Inches high. The *Frieze*, on three Sides, is curiously engrav'd with Trophies; the Northern Side of it, where

the Door is, is not engrav'd at all. The *Cornice* of the Pedestal bends downwards. At the bottom of it is a *Reglet*, above that an *Astragal*, adorn'd with Berries; then an *Ovolo*, and above that an *Astragal* wreath'd like a Rope. Higher yet is a *Folial* Bandage. There projects beyond the *Pedestal* a kind of *Abacus*; on each side of which there are two *Fascies* of Laurel-work, the largest of which is incurvated even to the bottom of the *Abacus*. On the Sides of this *Abacus* there is a Sculpture of seven naked Boys, holding each of them in his Hand a Laureated *Fascis*. At every Angle of this *Abacus* there stands an Eagle, and above it is the *Plinth* of the Pillar, adorn'd with a *Foliage*, which projects very little. Above the *Plinth* is a *Tore*, adorn'd with Laurel-work, which is filleted with a spiral Bandage. Above the *Tore* there rises an *Apophyge*, upon which stands the Shaft of the Pillar, which is carv'd with the Scenes of War, and of Battles. The Sculpture is much like that which adorns the Pillar of *Trajan* in Old Rome. The *Trachelium*, or Top of the *Shaft*, is fluted perpendicularly. The lower part of its *Capital* is adorn'd with *Apophyges*, an *Ovolo*, and an *Abacus*, which projects beyond the *Shaft* two Foot and fourteen Digits. The *Abacus*, on all sides of it, is seventeen Foot, and nine Inches round. Above the *Abacus* there is a Door, above which the Pillar rises in the Form of a *Cone*, where there is another Door above ten Foot high. We may look upon this Pillar to be of the *Tuscan* Order, because both the *Base*, and the *Capital* of it, are finished after the *Tuscan* manner.

C H A P. VIII.

Of the Statues, and the antient Tripas of Apollo, standing in the Xerolophon.

SUIDAS writes, that the *Xerolophon* was formerly call'd *Thema*, because it was a kind of Repository, and contained in it fifteen winding Apartments, the Statue of *Diana*, and *Severus*, who built it; besides a *Thermation*, a *Tripas* from whence many Oracles were deliver'd. In this Place, the Founder of it us'd to offer Sacrifices; and among others he sacrificed a Virgin. *Priscian*, whom I find mention'd by *Benedictus Ægius*, indefatigably curious in his Search of Antiquity, observes, That the *Azoles* sometimes insert in a Word the Letter F, as I have taken Notice of in some Inscriptions of a very antient *Tripas* of *Apollo*, still remaining in the *Xerolophon*; the Words of which are written after this Manner; Δημοφάτων, Λαφονάτων. He tells us, that 'tis customary in another Place, meaning among the *Æolians*, to place an F between two Vowels of the same Word; as in ὄφης, οῖς, Δάφθ, *Davus*, ἔφον, οῦμ. I have seen, says he, the same in some old Inscriptions, in very antient Characters, on some *Tripas*'s, especially on the *Tripas* of *Apollo*, which is at *Constantinople*; as Δημοφάτων for Δημοφών, Λαφαιάτων for Λαοκίων. Others

Others add, that there were the like Insertions in the *Xerolophon*, a little above the *Basis* of the Pillars of *Marcian*, *Valentinian*, and *Theodosius* the *Less*. *Zonaras* tells us, that *Simeon*, a Prince of the *Bulgarians*, a Man of a cruel and turbulent Spirit, march'd an Army against the *Chrobatians*; when he was conquer'd, and lost his Army, partly by the Badness of the Roads, some Body inform'd the Emperor that the Statue plac'd above the Arch in the *Xerolophon*, looking Westward, was carv'd for the Statue of *Simeon* of *Bulgaria*, and that if any one cut off the Head of the Statue, *Simeon* should immediately die. The Emperor commands the Head of the Statue to be chopt off, and soon received the News that *Simeon* was dead of a violent Pain of the Stomach. For he watch'd to a Minute the Time of his Death. As to the Port of *Theodosius*, that was in the same Place where the Gardens, which are now call'd the *Blancha*, stand at present. These Gardens are enclos'd with a Wall, and are seated in a Plain, adjoining to the Shore of the *Propontis*, at the Foot of the sixth Hill. The Mouth of the Port stood Eastward, from whence the Pier extended it self Westward, in a direct Line, where at present stand the Walls of the City. The Pier was twelve Foot in Thickness; and, as I found by walking it, 'twas six Hundred of my Paces in length. 'Tis now entirely ruin'd. The Gardens, which are very spacious, abound with Sallets and Potherbs, but have very few Fruit-Trees. These Gardens are water'd with Pools, which they have within them, and which are the Remains of the old Port. I discover'd by the Pier, and Situation.

of the Place, that 'twas above a Mile in compass. In the Mouth of the Port, not altogether unfit for Ships at present, without the City Wall, you still see a Fortrefs in its Ruins, surrounded by the Sea. The unknown Writer of *the Empire of Constantinople* asserts, That it was first called *Thema*, afterwards the *Forum of Theodosius*; tho' it seems to me rather to be the *Forum of Arcadius*, by Reason the Pillar of *Arcadius* joyns to it. For the *Forum of Theodosius*, in all Probability, stood near the Port of *Theodosius*. This is no more than what is conformable to the Rules of Architecture, which prescribe, that a Market should be built near a Port. I am of Opinion, that it was formerly call'd the Port of *Eleutherius*, if we may credit those Writers who affirm, That *Constantine the Great* built a Wall from the Ridge of the first Hill to the Port of *Sophia*, and the Port of *Eleutherius*, built by *Constantine the Great*, to prevent the Inundations of the Sea. 'Tis called the Port of *Eleutherius*, because, when 'twas built, he was Surveyor of the Works. It was for this Reason, that there was a Marble Statue erected to him in that Port, bearing on his Shoulders a Basket of Marble, and holding in his Hand a Marble Spade. They add further, that *Irena*, and her Son *Constantine*, built him a noble Seat; and that from that Seat, as far as the *Amastrianum*, reach'd the *Hippodrom*, which was built by *Theodosius the Great*, and was demolish'd by *Irena*. *Zonaras* writes, that *Irena*, after she was remov'd from the Government by *Constantine* her Son, liv'd in a House which she built in the Port of *Eleutherius*. The *Portico's*, which the

ancient Description of the Wards of the City names with the Epithet *Troadaea*, others mention with that of *Troadesia*, and tell us, that *Constantine the Great* built the Walls of the City as far as the *Portico's* call'd *Porticus Troadesia*, (that is, the *Trojan Portico's*) and the *Porta Aurea*, which stood in the twelfth *Ward*. I am of Opinion, that they were call'd the *Trojan Portico's*, because they contain'd some Things of the like Kind with that which was called the *Porticus Varia*. 'Tis reported, says he, that in the *Portico*, formerly call'd *Plesiactia*, and now *Pecilla*, or *Porticus Varia*, a celebrated Painter drew the Face of *Laodice*, on the Picture of *Elpinica*. I had not known it by the Name it goes at present, had it not been for a Spring near it which they call $\chi\rho\upsilon\sigma\sigma\pi\eta\gamma\eta$, as deriving its Name from the *Porta Aurea*. This Spring, to this Day, constantly flows, and is drank with great Devotion by the *Greeks*, who hold all Springs, near their Churches, to be sacred. There's nothing of the Church remaining at present, tho' *Procopius* takes Notice of it. *Justinian*, says he, built two Churches to the *Virgin Mary*, before the Walls of the City, one in the *Blachernæ*, the other in a Place call'd $\Pi\eta\gamma\eta$, where there is a large Wood of *Cypresses*, a verdant Meadow, and a delightful Garden, which produces a great Store of fine Fruit, and where there is also a gentle Spring, which affords very good drinking Water. One of the Churches stood near the *Sea-shore*, the other near the *Porta Aurea*. Both of them, he adds, were near the end of the *City Walls*, and were upon Occasion impregnable Fortresses to it. From hence

hence I would remark, that in the Time of *Justinian*, the Angle of the City, which they call the Angle of the seven Towers, was not within the City; but that the Land-wall from the *Porta Aurea*, straitned the Angle of the City into a more narrow Compass, as appears from the Situation of the Monastery of *Studius*, which stood upon a piece of Ground, which was formerly look'd upon to be in the Suburbs, but now stands further within the Walls, than the Angle of the seven Towers. He proceeds, and tells us, that *Justinian*, at a vast Expence, upon the Entrance of the *Porta Aurea* on the right Hand, rebuilt the Temple of *Ja*, (which Time had wholly defac'd) for the Service of the True God. The Observation I would make from hence is, that the *Porta Aurea* stood near the seventh Hill, call'd the *Xerolophon*, which is also confirm'd by *Zonaras*, who writes, That in the Time of *Leo*, many Churches and Houses, the Statue of *Arcadius*, plac'd upon a Pillar in the *Xerolophon*, and the Statue of *Theodosius the Great*, plac'd upon the *Porta Aurea*, as also the City Walls, reaching to the Continent on the Field side, were overthrown by an Earthquake. *Cedrinus* asserts, that the Statue of *Victory*, near the *Porta Aurea*, was overturn'd by the same Earthquake. Other Historians mention, that by the same Earthquake, which happen'd the Vth of the *Calends of November*, many sacred Buildings, and many others of common Use, with Multitudes of People, were destroy'd; and that the Statue of *Constantine the Great*, which stood upon the Gate of *Attalus*, with the Gate it self, was demolish'd

by it. It is therefore a great Mistake in those, who take the *Porta Aurea* to be the same Gate which is now call'd *Oria*, and is seated in the Northern Part of the City, which, as I observ'd before, was called the Port of *Neorius*, since 'tis plain from what I have mentioned, that the *Porta Aurea* was in the Western Part of the City. This is also evident from the *antient Description* of the *Wards of Constantinople*, which tells us, that the Length of the City, from the *Porta Aurea* to the Sea-shore, in a direct Line, is fourteen Thousand and seventy five Feet. *Cedrinus* takes Notice, that the Elephants stabled in the *Porta Aurea*, were much of that Kind, with which *Theodosius* made his publick Entry into the City. 'Tis said that *Theodosius* the *Less*, who built the Walls of the City as far as the *Blachernæ*, brought the Statues of those Elephants, which are plac'd upon the *Porta Aurea*, from the Temple of *Mars* at *Athens*. *Cedrinus* asserts, that *Philip* King of *Macedon* built the great Church of *Mocius* the Martyr, and a Church to *St. Anne* in a Place call'd *Secundus*. *Procopius* says, that both these Churches were built by *Justinian*. I have seen some Remains of the Church of *Mocius*, near a large *Cistern*, built by *Justinian*, on the Top of the seventh Hill. All its Pillars are standing, and it goes still under the Name of *Mocius*. Some Historians, and *Suidas* the *Grammarian* say, that this *Cistern* was built by *Anastasius Dicorus*. It may be worth Enquiry, whether the *Moneta*, which the *antient Description of the Wards* places in this Ward, was the Temple of *Juno Moneta*, or the Treasury. For the

the *Grand Seigneur*, to this Day, makes use of the Castle with seven Towers for a Treasury. *Suidas* writes, that the Statue of *Juno* was supported by a Brazen Arch, made somewhat in Form of a Pair of Barbers Scissars, but takes no Notice where it stood; so that I desire the Reader would lay no great Strefs upon what I have said of the *Moneta*.

CHAP. IX.

Of the Columns now remaining on the Seventh Hill.

THE Church standing here is called *Studios*, because it was built by one *Studios* an eminent Citizen of *Constantinople*. It was he, says *Suidas*, who built this Church with a handsome Monastery. *Justinian*, in his *Constitutions*, takes Notice of him, when he says, That there were two Biers plac'd in the sacred Treasury; one to the Memory of the Famous *Studios*, and the other to the Memory of the Magnificent *Stephanus*. The Monastery built by *Studios* was call'd *Studium*, which is entirely demolish'd The Church remains, tho' converted into a Mosque. In its Porch are four Pillars with a *Trabeation* curiously finish'd. In the Inside of the Mosque, there are on each side seven green Pillars, streak'd with black Veins, and look as if they were inlay'd with Pieces of Stone of another kind. Each of them measures in Circumference

fix Foot and six Digits. Their *Capitals*, and *Architraves*, are finish'd after the *Corinthian* Manner, as are those which stand in the *Vestibule*. In the upper Part of it stands another Order of six Pillars. In the Courts of the Mosque is a *Cistern*; the Roof of it, which is Brick-work, is supported by twenty three lofty *Corinthian* Pillars. The Monastery of *Studius* is now within the Walls of the City, tho' it formerly stood without it, near the way you go from the Pillar of *Arcadius* to the Gate of the seven Towers. The Passage of this Gate is at present fill'd up; the Jambs of it are two *Corinthian* Pillars of spotted Marble, streak'd with green Veins, which sustain eight smaller Pillars, which support three Arches above. On the left Side of the Gate are six Marble Tables, all of which are enclos'd, some with round, some with square Pilasters, upon which are carv'd many fine Statues. They are all of them Naked, of exquisite Workmanship, in a fighting Posture, with Clubs in their Hands, the tallest of which have engrav'd over them winged *Cupids*. On the right Side of the Gate are six more Tables, enclos'd as the former. Upon the lowest of these there lies a young Man, with his Face upwards, and his Legs folded, holding a musical Instrument in his Hand. There hangs over him a little Figure, in the Likeness of a *Cupid*, and above the *Cupid* there rises a Woman. Upon the highest Table there's carved a naked Statue, with a Club in his Hand; his right Arm is cover'd with a Lyon's Skin, and with his left Hand he is leading Dogs. Above him is the Statue of a Lyoness with full Dugs. Upon

Upon another Table are carv'd two Husbandmen carrying Baskets full of Grapes; and upon another is the Statue of a flying Horse. The Bridle is held by a Woman, behind whom stand two Women more: At the Top of the Table there's another Woman in a recumbent Posture, and opposite to her a young Man lying on the Ground. I took particular Notice of these Figures, by Reason of the Antiquity, and the admirable Sculpture of them. I saw also upon the seventh Hill, among others, four Mosques of curious Workmanship. Their *Vestibules* and Pillars were all of Marble. Three of them stood on the Eastern Side of the Hill, two of whose *Vestibules* were adorn'd with six lofty and large Pillars; two of which were of *Thebean* Marble, and the other four of different kinds of Marble, vein'd with a dark green. The other stands near the Pillar of *Arcadius*, lately built by the Consort of *Solyman the Grand Seignor*, (with a handsome *Caravansera*, and a College, where the *Turkish* and *Arabian* Learning is profess'd) in which I counted more than sixty Pillars of different kinds. On the Top of the Hill there are two other Mosques, one of which has *Bagnio's*, and Colleges joyning to it. The *Vestibule* of it is beautify'd with six Pillars of *Thebean* Marble, which measure each six Foot in Circumference. Their *Bases* and *Capitals* are finish'd after the *Turkish* Manner. The *Shafts* of the Pillars are very ancient, especially of those two which face the Door of the Mosque, whose *Hypotrachelions* at Top are more slender than the *Shafts*, tho' in the lower Parts of them, they are equal to

them, as a Man's Neck is less in Circumference near the Head, than the Shoulders. 'Tis adorn'd with one *Annulet*, which rises in the manner of a Ring. Above it there's another *Annulet*, which is broad and flat. I saw no *Hypotrachelion*, all the Time I was at *Constantinople*, which came so near the Model of *Vitruvius*, as this; who delivers it as his Judgment, that the *Hypotrachelion* ought to be contracted in the upper Part of it, as you may see in his third Book *de Ionicis*. There's another Mosque on the same Hill, the *Vestibule* of which is beautify'd with six very lofty Pillars; in the College Court there are fourteen, and as many in a *Portico* adjoining to it.

CHAP. X.

Of the Thirteenth Ward of the City, call'd the Sycene Ward, of the Town of Galata, sometimes nam'd Pera.

THE *Antient Description of the Wards of the City* takes Notice, that *Galata* was formerly a Part of the City. The *Thirteenth Ward of New Rome*, says the Author, is the *Sycene Ward*, which is divided from it by a narrow Bay, and preserves an Intercourse with it, by Boats and Shipping. It is seated on the Side of a Hill, except a broad Tract of Land at the Foot of it, which lies upon the Level. *Stephanus*

phanus says, that the Town of *Sycæ* was situated against *New Rome*, and that it was call'd in his Time *Sycæ Justinianæ*, but does not give the Reason why it was call'd so. Probably it was, because *Justinian* either repair'd or rebuilt it; for which Reasons principally Cities frequently change their Names. I wonder that *Procopius* never took Notice of this Place, since he has given us an exact Description of all the Edifices of the Bay, call'd the *Chrysocheras*, which were either built or repair'd by him; unless perhaps the Mistake be in *Procopius*, by inserting the Word *Jucundianæ* instead of *Justinianæ*, when he tells us, that *Justinian* rebuilt the Palaces of the Suburbs in the *Chalcopratia*, as also in the Place call'd *Sycæ Jucundianæ*. If the Fault be not in *Procopius*, 'tis an Errour of *Stephanus*, who writes *Justinianæ* for *Jucundianæ*. But 'tis plain, that *Stephanus* wrote long before the Time of *Justinian*; so that if there be any Blunder, 'tis none of *Stephanus*, but *Hermolaus*, a Grammarian of *Constantinople*, who abridg'd the Commentaries of *Stephanus*, and dedicated them to *Justinian*. If I might give my Opinion, I should rather call it *Sycæ Justinianæ*, than *Jucundianæ*, because it appears to me it should be so, not only by comparing some Books of *Procopius* and *Justinian*, which have been publish'd, but also by the Authorities of several MSS. *Justinian* asserts in his *Constitutions*, That 'tis agreeable to Equity, if a Corpse be carried to the Grave to a great Distance, that the Deacons attending it, should have some Acknowledgment. He subjoyns a little after, That he is of the same Opinion, if the Corpse

Corpse be bury'd within the new Walls of the City, or this Side of the *Sycæ Justinianæ*. This is but a small Procession, and it requires not much Time or Pains to walk thither; but, says he, if the Body be carried beyond the Walls of this flourishing City, or beyond any other Stairs, than those which lead to *Sycæ* — There's no Occasion to add what follows. I would only have the Reader observe, that the Word *πέρασμα*, which the Latins interpret *Terminus*, or a Boundary, signifies properly *Trajectus*, a Ferry, or the Stairs from whence you sail from one Place to another. 'Tis evident, from what I have quoted, that the Town call'd *Sycæ* is on the other side of the Bay facing *Constantinople*, altho' *Stephanus* has not declar'd against what Part of the City it lies. I observe notwithstanding from the *Treatise* above mention'd, that the sixth Ward reach'd from the *Forum* of *Constantine* to the Ferry against *Sycæ*, which is now call'd the Ferry of *Pera*, or *Galata*. As I would pay a just Regard to the Authorities of some more modern Historians, I shall produce several Testimonies from them. They assert, that *Absimarus*, the Commander in Chief of the Forces which besieg'd *Constantinople*, harbour'd in the Port of *Sycæ* against the City. *Evagrius* writes, that the Heads of *Lenginus*, and *Theodorus*, stuck upon Poles, were sent to *Constantinople* by *Johannes a Scythian*, and by the Emperor's Command were fix'd upon the Shore of *Sycæ*, opposite to *Constantinople*; a pleasant Spectacle to the Inhabitants of the City! He adds further, That *Vitalianus* made an Incurfion as far as *Sycæ*, and that

when

when he came to an Anchor there, the Emperor *Anastasius* sent *Marinus* an *Assyrian* Admiral to fight him. Both Fleets prepare for the Engagement; the one facing *Constantinople*, the other *Sycæ*. For some Time they kept their Stations; after some small Skirmishes, and Attacks on both Sides, the Fight began near the Places call'd the *Vitharia*. *Vitalianus* having lost most of his Men, was forced to bear off, so that there was not the least Appearance of an Enemy in all the *Bosporus*. Nor am I induc'd to change my Opinion by the Authority of *Strabo*, who seems to place *Sycæ* at some Distance from the Bay. *The Bosporus*, says he, *straitning it self from the Promontory into the Measure of five Stadia, or Furlongs, widens at the Harbour plac'd below Sycæ into thirty Furlongs, and from Sycæ to the Chrysoceras it contracts it self again into five Furlongs*. Nor would this Opinion any ways contradict what I have said before, if my Author had meant by the *Ceras* of the *Byzantians*, what *Pliny* 'tis plain did, *viz.* the *Bosporian Promontory* where *Byzantium* stood. But *Strabo* immediately subjoins, that the *Ceras* was a Bay which was sixty Furlongs in length; and therefore it appears to me, that the Mistake lies either in *Cod. Strabon.* or in the Historian himself, as is fully evident from the Authority of *Dionysius*, a very ancient Writer of the History of *Constantinople*, which was his Native Place. This Author has recorded it, that *Sycodes*, or *Sycæ*, is the same Place near the Bay call'd *Ceras*, where *Galata* stands at present, as I have more evidently shewn in my *Treatise of the Bosporus*. The People of *Pera* therefore

therefore are grossly in the wrong, when they tell us, that *Pera* was first built by the *Genoese*; when it is plain that *Pera* was built long before they were suppos'd either to have purchas'd the Town, or to have receiv'd it as a Reward of their Sea-Services, from some Emperor of *Constantinople*; since *Justinian* places *Sycæ* within the Walls of the City, and *Agathius* assures us, it was enclosed with Walls, when he writes, that the People of *Constantinople* were in such a Consternation upon the Approach of the Enemy, that the Forces of *Justinian* were obliged to climb the Walls of *Sycæ*, to make a more vigorous Defence. *Sycæ*, by *Stephanus*, is call'd a City, as it is also by some modern Writers; but more antient Authors, who liv'd before *Galata* was taken by the *Genoese*, call it the Cittadel of *Galata*. They tell us farther, that a Fleet of the *Saracens* was station'd from the *Magnaurea* to the *Cyclobion*; and that after it had continu'd two Days in that Station, Part of it was driven by a Storm to the Cittadel of *Galata*, as far as the *Clydion*, where the Emperor of *Constantinople* destroy'd it, from *Acropolis*, with liquid Fire. *Zonaras* writes, that when *Michael* the Emperor was besieged both by Sea and Land, he was so terribly distress'd, that he was forc'd to lay a Boom across the Sea from *Acropolis*, to a small Town on the opposite Shore. There is at this Day a Gate at *Galata*, which is call'd the *Boom-Gate*. 'Tis however beyond Dispute, that *Galata* was more than once enlarg'd by the *Genoese*: This appears from the Walls, which at several Times they have built about it, being fortified on the

East

East by Double, and on the West by Treble Walls, denoting the gradual Increase of the Town. You may see at present the antient *Sycæ*, enclos'd in the middle of *Galata*, situate against the sixth *Ward*, and the *Sycene* Ferry, all built on the Side of a Hill, just as 'tis represented in the *Antient Description* of the *Wards*, except one broad Piece of Ground, which lies upon a Level on the Shore at the Foot of the Hill. This Tract of Land was at least a hundred *Roman* Paces broad. For at present, between the Hill and the Bay, there is a Plain to be seen of an equal, if not of a larger Breadth; because, in such a Length of Time, it is widen'd, as may be observ'd daily, by the Abundance of Filth and Nastiness, which is cast about it. To make it subside at the Bottom, the Inhabitants have fix'd wooden Troughs upon Piles, which they drive into the Earth by an Engine, much like a Rammer. By this Means the Plain upon the Shore is enlarg'd, and made more commodious for Havens. But that the Reader may understand more perfectly where the *Sycene Ward* stood formerly, I will describe the Situation of *Galata*, as it stands at present.

CHAP. XI.

A Description of Galata; of the Temples of Amphiaraus, Diana, and Venus; of the Theatre of Sycæ, and the Forum of Honorius.

THE *Sycene Ward*, which is commonly called *Galata*, or *Pera*, ought more properly to be called the *Peræan Ward*. Thus it is that *Josephus* calls *Judæa*, because it lay on the *other Side* of the River *Jordan*: And thus it is, that *Strabo* calls that Part of the Countrey which lies on the *other Side* of *Euphrates*. The Reason alledg'd by the Inhabitants, why 'tis call'd *Galata*, is, as they tell you, (being impos'd upon by the Allusion of the Name) that *Milk* was formerly sold there: And I make no Question of it, did they but know, that *Galata* was formerly call'd *Sycæ*, they would derive its Name from the Word *Fig*; and pretend to justify their Mistake from the Authority of *Dionysius* their Countryman, who says, that it was originally call'd *Sycæ*, from the Fairness and Abundance of that Fruit which grew there. But their Conjectures had been grounded upon a better Foundation, if they had deriv'd the Name of *Galata* from the *Galatæ*, back'd by the Authority of *Jobannes Tzetzes* (a Citizen of *Constantinople*, and a very industrious Grammarian) in his *Var. Hist.*

Hist. written above four hundred Years ago. This Author tells us, that *Brenus* a *Gaul*, and Commander in Chief of the *Gauls*, whom the *Greeks* call *Γαλάται*, pass'd over the *Sea* from thence to a Place of *Byzantium*, and that this Place for this Reason was call'd *Pera*, which was after their Arrival call'd *Galata*. This Place is seated partly on a Hill, and partly on a Plain at the Foot of it. This Hill is enclosed on the East and West by two Valleys, each of which is about a Mile in length. The Ridge of the Hill shoots from North to South, and is in no Part of it less than two hundred Paces broad, and of equal Length with the Valleys that enclose it, and joins to the Plain upon the Continent. The South Side of this Hill, and the Plain below it, is bounded by the Bay of *Ceras*, which makes it almost a *Peninsula*, of a semicircular Figure, in the Form of a drawn Bow, with this Difference only, that the Western Point of it is larger by half; and not quite so long as the Eastern. *Galata*, as 'tis enclos'd with a Wall, is four Thousand and four Hundred Paces in Compass. It varies, in many Places, as to its Breadth. In the middle of the Town 'tis six hundred Paces broad. The Bay and the Walls stand at twenty Paces Distance. The Plain that runs between the Bay and the Hill, is a hundred and eighty, and the Hill it self four hundred Paces broad. The Eastern Side of *Galata*, at the first Entrance of it, is four hundred Paces in breadth; after which it contracts it self into the Breadth of two hundred and sixty Paces only. The Western Side of it, which stands without Old *Galata*, rises upon a moderate

moderate Ascent, which winds Southward, and adjoyns to a small Descent, which terminates Westward near the Walls of Old *Galata*. The Town therefore of *Galata* stands upon a Treble Descent; one of which winds from North to South, another falls Easterly, and another at West. The Declivity which crosses the Breadth of it, stretches from North to South; and is so steep, that in many Places you are forced to climb it by Steps; so that you ascend the first Floor of the Houses, which stands upon a Level, by Ladders. The Eastern and Western Side of *Galata* have a double Declivity; one from North to South, the other to East and West; so that not only those Parts of it which lie in a strait Line, but those Ways also which are winding, or lie Cross-ways, have their Descents; but the Eastern Side of the Town is more upon the Declivity than the Western Side of it. To be short, *Galata* is of such a Steepness, that if all the Houses were of an equal Height, the upper Rooms would have a full View of the Sea, and of all the Ships sailing up and down in it. And not only *Galata*, but almost the whole City of *Constantinople* would have the same Privilege, if that Law, which was first made by *Zeno*, and afterwards ratify'd by *Justinian*, was in full Force. This Law expressly forbids any Man to hinder or obstruct an open and entire View of the Sea, or indeed a Side Prospect of it, and enjoyns the Inhabitants to build at least at a hundred Paces Distance from it. The Level Part of the Town, which runs between the Bottom of the Hill and Bay, is, in no Place of it, less than

two hundred Paces broad. Towards the Ends of it 'tis much broader; and, in some Places, it widens to the Length of five hundred Paces. The Town is thrice as long as it is broad. It extends it self in Breadth from North to South, in Length from East to West. The Western Side of it is broader than the Eastern, and almost of an equal Breadth with the middle of the City. For in a Length of five hundred Paces, 'tis no less than five hundred Paces broad. The Eastern Side of *Galata* is more narrow, where it is no more than two hundred and sixty Paces broad. The Shore round the Town is full of Havens. Between the Walls and the Bay is a Piece of Ground, where are Abundance of *Taverns, Shops, Victualing-houses*, besides several *Wharfs*, where they unlade their Shipping. It has six Gates, at three of which there are *Stairs*, from whence you sail over to *Constantinople*. *Galata* is so situate to the North of *Constantinople*, that it faces the first, second, and third Hills, and the first and second Valley of that City; having in Front the Bay of *Ceras*, and *Constantinople*, and behind it some Buildings of the Suburbs. For many of these Buildings stand partly on the Top of the Hill, and partly on the Sides of it. The Town it self does not rise to the Ridge of the Hill. Where *Galata* rises highest, there is yet standing a very lofty Tower, where there is an Ascent of about three hundred Paces, full of Buildings, and beyond that is the Ridge of the Hill upon a Level, about two hundred Paces broad, and two thousand Paces long. Thro' the middle of it runs a broad Way full of Houses, Gardens, and

T

Vineyards;

Vineyards. This is the most pleasant Part of the Town; from hence, and from the Sides of the Hill, you have a full View of the Bay of *Ceras*, the *Bosporus*, the *Propontis*, the seven Hills of *Constantinople*, the Countrey of *Bitbymia*, and the Mountain *Olympus*, always cover'd with Snow. And besides these, there are many other additional Buildings, which adorn the Hills, and Vales adjoining to this Town. It has the same Number of Hills and Vales as *Constantinople* it self; so that the Inhabitants, whenever they please, can make the Town one third larger than it is at present; and if the Grandeur of the *Byzantian Empire* continuès a hundred Years longer, *Galata*, it is not improbable, may seem to rival *Constantinople* it self. They who write that *Byzas*, the Founder of *Byzantium*, built the Temple of *Amphiaraus* in *Sycæ*, are somewhat in the wrong, tho' not grossly mistaken. For *Dionysius* a *Byzantian* tells us, that behind *Sycæ* stood the Temple of *Amphiaraus*, which was built by those who transplanted a Colony to *Constantinople*, under the Command of *Byzas*. Both the *Grecians*, and the *Megarians*, honour'd *Amphiaraus* as a God. But altho' the Temple of *Amphiaraus* did not stand in the Place which *Dionysius* calls *Sycæ*; yet the Word *Sycæ* signified a larger Tract of Ground, after it was made a City; so that the Temples of *Amphiaraus*, of *Diana Lucifera*, and of *Venus Placida*, all stood within the Limits of it, as I have fully made it appear in my *Treatise* of the *Bosporus*. But there are no Remains of these Buildings at present, nor of those Edifices, which, the *Antient*

Description of the City tells you, were in the *Sycene Ward*. The oldest Man now living cannot so much as tell where those Temples antiently stood, nor ever read or heard, whether there was ever such a Place as the *Sycene Ward*. Thus far only we can guess from the Rules and Usage of *Architecture*, that the *Theatre*, and *Forum* of *Honorius*, stood at the Bottom of the Hill upon a Plain, where *Theatres* are generally built, as I frequently observ'd in my Travels thro' *Greece*. There was standing a *Forum*, in a Level Ground, (near to the Haven, where is now built a *Caravansera*, in the Ruines of a Church dedicated to St. *Michael*) when first I came to *Constantinople*. This *Forum* was well supply'd with Water by an ancient subterraneous *Aqueduct*. In short, there is nothing to be seen at present of old *Sycæ*. Those antient Pillars we see in some Mosques at *Galata*, are said to have been imported by the *Genoese*: Some of them are of very antient Workmanship, and well finish'd. The *Cistern* of St. *Benedict*, now despoil'd of its Roof, and three hundred Pillars, which supported it, (now turn'd into a *Cistern* for watering the Priest's Gardens) shews it to be a very antique and expensive Work.

From what has been wrote upon this Subject, the Reader may learn how renown'd *Constantinople* has been for its Monuments of Antiquity. It would take up another Volume, to enlarge upon the Publick Buildings of the *Mahometans* at present, and to explain for what Uses they were intended. I shall just touch upon a few Things, which are the most remarkable. The City, as

it now stands, contains more than three hundred Mosques, the most magnificent of which were built by their Emperors and *Basha's*, and are all cover'd at Top with Lead and Marble, adorn'd with Marble Columns, the Plunder and Sacrilege of Christian Churches, as these were before beautify'd with the Spoils of the Heathen Temples. It has above a hundred publick and private *Bagnio's*, fifty of which are very spacious, and of two Lengths, much like those I have describ'd, built by their Emperour *Mabomet*. Their *Caravanserai's*, and publick Inns, are much above a Hundred; the most famous of which, in the Middle of their Court-yard, are furnish'd with Fountains of Water, brought from the Fields adjoining to the City. Their Emperors have peculiarly distinguish'd themselves in this Respect. Thus does *Eusebius* enlarge in the Praise of *Constantine*: In the middle of their *Fora*, says he, you may see their Fountains adorn'd with the Emblems of a good *Pastor*, well known to those who understand the Sacred Writings; namely, the History of *Daniel* and the *Lyons* figur'd in Brass, and shining with Plates of Gold. *Valens*, and *Andronicus*, at a vast Expence made Rivers, at a remote Distance, tributary to the Town; partly by directing their Courses under Arches, at this Time appearing above Ground, and partly by Channels dug under it. Several other Emperors, with no less Cost, made themselves Fishponds, and subterraneous Lakes, by after Ages call'd *Cisterns*, in every Ward of the City, and that principally to supply them with Water in Case of a Siege. But the Enemies of *Constantinople*

lie at present at such a Distance from them, that they have either entirely ruin'd their *Cisterns*, or converted them to another Use. I shall take no Notice of the stately Houses of their Noblemen and *Basha's*, nor of the Grand *Signor's* Palace, which spreading it self all over old *Byzantium*, is constantly supply'd with Rivers, which flow in upon it, from distant Parts of the Neighbouring Countrey. I pass by their Lakes and Conduits, seated in every Part of the City, which serve them not only with Water to drink, but likewise carry off the Filth of it into the Sea, and wash away those Impurities of the Town, which clog and encumber the Air, and for which great Cities are generally look'd upon as unwholsome. I shall not mention at present, that almost all the Buildings of *Constantinople* are low, and made out of the Ruines, which the Fire and Earthquakes had spar'd; that many of them are not two Story high, rebuilt with rough Stones, or with burnt, and sometimes unburnt Bricks. I omit also the Houses of *Galata*, built by the *Genoese*. The *Greeks* who profess Christianity, have lost their six hundred Churches, and have not one left, of any Note, except the Church belonging to the Monastery, where their *Patriarch* dwells. The rest are either entirely ruin'd, or prostituted to the *Mahometan* Worship. The *Francks* have about Ten, the *Armenians* only Seven. The *Jews* have upwards of Thirty Synagogues, which are scarce sufficient to hold the numerous Congregations of that populous Nation. The Reader will view in a better Light the antient *Monuments* of *Constantinople*,

nople, when he shall peruse the *Antient Description of the Wards of the City*, finished before the Time of *Justinian*, and annex'd at the End of this Book. When this *Treatise* was first wrote, *Constantinople* was so fully peopled, that those who inhabited the *Fora*, and the broad Ways were very straitly pent up; nay, their Buildings were so closely joyn'd to one another, that the Sky, at the Tops of them, was scarce discernible. And as to the Buildings in the Suburbs, they were very thickly crowded together, as far as *Selymbria*, and the *Black Sea*; and indeed some Part even of the neighbouring Sea, was cover'd with Houses supported by Props under them. For these, and many other *Monuments*, was *Constantinople* antiently renown'd; none of which are remaining at present, except the *Porphyry Pillar of Constantine*, the *Pillar of Arcadius*, the Church of *St. Sophia*, the *Hippodrom* now in Ruines, and a few *Cisterns*. No Historian has recorded the *Antiquities* of Old *Byzantium*, before it was destroy'd by *Severus*; altho' it is reasonable to believe, there were very many of them, especially if it be consider'd, that it long flourish'd in those Times of *Heroism*, when Art and Ingenuity were in high Estimation, and when *Rhodes*, no ways preferable to *Byzantium*, was beautify'd with no less than three thousand *Monuments*. 'Tis easy to form a Judgment, from the Strength and Proportion of its outside Walls, what beauteous Scenes of Cost, and Workmanship were contain'd within. This we know however for a Certainty, that *Darius*, *Philip of Macedon*, and *Severus*, demolish'd many of

of their *Antiquities*, and when they had ravag'd the whole City, that the *Byzantians* made a noble Stand against the Forces of *Severus*, with Statues, and other Materials, which were Part of the Ruines of the City. I have already in Part accounted for the Ruines of these *Curiosities*; I shall at present briefly mention some other Causes which contributed thereto; the Principal of which was the Division of their Emperors amongst themselves; frequent Fires, sometimes accidentally, sometimes designedly occasion'd, not only by their Enemies from abroad, but by their own Factions, and civil Diffensions amongst themselves; some of which burnt with a constant Flame three or four Days together. These Fires were so raging and terrible, that they did not only consume what was purely combustible, but they wasted the Marble Statues and Images, and Buildings made of the most tough and solid Materials whatsoever; nay, so fierce were they, that they devour'd their own Ruines, and laid the most mountainous Heaps of Rubbish even with the Ground. Nor were the antient *Monuments* of Old *Byzantium* demolish'd only by their Enemies, but even by those Emperors who had the greatest Regard and Affection for the City; the Chief of whom was *Constantine the Great*, who, as *Eusebius* reports, spoil'd the Temples of the Heathen Gods, laid waste their fine Porches, entirely unroofed them, and took away their Statues of Brass, of Gold and Silver, in which they glory'd for many Ages. And to add to the Infamy, that he expos'd them by way of Mockery and Ridicule, in all the most publick Places of the

City. To disgrace them the more, he tells us, that he fill'd it with his own Statues of Brass, exquisitely finish'd; and then concludes, that he was so far incens'd against the *Heathen Monuments*, that he made a Law for the utter Abolishment of them, and the entire Destruction of their Temples. How far *Eusebius* himself, and other *Christian* Authors were provok'd against them, is plainly discernible in their Writings; namely, that they inveigh'd with the same Severity against the Images of their Gods, as they do at present against our Statues. The Emperors *Basilius* and *Gregorius*, were bitterly enrag'd not only against the Images themselves, but against those who wrote too freely in Justification of them. I shall not mention many other Emperors, Successors of *Constantine*, who were so much exasperated even with the Images of the *Christians*, that they not only destroy'd them, but proceeded with such Rigour against those who devis'd, or painted, or engrav'd them, that they were entitl'd the *Iconomachi*, or Champions that fought against them. I shall say nothing of the Earthquakes, mention'd in History, which happen'd in the Reigns of *Zeno*, *Justinian*, *Leo Conon*, *Alexius Comnenus*, whereby not only the most considerable Buildings of *Constantinople*, but almost the whole City with its Walls were demolish'd, so that they could scarce discover its antient Foundation, had it not been for the *Bosporus*, and *Propontis*, the eternal Boundaries of *Constantinople*, which enclose it. I pass by the large *Wards* of the City, which through the Poverty of the Inhabitants, after frequent Fires,

and

and the Ravage of War, lay a long Time in Ruins, but were at last rebuilt; tho' the Streets are promiscuously huddled up without Regularity, or Order. These were the Causes, as *Livy* relates of Old *Rome*, after it was burnt down, that not only the antient common Shores, but the *Aquæducts* and *Cisterns*, formerly running in the open Streets, now have their Courses under private Houses, and the City looks rather like one solid Lump of Building, than divided into Streets and Lanes. I shall not mention how the large Palaces of their Emperors, seated in the middle of the City, nor the Seats of the Nobility enclosing great Tracts of Land, nor how the old Foundations still appearing above Ground, nor the Remains of Buildings, discover'd by the nicest Discernment under it, are almost entirely defac'd. Had I not seen, the Time I liv'd at *Constantinople*, so many ruined Churches and Palaces, and their Foundations, since fill'd with *Mahometan* Buildings, so that I could hardly discover their former Situation, I had not so easily conjectured, what Destruction the *Turks* had made, since they took the City. And tho' they are always contriving to beautify it with publick Buildings, yet at present it looks more obscurely in the Day, than it did formerly in the Night; when, as *Marcellinus* tells us, the Brightness of their Lights, resembling a Meridian Sun-shine, reflected a Lustre from their Houses. The Clearness of the Day now only serves to shew the Meanness and Poverty of their Buildings; so that was *Constantine* himself alive, who rebuilt and beautify'd it, or others who enlarg'd it, they could

not discover the Situation of their antient Structures. The Difficulties I labour'd under in the Search of Antiquity here were very great. I was a Stranger in the Countrey, had very little Assistance from any Inscriptions, none from Coins, none from the People of the Place. They, as having a natural Aversion to any thing that's valuable in Antiquity, did rather prevent me in my Enquiries, so that I scarce dar'd to take the Dimensions of any Thing, being menac'd, and curs'd if I did, by the *Greeks* themselves. A Foreigner has no way to allay the Heat and Fury of these People, but by a large Dose of Wine. If you don't often invite them, and tell them *you'll be as drunk as a Greek*, they'll use you in a very coarse manner. Their whole Conversation is frothy and insipid, as retaining no Custom of the old *Byzantians*, but a Habit of fuddling. It is not the least, among these Inconveniencies, that I could not have Recourse to so many Authors in describing *Constantinople*, as a Writer may have in describing Old *Rome*. They are so fond of Change and Novelty, that any Thing may be called *Antique* among them, which is beyond the Memory of them, or was transacted in the first Stages of Humane Life. And not only the magnificent Structures of antient Times have been demolish'd by them, but the very Names of them are quite lost, and a more than *Scythian* Barbarity prevails among them. The *Turks* are so tenacious of their own Language, that they give a new Name to all Places, which are forc'd to submit to their Power, tho' it be never so impertinent and improper. They have
such

such an Abhorrence of *Greek* and *Latin*, that they look upon both these Tongues to be Sorcery and Witchcraft. All the Assistance I had was my own Observation, the Memory, and Recollection of others, and some Insight into antient History. By these Assistances principally I discovered the Situation of the fourteen *Wards* of the City. The Inhabitants are daily demolishing, effacing, and utterly destroying the small Remains of Antiquity; so that whosoever shall engage himself in the same Enquiries after me, though they may far exceed me in Industry and Application, yet they will not be able to make any farther Discoveries of the *Monuments* of the fourteen Wards. But it is not my Intention to prefer my self above other Writers; if I can any way be assistant to future Times, my End is answered. I hope I need make no Apology for recording in History such *Monuments* as are falling into Ruines; and if my Stay at *Constantinople* was somewhat longer than I intended, I hope it will not be any Imputation upon me, as it was occasioned by the Death of my Royal Master. It was by his Command that I travelled into *Greece*, not with any Design of staying long at *Constantinople*, but to make a Collection of the antient *Greek* MSS. Not with any Intention of describing only that City; but as a farther Improvement of Human Knowledge, that I might delineate the Situation of several other Places and Cities. Upon the Death of my King, (not having Remittances sufficient) I was forc'd, with a small Competency, to travel thro' *Asia*, and *Greece*, to this Purpose; and I can assure
the

the Reader, that I did not undertake this Voyage upon any Prospect of sensual Pleasure, any View of worldly Interest, or any Affectation of popular Applause; no, I could have liv'd in Ease, more to my own Advantage; and in a much better State of Health, as to all Appearance, in my own Countrey. Not all the Dangers and Inconveniencies of a long and a laborious Voyage could ever move me to a speedy Return. How I came to engage my self in such unfortunate Travels I know not. I was very apprehensive of the Troubles and Dangers, which I must necessarily undergo, and which indeed have befallen me, before I ventur'd upon such an Undertaking; yet I would willingly persuade my self, that my Resolutions herein were Good, and my Design Honourable; being confirm'd in the Opinion of the *Platonists*, That *we ought to be indefatigable in the Search of Truth*; and, *That 'tis beneath a Man to give over, when his Enquiries are Useful, and Becoming.*



The Thracian Bosphorus with Constantinople divided into Neards



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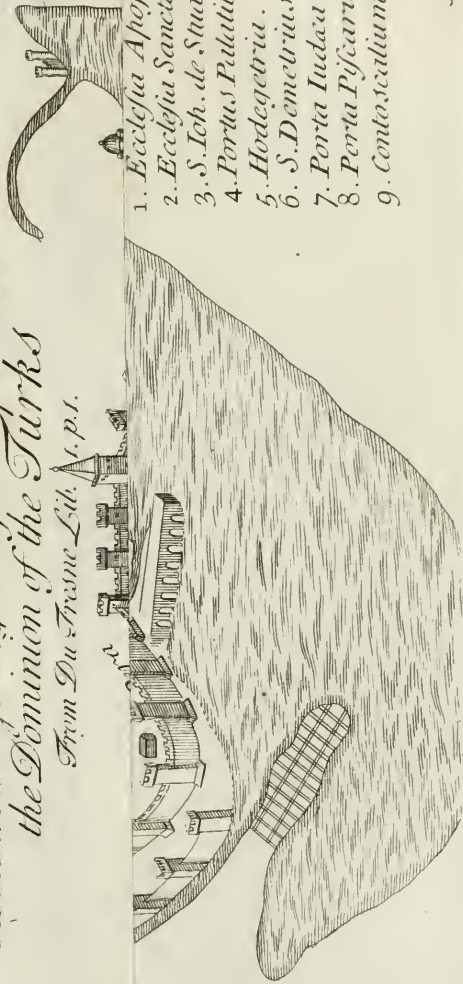
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*The DELINEATION of CONSTANTINOPOLE as it
stood in the Year 1422 before it fell under
the Dominion of the Turks*

From Du Fresnoie Lib. 1. p. 1.

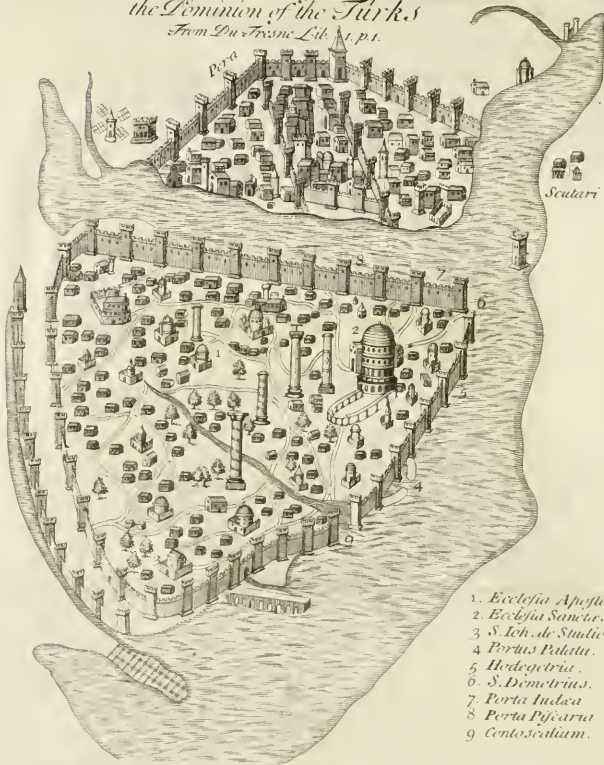


1. *Ecclesia Apostolorum.*
2. *Ecclesia Sanctæ Sophiæ.*
3. *S. Ioh. de Studio.*
4. *Portus Pulatii.*
5. *Hodegetria.*
6. *S. Demetrius.*
7. *Porta Iudaica.*
8. *Porta Piscaria.*
9. *Contoscaium.*

J. Tinney Sculp.

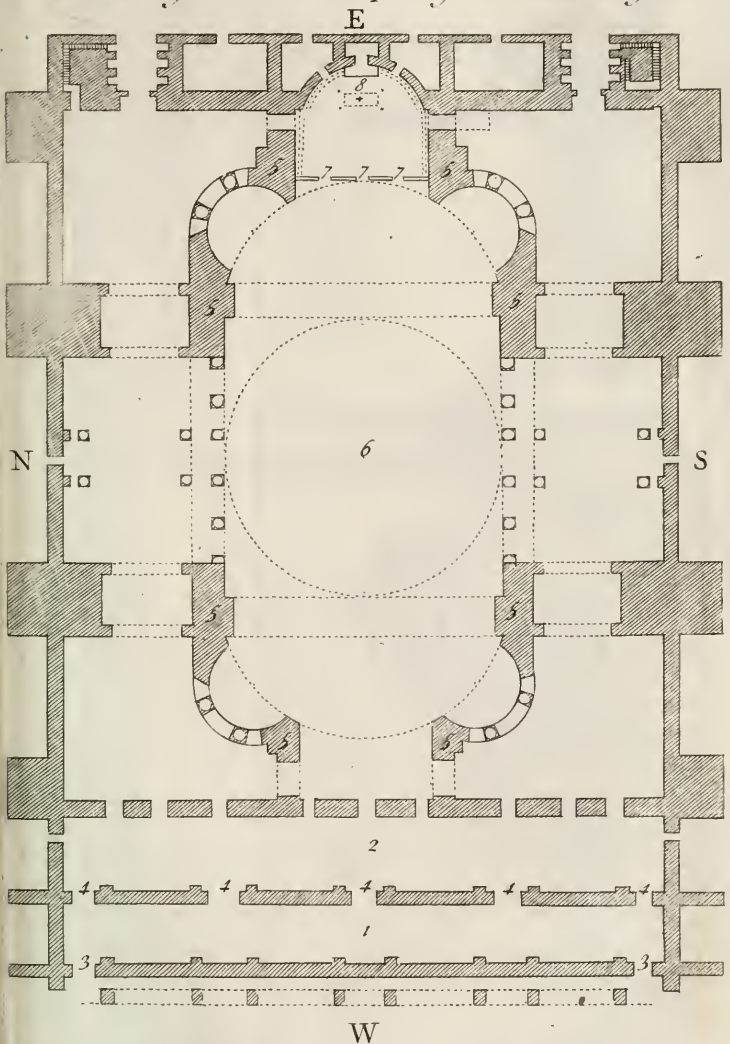
The DELINEATION of CONSTANTINOPLE as it
 stood in the Year 1422 before it fell under
 the Dominion of the Turks
 From Du Riviere Lib. 1. p. 1.

CONSTANTINOPOLIS

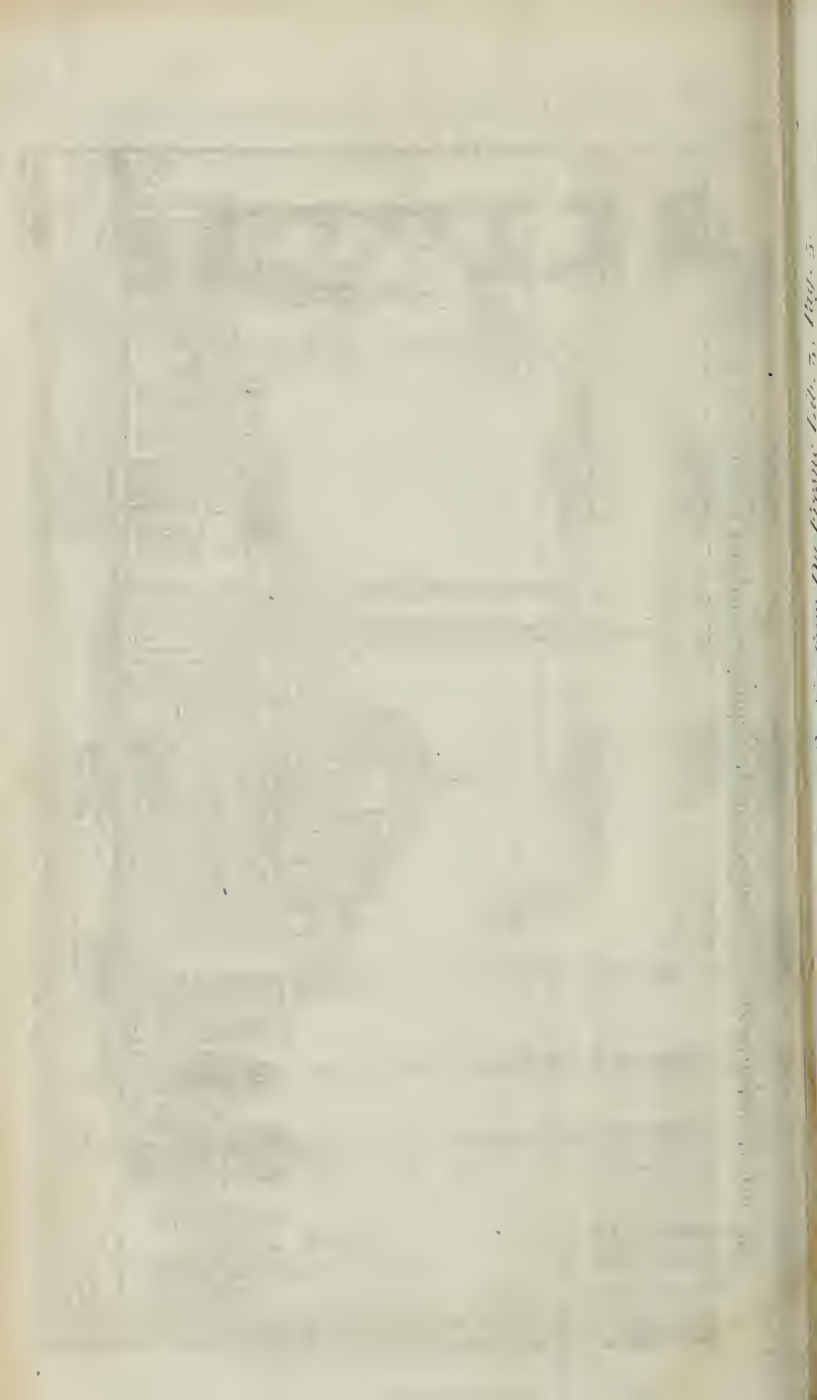


1. Ecclesia Apostolorum
2. Ecclesia Sanctæ Sophiæ
3. S. Ioh. de Studio.
4. Portus Palatii.
5. Hærogetria.
6. S. Demetrius.
7. Porta Indica
8. Porta Piscaria
9. Cænotaphium.

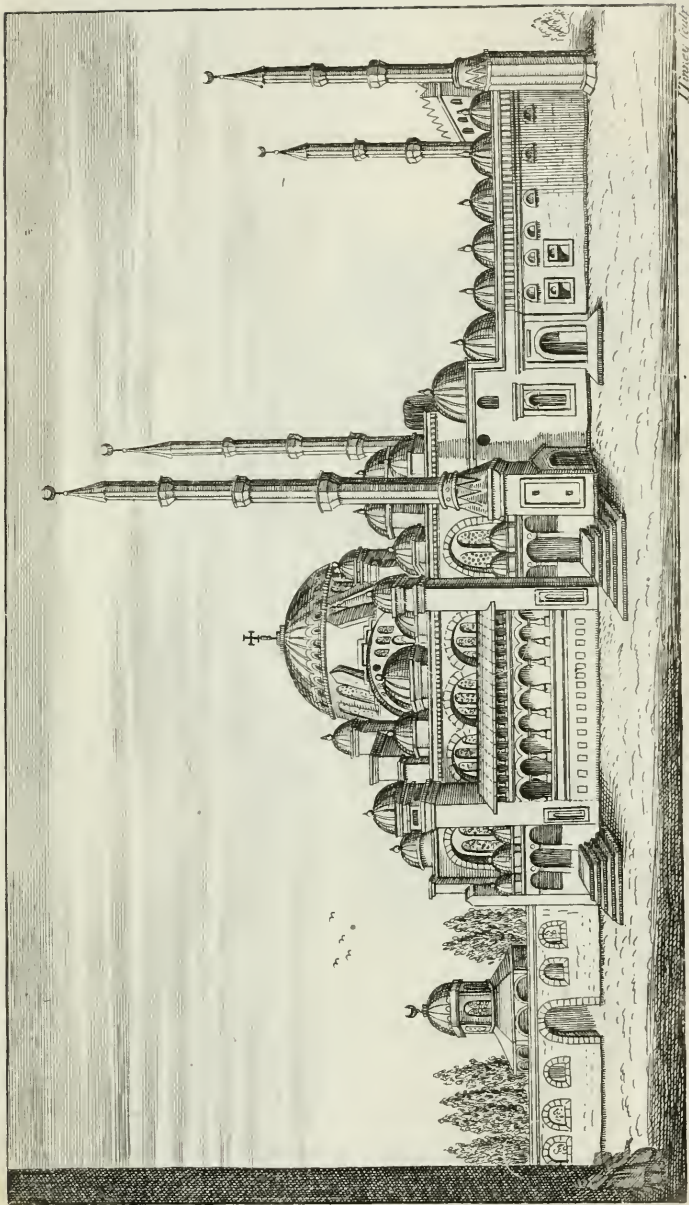
The Ichnography or Ground plot of the Church of Sancta Sophia from Du Fresne.



- 1 The outward Porch.
- 2 The inward Porch.
- 3 The 2 Doors of the outward Porch.
- 4 The 5 Doors of the inward Porch.
- 5 The 8 principal Pillars.
- 6 The Centre.
- 7 The Holy Doors.
- 8 The Holy Table.



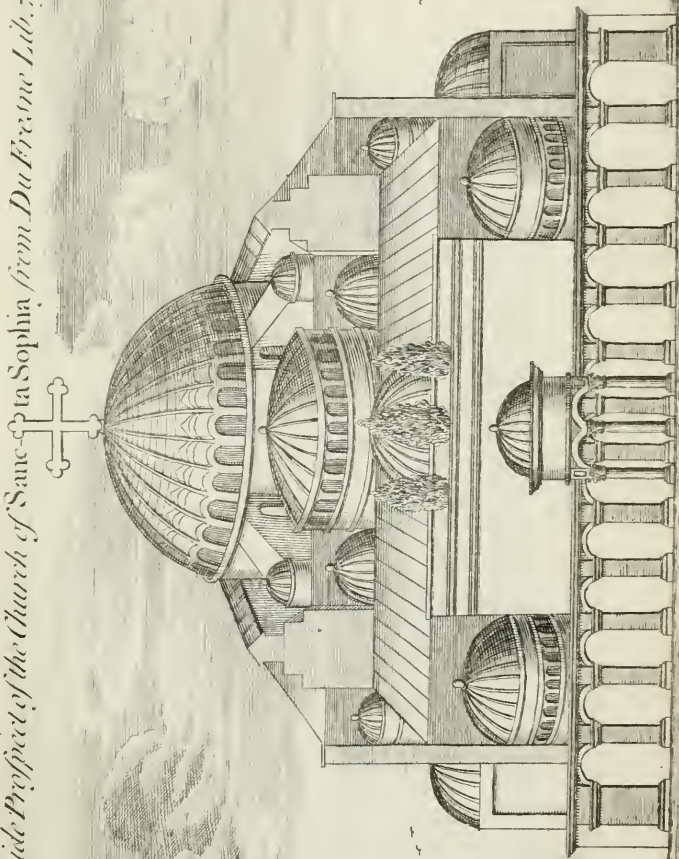
The whole view of the Church of Sancta Sophia from Du Fresnoie Lib. 7, Pag. 5.



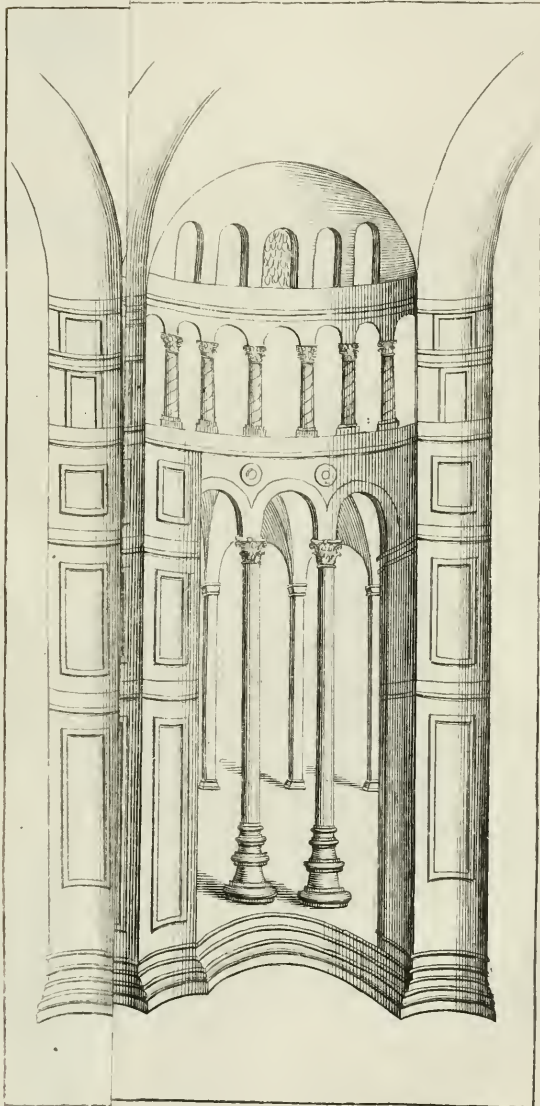
Timney sculp



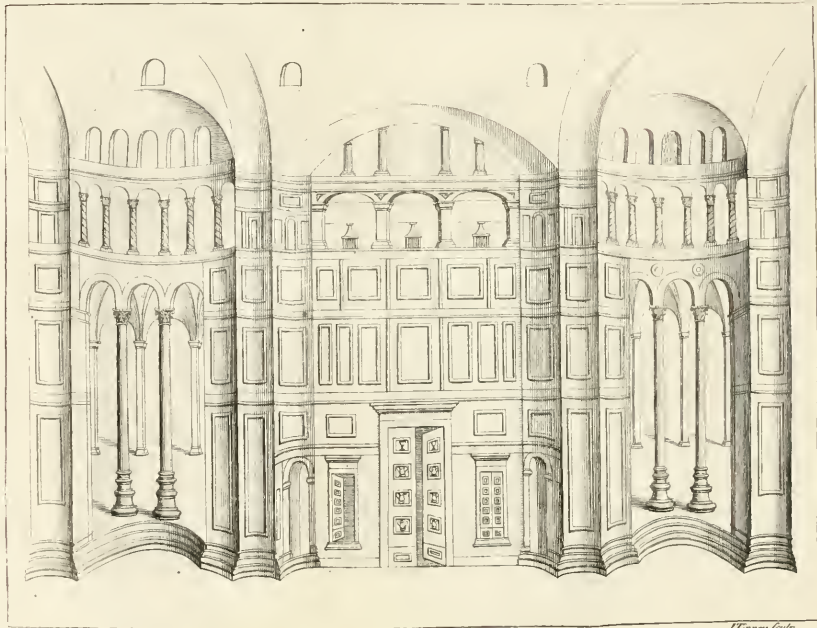
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The outside Prospect of the Church of Sancta Sophia from Du Fresnois Lib. 3. Plaq. 1.





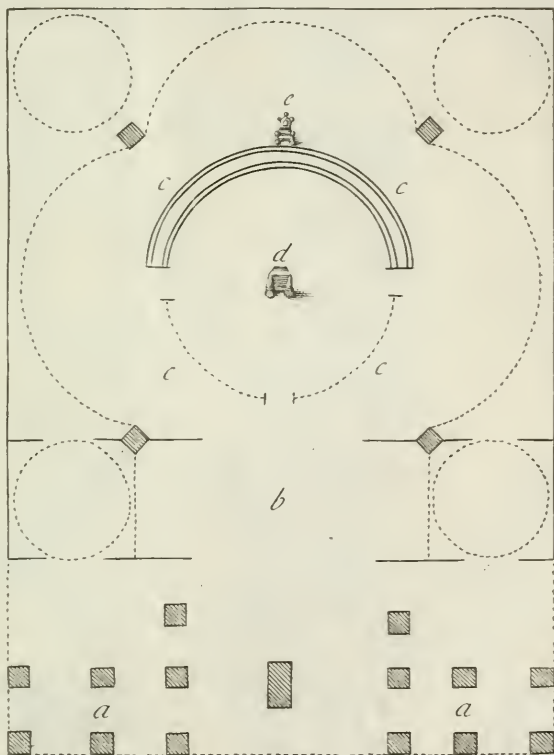


The inside Prospect of the Church of Sancta Sophia from Du Fresnoie Lib. 3 Pl. 17



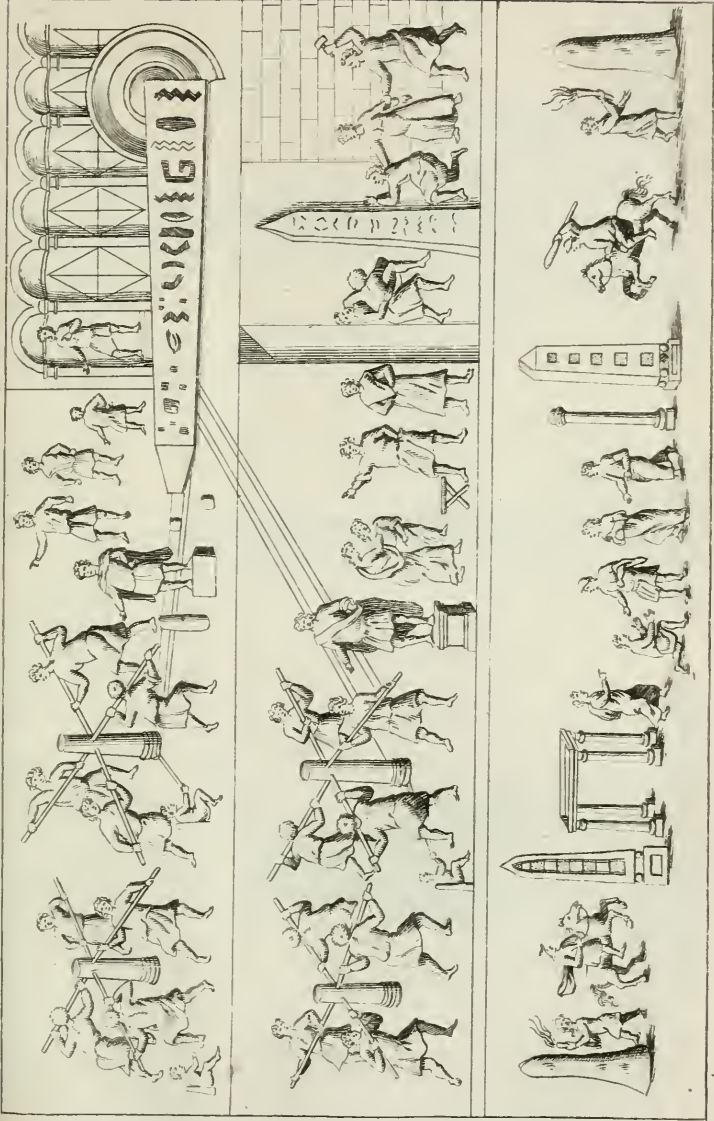
H. Van der Meer sculp.

*The Plan of the Church of the
Apostles. Lib. 4. Cap. 2.*



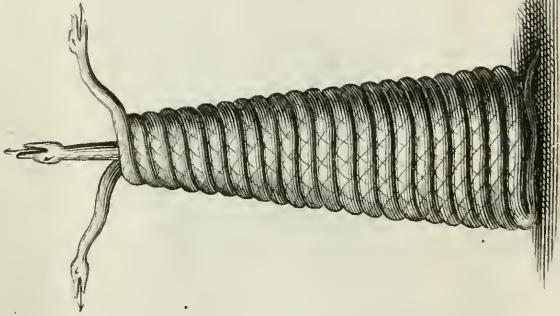
- a a. The Propylaeum or Church porch.
b. The Nave, or body of the Church.
c c c c. The circuit of the Chancel.
d. The holy Table.
e. The holy Chair.*

The Hippodrom with the Theban Obelisk and Engines by which it was erected.

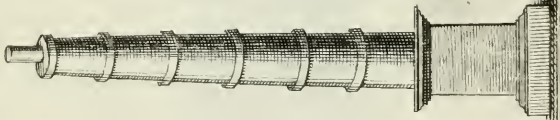


From S.O. Wheeler.

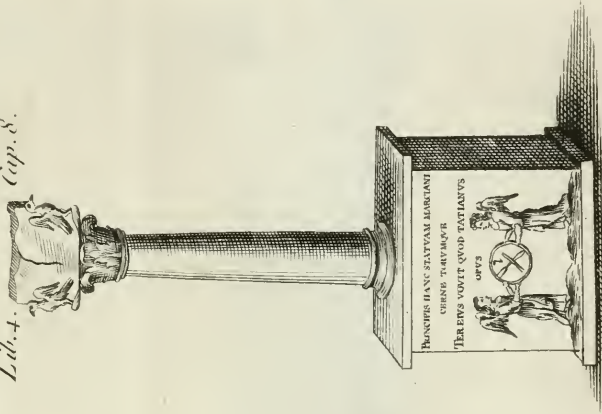
The Serpentine Pillar.
Lib. 2. Cap. 13.



The Porphyry Pillar.
Lib. 3. Cap. 3.



The Pillar of the Emp. Marcian.
Lib. 4. Cap. 8.



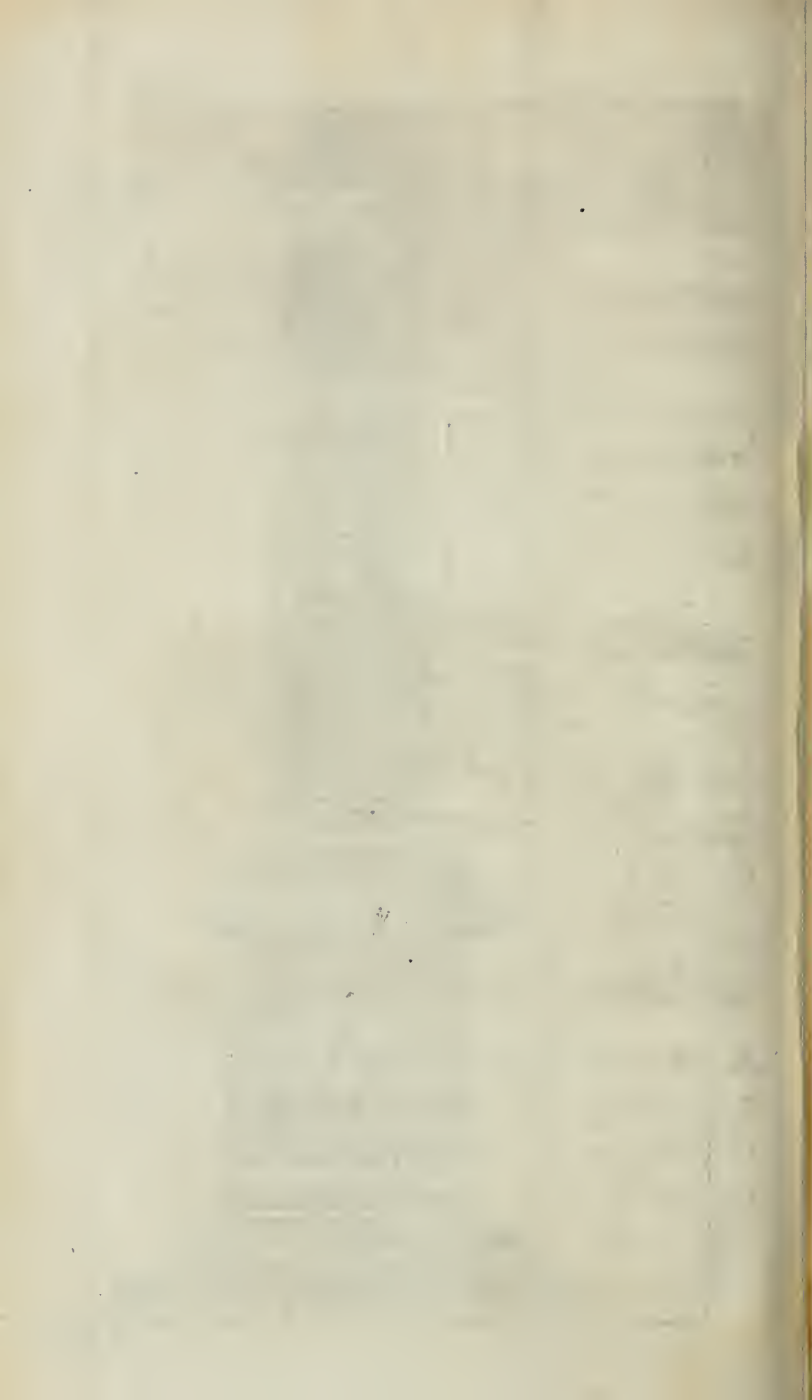
THE HISTORI-

CAL PILLAR

from Du Fresne

Lib. 1 Pag. 79.







- A *The Entrances Barge-houses.*
 B *Lodging-people called Balat.*
 C *The great the Serraglio from Sea.*
 D *The Grave of Grand Signors Mosque.*
 E *The Woohar.*
 F *Pleasure^d divides Europe from
Asia.*



- A The Entrance into *y.* Serraglio from *y.* City.
 B Lodgings for the Guards.
 C The great Hall for publick Audience.
 D The Grand Signors Lodgings.
 E The Womens Lodgings.
 F Pleasure House's.
 G The Grand Signors Barge-houses.
 H Part of Constantinople called Balat.
 I The Entrance into the Serraglio from Sea.
 K Sancta Sophia now *y.* Grand Signors Mosque.
 L Part of the Asia Shear.
 M The Bosphorus w.th divide's Europe from Asia.



A P P E N D I X.



THE following Piece was communicated to me by a Gentleman of the University of Oxford, who had copy'd it from the latter End of the Second Book of Nicetas Choniati, Concerning the Destruction of Constantinople. I had no sooner perus'd it, but I found it so curious in it self, and so well suited to the Subject of my Author, that I perceiv'd the Obligations I was under for that Favour; and judg'd it worthy of a Translation. I would only farther advertise the Reader, that the following Passage is not to be met with in any of the Printed Copies of Choniati, but is a Transcript from him in that Part of his Book, where he writes, concerning the Statues of Constantinople, which the Romans, when they took that City, caused to be melted down, and coyn'd. The Passage may be found in a MS. Cod. Bodl. fol. 447. l. 25. and runs thus :

The

THE *Roman* Conquerours, who were of an avaritious Temper, even to a Proverb, practis'd a new Method of Rapine and Plunder, entirely unknown to those who had taken the City before them. For breaking open by Night the Royal Sepulchres in the great Grove of the *Heroum*, they sacrilegiously rifled the Corps of those Blessed Disciples of *Jesus Christ*, and carry'd off whatsoever was valuable in Gold, Rings, and Jewels, which they could find in these Repositories of the Dead. But coming to the Body of the Emperor *Justinian*, and finding his Coffin untouch'd, tho' it was publickly known for some Years that it was nobly enrich'd, aw'd with Fear and Admiration, they forbore to disturb the Imperial Ashes. And as they express'd no Reverence and Regard to the Dead, so were they equally Savage and Inhuman in their Treatment of the Living; even to those who were their own Countreymen. They spar'd neither the House of God, nor his Ministers, but strip-ped the great Church (*Sancta Sophia*) of all its fine Ornaments and Hangings, made of the richest Brocades, of inestimable Value: But still continuing unsatiabable in their Avarice, they no sooner cast their Eyes upon the brazen Statues, than they order'd them to be melted down. The fine *Statue of Juno in Brass*, which stood in the *Forum of Constantine*, they chopt in Pieces, and threw it into the Forge. The Head of this Statue was so large, that four Yoke of Oxen could scarce drag it into the Palace. Upon the *Base* of it was cut, in *Basso Relievo*, the Figure of *Paris*,

Paris, *Venus* standing by him, presenting her with the *Apple of Discord*. The noble *Quadrilateral Pillar*, supported with several Ranges of Pillars, and which by its Height overlook'd the whole City, and was both the Wonder and the Delight of the curious Spectator, shared the same Fate. This lofty Column was adorn'd with rural Representations of all kinds of singing Birds, Folds of Cattle, milking Pails, of Sheep bleating, and of Lambs frisking and playing, &c. There was also engrav'd upon it a View of the Sea and Sea-Gods; some of whom were catching Fish with their Hands; others ordering their Nets, then diving to the Bottom; whilst some in a wanton Manner, were throwing Balls at one another. This Pillar supported a *Pyramid* at the Top of it, upon which was plac'd the *Statue of a Woman*, which turn'd about with the Wind, and was therefore called *Anemodes*. This excellent Piece was also melted down for Coinage, as was also an *Equestrian Statue*, fixed upon a *Quadrilateral Pedestal* in the *Taurus*. This was a bold Figure, of an heroic Countenance, and surprizing Stature. It was reported by some, that he was one of the Spies, who was sent by *Joshua* the Son of *Nun*. With one Hand he pointed Eastward, with the other to the West, and the Coast of *Gabeon*. But this Statue was generally believed to represent *Bellerophon*, (born and brought up at *Peloponnesus*) sitting upon *Pegasus*; for the Horse was without a Bridle, as *Pegasus* is mostly figur'd, scouring the Plain, despising a Rider, flying and driving about in a headstrong manner. There

is an old Report, which at this Day is in every Body's Mouth, that there was stamp'd in the Breast-Plate of this Horse, with great Skill, the Figure of a Man, which appear'd outwardly; this Image was either one of the *Venetici*, the *Epizophurii*, or the *Bulgari*, who were not, at that Time, conquer'd by the *Romans*. This Horse and his Rider were also melted down. In the Accoutrements of this Horse was likewise found a small brazen Image, wrapp'd up as it were in Wool, which the *Romans* look'd upon to be of little or no Value, and therefore threw that also into the Fire. Neither did the Resentment of the barbarous and unpolite Soldiers stop here, but they expressed the utmost Fury against the finest Statues, and most curious Pieces of Workmanship in the *Hippocum*, cutting the largest of them, which cost immense Sums, into small Coins of little Value. The great Statue of *Hesperian Hercules*, fix'd upon a magnificent *Pedestal*, clothed in a Lyon's Skin, which seem'd to live, and affright the Spectators with his tremendous Voice, felt the Marks of military Power. He was not here arm'd with his Quiver, his Bow, or his Club, but stretching out his right Leg and Arm, he kneeled upon his left Knee, and leaning upon his left Elbow, with his Hand open, he supported his Head in a thoughtful Manner, and seem'd to lament his Misfortunes; uneasy above all at those which *Eurystheus* out of mere Envy had impos'd upon him. This Figure was broad-chested, the Shoulders were large, his Hair long, curl'd, and reach-

ing

ing to his Waste; his Arms were brawny, and as long as those of the Original made by *Lysimachus*, which was the first and last Master-piece of his Skill. In short, of such a stupendous Size was this Statue, that his Wrist was as thick as a Man's Body, and the Length of his Leg equal in height to that of any ordinary Person. This noble Statue, I say, did not escape the Rage of these mighty Pretenders to native Virtue and Honour: Beside this, they also carry'd away the *Image of the Loaded Ass* and his *Driver*. These Figures were set up originally by *Augustus Cæsar* at *Actium*, of whom the Fable goes, that when he went out privately in the Night Time to take a View of *Anthony's* Army, he met a Man driving an Ass; and asking him "Who he was, and whither he was going?" He answered, *my Name is Nichon, and my Ass's Nichander, and I am going to Cæsar's Army*". The Statues also of the *Hyæna*, and the *Wolf*, which suckled *Romulus* and *Remus*, underwent the same Fate, and were coyn'd into little brazen *Staters*. The several Statues also of a *Man* fighting with a *Lion*, of the *Horse Neilôus*, cover'd with Scales behind, of an *Elephant* with a moving *Proboscis*, of the *Sphinx's*, beautiful as Women, and terrible as Beasts; which can occasionally walk, or fly in the Air, to fight with Birds of Prey. There was also the *Statue* of a *wild Horse*, pricking up his Ears, snorting, curvetting, and prancing; this, and *old Scylla* were served in the same injurious Manner. She was figur'd like a Woman to the Waste, with

a grim frightful Look, just as she appear'd, when she sent her Dogs to destroy *Ulysses*. There was also plac'd in the *Hippocum* a *brazen Eagle*, which was the Invention of *Apollonius Tyanæus*, and a celebrated *Monument* of his Sorcery. This Impostor, when he was once requested by the *Byzantians*, to heal them of the Bitings of Serpents, which was then a common Malady among them, immediately using some diabolical Charms, and heathenish Ceremonies, he plac'd this Eagle upon a Pillar; it was a pleasant Sight enough, and deserv'd the Curiosity of being more narrowly inspected; for it made an agreeable Harmony, and less dangerous than that of the *Syrrens*. Its Wings were stretch'd out, as ready for Flight, and it was trampling upon a *Serpent*, wreathing it self about him. The Serpent seem'd to make the utmost Effort to bite the Eagle, but its Venom had no Power to hurt him. The Eagle seem'd to gripe him so hard in his Talons, that he was forced to hang down his Head quietly, and seem'd either to be unwilling, or unable to spit his Venom at him. The *Eagle*, on the other Hand, look'd brisk and sprightly, and having obtain'd the Victory, seem'd to be in Haste, to bear him through the Air in Triumph, denoting by the Sprightliness of his Look, and the Feebleness of the Serpent, that the Serpents, that tormented the *Byzantians*, would hurt them no more, but suffer themselves even to be handled and strok'd by them. But these were not the only Curiosities observable in this *Aquiline* Statue. It was also very
 remark-

remarkable, that the *twelve Hours* were engraven under its Wings, under each Wing six, which shew'd the Hour of the Day, by the Rays of the Sun darting thro' a Hole in each Wing, artificially made for that Purpose. But what shall I now say of the fine Proportions of *Helen*, who engag'd all *Greece* in her Quarrel, and for whose Sake *Troy* itself was laid in Ruines? No Wonder that when living she could charm the most stubborn, and soften the most impene- trable Heart, when in breathing Brass she captivated all that saw her. Her Habit sat loose upon her, which discover'd too great an Inclination for Gallantry Her Hair, which seem'd to wave in the Wind, was long and delicate, braided with Gold and Jewels. Her Robe was girt about her, falling down to the Knee. Her Lips seem'd like the opening Roses, you would fancy they mov'd, and such an agreeable Smile bright- ned her Countenance, as entertain'd the Eye of the Spectator with Pleasure. It is impossible for me to describe the Sweetness and Chearfulness of her Looks, the Arches of her Eyes, and the perfect Symmetry of the whole Statue. Take it therefore as it is given us by Poets and Histo- rians. *Helen* the Daughter of *Tyndarus* was the Perfection of Beauty, the Child of Love, the Pride, and the Care of *Venus*; the Master-piece of Nature, the great Prize of the *Grecians* and *Trojans*. Where is now your *Nepenthe*, the se- cret Charm to guard you from all Evils? Where are your irresistible *Philtrums*? Why did you not use them against these barbarous Invaders,

with the same Success as you did formerly? But I suppose it was determined by the Fates, that you should fall by the Force of Fire, who have rais'd such Flames in the Breasts of those who came to behold you; or perhaps these our new Conquerours, who pretend to be descended from the *Trojans*, threw your Statue into the Fire, to revenge the burning of that City, of which you was only the innocent Cause. But I can neither think nor speak with Patience of these avaritious Monsters, who have demolish'd the most valuable, the most curious, the most costly Statues in the whole World; Fellows, who would have sold their Wives for Money; who behav'd themselves rather like Birds of Prey, than a regular well-disciplin'd Army; only with this Difference, that they spent their Prey as loosely, as they got it ingloriously, and would willingly venture their Lives to support their Extravagance. Hear these Verses of *Homer*, who is well known to the *Greeks* and the *Barbarians*; to the Learned, and Unlearned, concerning *Helen*.

— *No Wonder such Celestial Charms,
For ten long Years should hold the World in Arms.*
Pope.

Pardon this Digression: — There was also plac'd upon a Pillar a more *modern Statue* of a *Woman*, which was very curious and agreeable. Her Hair hung down behind, combed close down from the Forehead backwards, not breaded up, but bending to the Hand of the Spectator. Upon the right Hand of this Statue stood the *Eque-
strian*

Strian Statue of a Man. The Horse stood upon one Leg, the other bore a Cup with a mix'd Potion. The Rider was of a large Size, his Body compleatly arm'd, his Legs and his Feet were cover'd with Gréaves, his Air was manly, rough, and warlike. The Horse was mettlesome, and high courag'd, pricking up his Ears, as tho' he heard the Trumpet. His Neck was high, his Look fierce, his Eyes sparkling, as eager for the Battle; he rear'd up his Fore-feet, and pranced like a War-Horse. Near this Statue, hard by the Eastern Goal, call'd *Rufus*, were a Range of *Statues of Charioteers*, dextrous in driving the Chariot, and turning the Goal. They were very busy in managing their Bridles, and smacking their Whips, and directing their Horses, with their Eyes fix'd steddily upon the Goal. In short, there seem'd to be describ'd in these *Figures* all the Tumult and Fury of a Chariot Race, with the most vigorous Struggle for Victory and Success. This Description of these Statues may seem imperfect; for it never was my Intention to describe them all. But what gave me the most agreeable Pleasure, and seem'd to me the most admirable Piece of Workmanship, was a large *Pedestal*, upon which was plac'd *an Animal cast in Brass*, as large as an Ox, having a short Tail, and a moderate Dewlap, something like the *Ægyptian Cattle*. It had no Hoofs; but held in its Teeth, ready to strangle it, another *Animal*, cloth'd all over with Scales, almost impenetrable. It seem'd to be a *Basilisk*, and had a Mouth somewhat like a

Serpent's. It was taken by many to be an Ox of the *Nile*, and by some to be a *Crocodile*. But I forbear to give the several Conjectures upon it. These Figures however seem'd to represent an odd Sort of Fight, each of them furiously striving for Victory. The Creature which seem'd to be the *Basilisk* was in Colour like a Frog, and was all over bloated from Head to Foot. He was casting out his Venom upon his Antagonist, with an Intent to destroy him. This *Animal* was carv'd as bearing upon one Knee, and in a languishing Condition. This Observation gave the Spectators occasion to believe it fallen dead backward, if the *Base* where he stood had not supported him. There was also the *Figure* of another *Animal*, in whose Jaws was represented a smaller Creature, whose Mouth was open as almost choak'd by the Teeth which held him, struggling to get loose, but to no Purpose. His Tail, which was very short, seem'd to tremble; his Shoulders, his fore Feet, and the hinder Part of his Body, were hid in the Mouth of his Enemy, and mash'd by his Jaws. These *Animals* also mutually kill'd each other. Thus we may observe, that these Poisonous Creatures, so destructive to Man, are no less noxious to each other. And this, many Times, is the Case of Nations, and Kingdoms, as was exemplify'd in the *Romans*, when they made War upon us; killing, and destroying one another, through the Power of *Christ*, who rejoyceth not in Blood, and disperseth the Nations that delight in War; who maketh the Just to walk upon the Adder, and

and the Basilisk, and treadeth the Lyon and Dragon under his Feet.

In the Beginning of this MS upon a large Folio Page, are inscrib'd the following Words, in the Benefactor's own Hand. " Sir John Roe, Bart. " Ambassador from His Majesty of Great Brittain " to the Grand Seignior, as a perpetual Testimony " of his Gratitude to the University, (Oxon) gave " this Book, which he met with in his Travels, to " the Publick Library, 1628.





A N

EXPLANATORY INDEX.

A.



BACUS from $\beta\alpha\zeta$, which signifies a square Trencher. It is the four square Table, that makes the Capital on the Top of a Column, *p.* 148
ACROPOLIS, is that Point of Land where Old *Byzantium* stood, 157
ÆGYPTIANS, how they adorn their Pillars, 175
ALPHABETS, *Assyrian* and *Greek*, 77
ANNULETS, are little square Parts turn'd round in the *Corinthian* Capitals, 264
ANTIQUITY, a famous Piece of it, 154
APHOBYGE, it comes from the *Greek* Word $\lambda\alpha\phi\upsilon\gamma\eta$, and signifies that Part of a Column, where it seems to fly out of its *Base*, 253
AQUEDUCT of *Valens*, 197. Of *Valentinian*, 212. Other *Aqueducts*, 213
ARCHITRAVE, this Word is a Compound of two Languages, $\alpha\rho\chi\eta$ and *Trabs*,

and denotes the first Member of the *Entablature*, 113
ARIUS, his miserable Death, 177
ARMATION, a Place of Arms, 28
ASTRAGAL, is deriv'd from the *Greek* Word $\alpha\sigma\tau\epsilon\rho\gamma\alpha\lambda\omicron$, and signifies the little Joyn'ts in the Neck. It is a Member of Architecture joyn'd to *Bases*, *Cornices*, and *Architraves*, 242
AVASARIUS, a Street in *Constantinople*, 238

B.

BAGNIO's, of *Achilles*, 20. Of *Arcadius*, 79. Of *Anastasia*, 208. Of *Bajazet*, 193. Of *Carosia*, 198. Of *Constantius*, 210. Of *Honorius*, and *Eudocia*, 169. Of *Zeuxippus*, 97
BASE. This signifies the Foot of a Pillar, which supports it; as also that Part, upon which the Shaft of the Pillar bears, 109
BASILICA, is derived from *Βασιλεύς*, a King, and was

I N D E X.

a large Building, made at first for Kings and Princes; afterwards they were turn'd into Courts of Justice, and sometimes into Churches. *In Constantinople* it contain'd the Imperial Library, consisting of six hundred Thousand Volumes; was also a Seat of Learning, and a Place of Traffick, 145

BEZESTAN, in the *Ottoman* Language, is their Grand Exchange, 48

BLACHERNAE, a Part of the Suburbs, 63

BRAZEN-BULL, 228

BYZANTIUM, founded by *Byzas*, 13. The *Megarians* its first Inhabitants, 14. Rebuilt by the *Lacedemonians*, 15. Afterwards call'd *Antonina*, *ibid.* After that *New Rome*, *Constantinople*, and *Anthusa*, or *Florentia* by *Constantine*, *ibid.* Its Revolutions, *ibid.* Its Walls, Towers, Gates, Ports, 17. Taken by the *Romans*, 19. Its Antient Situation and Extent, 20. The greatest City in all *Thrace*, 21. Rebuilt by *Constantine*, 23. Its seven Towers, 71. Its Old Castle where built, 76

C.

CAPITAL, the Top of a Pillar, 113

CAPITOL; This was a large Temple, where they cele-

brated their Festivals and Triumphs, and to which they repair'd upon publick Occasions, 203

CAPOCHEE's, the drudging Porters among the *Turks*, 38

CHALCA, a Description of it, 134

CHALCOPRATIA, the Places where they worked their Brass, 148

CARAVANSERA, a Place built like an Inn for the Reception of Strangers and Travellers, 52

CERAS, or CHERAS, a Bay which divides *Galata* from the City, and is so called, because it winds round like a *Horn*, 20

CHRYSOSTOM St. banish'd, 102

CHURCH of St. *Anthony*, *Blessed Virgin*, St. *John Baptist*, 28. Of *Anastasia* and *Hirena*, 192. Of St. *Agathonicus*, 80. Of the *Apostles*, 221. Of the *Blachernæ*, 63. Of *Bacchus*, and *Sergius*, 117. Of St. *Euphemia*, 124. Of St. *Irene*, 101. Of St. *Marcian*, 114. Of St. *Mina*, of *Mocius* and St. *Anne*, 260. Of St. *Peter* and St. *Paul*, 117. Of St. *Paul*, 204. Of St. *Polyclete*, 124. Of *Procopius*, of the Martyr *Theca*, 121. Of St. *Theodore*, 202. And of St. *Thomas*, 120

CHURCH, without the Walls of

of

I N D E X.

- of the City. This Church was called *Χριστὸς Χώρος*, that is, a Church sacred to *Christ*, in a Monastery call'd *Chora*; because when first built it stood in the Suburbs, 242. See *Cantacuzenus*.
- CHURCH** of *St. Sophia*, situate in the Imperial Precinct, 81. By whom built, 82. By what Architects, 84. Its Length, Breadth, and Height, 86. Incrusted with elegant Marble of all Kinds, 87. Its Roof, Pillars, and Arches, *ibid.* The whole Architecture of it describ'd from *Page* 87, to 95
- CIRCUS MAXIMUS**, a Place of a large oblong Figure, built for the Exercise of Martial Sports, with Seats for the Spectators, 103
- CISTERN**, of *Bonus*, 28. Of *Mocisia*, 66. Imperial Cistern, whose Roof is supported with 336 Marble Pillars, discovered by the Author, 147. More Cisterns, 162. Cistern of *Theodosius*, 169. Of *Arcadius* and *Modestus*, 124. Of *Justinian*, 260. Of *St. Benedict*, 275
- COCHLIA**, This was a Gate of the City, and so call'd, as I conceive, because it had winding Stairs within it, 116
- COLOSSUS**, Its Description and Size, 108, 109
- COLUMNA VIRGINEA**, 58
- CONSTANTINE**. An Account of his fine Buildings, 23, 24. A Prince of Remarkable Clemency and Goodness, 28. His Military Standard, 183. The Story of his seeing the Cross in the Heavens vindicated, 84. His Coffin, 222
- CONSTANTINOPLE**, its delightful Situation, 1. Its Strength, 2. Its Commodities, 3. Conveniencies of its Port, 5. Is the Key of the *Mediterranean* and *Black Sea*, 6. Its choice Wines, 7. Its Timber, 8. Its Fish, 9. Temperature of its Climate, *ibid.* The Disposition of its Inhabitants, 10. The Fortrefs of all *Europe*, 11. Its Magnificence and vast Extent, 24, 25. Its Figure, 29. Its Compass and Length, 30. Its Breadth, 31. Strength, and Stateliness of its Walls, 67. By whom built and repair'd, 68. Its several Gates, 70. The long Walls of it by whom built, 72. Divided into 14 Wards, 73
- CORNICE**; this signifies the third, and highest Part of the *Entablature*, 113
- CYCLOBION**; this was a round Castle in the City, and some time a Palace, 239
- CYNE-**

I N D E X.

CYNEGION; this was the same Kind of Building with the *Theatrum Venatorium* in antient Rome, 244

D.

DELPHIC TRIPOS, 111
DENTILS, is a Member of the *Ionic Cornice*, Square, and cut out at proper Distances, which gives it the Form of a Set of Teeth, 242

DICERATON; a Tax laid upon the People for Repairing the Walls of the City, 68

DIGIT; this is a Measure somewhat short of an Inch, 104

DIVAN, it signifies the *Forum Judiciale* of the *Turks*, 38

E.

EMERALD, of a large Size, 160

ENTABLATURE; this Word denotes the three Members of Architecture, viz. the *Architrave*, *Frieze*, and *Cornice*, 113

EXACIONION; this was a Place, thro' which there ran the Land-Wall of the City, 218

EXAMMON of HERACLIUS, or *Ἐξάμνον*. This is a Word which is *Greciz'd* from the Latin *Examen*, and signifies a Standard

Measure appointed by that Emperour, 141

F.

FACTIONS. These were Company of Chariot-racers. There were four Companies of them at Old Rome. At *Constantinople*, (as far as I have observ'd, or at least not mention'd by *Gyllius*) but only One, which was call'd the *Prasine Faction*, because they wore a *Green Livery*. The Word *Prasine* is deriv'd from *πρασινον*, a *Leek*, 116, 117

FASCIAE. These are three Bands in Architecture, of which the *Architrave* is compos'd, 242

FRIEZE. The round Part of the *Entablature*, which is between the *Architrave*, and the *Cornice*, 253

FORUM of *Arcadius*, 257. Of *Augustus*, 83. Of *Constantine*, 171. *Cupedinis*, 153. Of *Honorius*, 275. *Forum Pistorium*, 195. *Forum Prætorianum*, or the Court of Publick Justice, 170. *Forum* in the *Taurus*, and the *Forum* of *Theodosius*, 169

G.

GALATA, now called *Syce* and *Pera*, its Situation, 264

GATES

I N D E X.

GATES, of *Constantinople*, 70
 GRAND-HETAE RIARCH,
 Commander of the prime
 Auxiliary Band; for there
 were two such Bands under
 the *Greek* Emperors, the
 One called the *ἡ μεγάλη*,
 the other *ἡ μικρὰ ἑταιρεία*
 i. e. the Greater and Lesser
 Band of Auxiliaries. The
 Commander of the former
 was *ὁ μεγάλης ἑταιρείας Ἀρχων*,
 or sometimes in one
 Word *Μεγαλεταιριάρχης*,
 230. See *Codinus*.

GYMNASIA, Places where
 they exercis'd themselves
 in Martial Sports, 158

H.

HIPPOCUM, 290. This
 I take to be the same
 with the *Hypodrom*.

HYPPODROM, the Place where
 they perform'd their Races
 of all Kinds, 103

HOMER, his *Iliads* and *Odyf-
 ses* inscrib'd, in Golden
 Characters, on the Gut of
 a Dragon, 144

HOSPITAL of *Sampson*, and
Eubulus, 100

HYPOTRACHELION, this is
 the most slender Part, or
Neck of the Pillar, which
 touches the *Capital*, 263

I.

INTERCOLUMNIATION,
 the Distance of one Pillar
 from another, 147

L.

LABARUM, this Word
 signifies a longer piece
 of Wood, transvers'd near
 the Top with a short
 Piece, upon which hangs
 the military Flag, 184

LAMPETERUM, a place in
Constantinople so called,
 because it was Nightly
 Illuminated.

M.

MAGNAURA, a place in
 the Suburbs, 239

MAHOMET, took the City
 195

MANGANA, a Place of
 Arms; also a Monastery
 of that Name. 96

MEDAL, of *Belizarius*, 116

MLIARIUM AUREUM, this
 this was a gilded Pillar,
 from whence they us'd to
 adjust the Distances of
 Places from the City, 152

MODIUS, this generally sig-
 nifies a Bushel according
 to English Measure; but
 I am sensible, I had trans-
 lated it more properly,
 had I made it to signify
 no more than a Peck want-
 ing half a Pint; which is
 the *Grecian Modius*. 107

MODULES, these are certain
 Measures invented to re-
 gulate the whole Building,
 113

MONASTERY, of *Studius*,
 259

MORION,

I N D E X.

MORION, a place so call'd,
 which ran round the *Hippodrom*, 123
 MOSAIC WORK, A curious
 Piece of it, 87

O.

OBELISK, built of *Thebaic* Marble, 103. Two
 more *Obelisks*, 104
 OVOLO, or Egg, is that
 Member of Architecture,
 which is first plac'd on
 the Top of *Ionic Capitals*, 113

P.

PACES, by this, the Au-
 thor means the Ordina-
 ry Steps a Man takes in
 Walking, which cannot
 be exactly reduced to the
Roman Pace, because they
 vary according to the dif-
 ferent Ascents and De-
 scents of the Ground he
 walks, 65
 PALACE of *Constantine*, 134
 of the *Grand Seignor*, 37
 of *Justinus*, 120. Other
 Palaces built by him, 121
 Palace of *Maximinus*, 81.
 Palaces of *Sophia*, 121.
 PALLADIUM of *Minerva*,
 117. Describ'd, 179.
 How Figur'd, 180
 PEDESTAL; this is that
 Member of Architecture,
 that supports a Column,
 having a Base and Cornice
 different, according to the
 Difference of the several

Orders of Building, 113
 PHANARIUM, a Street in
Constantinople 236
 PHARO, a Watch-Tower;
 set up as a Guide to Ships
 at a Distance, 96

PHILOXENON; this Word,
 by its Derivation from the
Greek, signifies a publick
 Place of Entertainment
 for Travellers, and Stran-
 gers. The *Turks* at pre-
 sent call these Places *Ca-*
ravansera's, 161

PILLAR of *Arcadius*; this is
 the same Pillar, which is
 called the Historical Pillar;
 and which is Represented
 among the Cuts which I
 have added to this Book:
 It is therefore called the
 Historical Pillar; because
 it Represents the Actions
 and Triumphs of that Em-
 peror. It is a plain Mar-
 ble Column, 147 Foot in
 Height; work'd in *Basso*
Relievo, 250. See *Tourne-*
fort.

PILLAR of *MARCIAN*; this
 Pillar is only mention'd
 by my Author; but since
 his Time has been disco-
 ver'd in a private Garden
 at *Constantinople*, by Sir
G. Wheeler. The Pillar
 is made of *Granate*, and
 is thought to have been
 the Urn, where that Em-
 peror's Heart was buried;
 256. See the same Au-
 thor.

I N D E X.

- PILLARS**; Of *Constantine*, 156. *Corinthian*, very large, 137. Pillars in the *Hippodrom*, 110, 111, 112. Of *Justinian*, 129. *Porphyry* Pillar, 172. See also the *Cuts*. Pillars in the *Senate-House*, 131. Of *Sophia*, 120. Of *Theodosius*, 129. Of *Valentinian*, 256.
- PLINTH**; in Architecture it is taken for that square Member, which makes the Foundation of the Base of the Pillar, 113.
- PORTICO'S**; these were Buildings of curious work, added to publick Structures whether Sacred or Civil.
- PORTICO**, Of the Church of the Apostles, 221. Imperial *Portico*, where sealed 150. Other *Portico's*, full of Statues, 151. *Portico*, called *Sigma*, 221
- PRYTANEUM**; this was a stately Building, where those who had deserv'd well of the Government, were handsomely maintain'd at the publick Charge. There was such a Structure at *Athens*, for the same purpose, 169
- PYRADIMICAL Engine**; its Use and Contrivance, 197
- S.
- SCOTIA**; this is a Member of Architecture hollow'd, or fluted as a Demi-Channel. It is particularly us'd in the *Bases*, where it is plac'd between the *Tore*, and the *Astragals*, 113
- SENATE-HOUSE**; built by *Constantine*, 132. How adorn'd, 182
- SERAGLIO**, or the Imperial Palace; a Description of it, 37, 38, 39, 40, 41. Where situate, 51. Its Extent, 52
- SHAFT** of a Pillar is the Body of it, 111
- STADIA**; these were Places, in the Form of *Circó's*, for running of Men and Horses, 136
- STATUES**; Of *Apollo*, 176. Of *Arcadia*, and *Verina*, 79. Of *Arcadius* and *Honorius*, 197. Of *Ariadne*, 139. Of *Arius* and others, 154. Of *Byzas* and *Phidalia*, 141. Of *Constantine the Great*, 170. A Silver Statue of *Eudocia Augusta*, 101. Two *Female Statues*, 186. Of the *Fortune* of the City, 154. A gilded *Statue*, and that of *Justinian*, 141. Of *Helena* and others, 138. Of *Hercules*, 142. *Statues* in the *Hippodrom*, 108, 109, 110, 111. *Statue* of old *Homer* very fine, 78. Of *Justinian*, 127. *Statues* in the *Lausus*, 159. Of *Leo* the Emperour, 123. Of *Longinus*, 187. Of the *Muses*, 139. Of Princes, Poets,

I N D E X.

- Poets, Historians, and O-
rators, 99. Of *Pulcheria*,
139. Of *Rhea*, 131. Of
Theodora, 79. Of *Theo-*
dofius, 125, 129. Of *Tra-*
jan, *Theodofius*, *Valenti-*
nian, *Gibbus*, *Firmillianus*,
and *Eutropius*, 142. Of
Zeno, *Statues* in the *Bag-*
nio's of *Zeuxippus*, 98
- STATUES (mention'd in the
Appendix) demolish'd by
the *Romans*. *Anemodes*, a
Woman plac'd on a *Py-*
ramid, and turning with
the *Wind*, 287. *Animals*;
two large ones represent-
ed in *Brass*, 293. *Animals*;
two less, 294. An *Afs* and
his *Driver*, 289. *Chario-*
teers; a *Range* of them,
293. An *Eagle* in *Brass*,
entwin'd by a *Serpent*,
290. An *Elephant*, 289. An
Equeſtrian Statue of a *Man*,
293. An *Equeſtrian Statue*
in the *Taurus*, 287. A
Helen very fine, 291. An
Hesperian Hercules, 288.
A *Horse* wild, 289. A *Hy-*
æna, and a *Wolf*, *ibid.*
A *Juno* in *Brass*, 288. A
Man fighting with a *Lyon*,
289. *Neilôus*, a *Horse*, *ib.*
Old *Scylla*, *ibid.* *Sphinx's*,
ibid. a *Woman*, a more
modern *Statue*, 293
- STRATEGIUM, a kind of a
Parade, or *Place* where the
Generals usually pitched
their *Tents*, and exercis'd
their *Men*, 23
- SYPARUM; the *Flag* of a
Military *Standard*, 184
- T.
- T AURUS; a *Street* in
Constantinople, 193
- TEMPLES; Of *Amphiaraus*,
274. Of *Apollo*, 120. Of
Bacchus, 77. Of *Ceres*,
166. Of *Concord*, 120.
Of *Diana Lucifera*, 274.
Of *Ja*, 259. Of *Juno*,
190. Of *Jupiter*, 97. Of
Neptune, 76. Of *Pluto*,
190. Of *Proſerpina*, 166.
Of the *Sun* and *Moon*,
208. Of *Tellus*, 166. Of
Venus Placida, 274
- TETRAPYLUM; a *Descrip-*
tion of it, 196
- THEBAIC OBELISK, where
fix'd, 103. Its *Length*,
with a *Description* of it,
104, 105. *Manner* of *Rai-*
sing it, (See the *Cuts*) 106
- THERMATION; a *Place* of
Bathing, 255
- TOMB of *Bajazet*, 194.
deſcrib'd, 200. *Tomb* of
Constantine, 221. Of *Ma-*
homet, 55. Of *Mahomet*,
Solyman's Son, 202. Of
Mauritius, 248. Of *Se-*
lymus, 59
- TORRE; this is the third
Member of *Architecture*
in the *Base* of the *Co-*
lumn, which turns round
it like a *Ring*, 113
- TRABEATION, 113. See
Entablature.
- TRICLINIUM; this was a
Place of *Publick Enter-*
tainment

I N D E X.

tainment, and was many Times a very sumptuous Building most beautifully adorn'd, 162. The great *Triclinium* built by *Anastafius*, 246. The *Triclinium* of *Magnauro*, 239

TRIPOS of *Apollo*; this *Tripos* was set upon a brazen Pillar made of three Serpents entwin'd, which was about fifteen Foot high, according to *Tournefort*. See the Cut of the *Serpentine* Pillar, 112

TURKS; their Way of building Pillars, 188

V.

VESTIBULE, or VESTIBULUM; a House of Entrance into a Church,

or any great Building, 133

VOLUTAE. The Word signifies *wreath'd*, and is that Part of the *Capitals*, of the *Ionic*, *Corinthian*, and *Composite* Orders, which is suppos'd to represent the Bark of Trees twisted, 119

W.

WALLS of *Constantinople*, 72

WALKS Imperial, 142

X.

XEROLOPHON; this Word signifies a *dry Unction*, and the Place was call'd so, because whoever was anointed there never us'd to bath, 259

F I N I S.



A
DESCRIPTION

Of the CITY of

CONSTANTINOPLE,

As it stood in the REIGNS of

ARCADIUS and HONORIUS.

Published from the

Notitia Utriusque Imperii.

WITH

PANCIROLUS'S NOTES.

————— *Vestigia retrò*
Observata sequor. ——— VIR. ÆN. II.



L O N D O N:

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A

DESCRIPTION

Of the WARDS of

CONSTANTINOPLE.

The first *Region*, or *Ward*.



THE first Ward contains in it, the House of Placidia Augusta; the House of the most illustrious Marina; the Bagnio's of Arcadius; twenty nine Streets; an Hundred and eighteen large Houses; two Portico's of a great Length; fifteen private Bagnio's; four publick, and fifteen private Mills; and four Gradus. It was governed by one Curator, who had under his Charge, the whole Ward. There was also one Vernaculus, who was Messenger of the Ward,

was also Assistant to him, and entirely at his Command. It had also twenty five Collegiati, chosen out of the several Bodies of Tradesmen, whose Office it was to direct and assist in Cases of Fire. There were also five Vico-Magistri, whose Business it was to watch the City by Night.

Thus far my Author. I shall here add a Remark made by Gyllius, it not being foreign to our Purpose, viz. That those whom *P. Victor*, and *S. Rufus*, believed to have been called the *Denunciatores* in antient Rome, here in new Rome, he calls *Vernaculi*. Neither of them mention the *Collegiati*, tho' all Historians take Notice of the *Vico-Magistri*, who with more Propriety of the Latin Tongue, should rather have been called *Vicorum Magistri*, as appears, he tells us, by an Inscription yet remaining in the Capitol of *Old Rome*, which is as follows.

IMP. CAESARI DIVI.
 TRAIANI PARTHICI FIL.
 DIVI NERVAE NEPOTI.
 TRAIANO HADRIANO.
 AVG. PONTIF. MAXIMO.
 TRIBVNIC. POTESTAT. XX.
 IMP. II. CON. III. P.
 MAGISTRI VICORVM XIII.

N O T E S.

The first Ward.] 'Tis evident from *Pliny*, and also from *Tacitus*, in that Part of his History; where he mentions the Burning of the City by *Nero*, that antient *Rome* was divided into fourteen *Regions*, or *Wards*. *Sex. Rufus*, and *P. Victor*, who had pass'd the *Consular* Dignity, have given us some short Descriptions of them. As to the *Wards* of *New Rome*, they are here described as I found them placed before the *Notitia Utriusque Imperii*. *Constantinople*, which was a kind of Representation of *Old Rome*, was likewise after her Example; as *Justinian* observes in his 43^d *Novel*, divided into fourteen *Wards*; and he calls them *Regions* or *Wards*. There were many Monuments of Antiquity carried thither from *Old Rome*, and many new ones made there, which I could by no Means pass by, as the Accounts of them may be necessary to the Knowledge of both Places. And therefore to explain and illustrate them the more, I have subjoined some *Annotati- ons* of my own; and have also taken Notice, as they fell in my Way, of some Observations made in my *Comments* on the *Notitia*, &c. The Author of the *Description* observes this Method. The Churches, and other Matters which are most Material, he treats of in the first Place, then he mentions what is less Important, in the same Order, in every *Ward*; as the Streets, Houses, *Bagnio's*, Mills, the *Gradus*, then the *Curator*, *Vernaculus*, the *Collegiati*, and last of all, the *Vico-Magistri*. In the thirteenth *Ward*, through

a Mistake, the Streets are omitted, which Error I have taken Care to correct, as I have also another in the fourteenth *Ward*, where he has left out the *Curator*, the *Vernaculus*, the *Collegiati*, and the *Vico-Magistri*. He mentions only fourteen Churches, in seven *Wards*; whereas at *Rome*, there was not a Street without some Temple or other, and some had two. I shall make my *Annotations* upon every Monument of Antiquity, in the same *Ward*, and in the same Place, that I find it.

The House of Placidia Augusta.] This Lady was the Daughter of *Theodosius* the Great, and Sister of *Arcadius* and *Honorius*. When *New Rome* was taken by *Alaric*, King of the *Goths* and *Vandals*, he carried her away into Captivity, who afterward married his Kinsman and Successor *Athaulfus*. Upon his Death, she was restored to her Countrey, and being married again to *Constantius*, she had by him two Sons, *Valentinian* and *Honoriades*; as *Eutropius*, *Zonaras*, *Cedrinus*, and other Historians tell us.

The House of the most illustrious Marina.] *Marina* was the Daughter of *Arcadius*, who being honoured with the Title of the *Most Illustrious*, as *Cedrinus* writes, continued a Virgin. The Title of the *Most Illustrious*, is discovered by an ancient Inscription to have been first given to *Valerianus* the Younger; about the Year of our Lord 260. Afterwards it was given to *Séverinus*, and *Maximinus Cæsar*, and at Length it was ascribed to Ladies of the highest Birth. This sometimes entitled them to a Share in the Government; for whosoever was dignified with this Character, was
allowed

allowed to wear a Purple Habit, laced round with Gold, and took Place of the *Præfecti*, (the Mayors or Chief Magistrates of the City) as *Zosimus* observes, who will have it, that this Honour was first instituted by *Constantine*; tho' 'tis very evident, that this Dignity was conferred long before his Time.

The Bagno's of Arcadius] They were so called, because they were built by him, as *Procopius* writes in his 1st *Orat.* concerning the Buildings of *Justinian*. As you sail, says he, out of the *Propontis*, to the Eastern Coast, you see a Publick *Bagnio*, call'd the *Arcadian Bagno*, which is a great Ornament to the City. In this Place *Justinian* built a Court, which lies before the City, so near to the Sea, that they who walk upon the Shore, may hold a Discourse with any of the Ships Crew, as they sail by them. The Account I shall give of the Curiosities of this Court, is as follows. The Court it self is a very beautiful Building, and is fann'd with gentle Breezes. 'Tis paved with delicate Marble, and adorned with stately Pillars, which afford a delectable Prospect, even to a Brightness, which seems to rival a Meridian Sun-shine. There are also many other Curiosities which adorn this Court, some of which are Pieces of most elegant Workmanship, both in Brass and Stone. Thus far *Procopius*. The *Bagno's* here mentioned are probably the same with those which are called the *Xerolophus*, which *Cedrinus* tells us were built by *Arcadius*. The *Xerolophus*, says he, was built by *Arcadius*, the Pillars of which are all like that Pillar, which *Theodosius* erected in the *Taurus*. *Socrates* in his *Seventh Book, Chap. 1.* attests, that this

Building stood in the *Forum* of *Arcadius*. For speaking of one *Sabbatius* a Heretick, he says, that the People rais'd a Tax to oppose *Sesonnicus* their Bishop, in a Place of the City which is called *Ξηρόλοφος*, in the *Forum* of *Arcadius*. Thus *Socrates*. This was certainly a Building which consisted of several Apartments, which induces me to believe it was the *Bagnio's* here mentioned. For *Nicephorus Gregoras*, in his *Seventh Book, Chap. 1.* writes, That *Athanasius*, Patriarch of *Constantinople*, resided some Time in the Apartments of the *Xerolophus*. The Word *Xerolophus*, says *Suidas*, signifies a *Dry Uction*, and the Place was called so, because, when any Body was anointed there, they never used to bath, and adds; That this Place was formerly famous for Oracles, and that answers were given to Enquiries there made, from a *Tripus*. There were also in the same Place sixteen private Apartments, with Winding-Stairs. I have seen it in an antient *Greek* Author, that there were here twelve Buildings with Winding-Stairs, as also the Columns of *Diana*, *Severus*, *Marcianus*, and the Statues of *Valentinian*, and *Theodosius the Less*. *Justinian* also quotes an Inscription there, taken out of the *Fifth Book* of *Xenophon's Anabasis*. *Zonaras* also writes, that when *Leo Isaurus* was Emperor of *Constantinople*, the Statue of *Arcadius*, placed upon a Pillar in the *Xerolophus*, was thrown down by an Earthquake. The *Bagnio's* here mentioned were called Publick, or Imperial *Bagnio's*; whereas those which were built by private Persons were called *Thermæ*, or *Baths*.

A Hundred and eighteen Houses.] I take the Word *Houses* in this Place, to signifie the Dwelling Houses of some of the principal Men of the City, as the Great Mens Houses at *Rome* were distinguished by standing by themselves, and having no other Houses adjoining to them.

Two Portico's of a great Length.] These *Portico's*, as at present, were not joined to Houses, so as to seem a Part of them, but were built separate from them, contrived for the Pleasure of Walking, and refreshing the Mind. Hence it is, that *Strabo*, *Lib. V. de Geogra.* where he is describing the Parts of *Rome*, calls the *Portico* of *Livia* the περιπατον, or Walk. *Pliny* is of the same Opinion in his *Fourth Book, Chap. 1.* *Strabo* tells us in another Place, that the *Cumani* of *Æolis* borrowed Money to build a *Portico*, and that when they failed, as to the Time of Payment, the Person, who gave them Credit, laid them under a Prohibition not to walk in it, but only when it rained; and when the Cryer called aloud to them to enter the *Portico*, it passed into a Proverb, *That the Cumani* dared not to enter their *Portico* without the Leave of the Cryer. These are the same Kind of *Portico's* which *Ulpian* means, where he mentions the *Portico's*, which had no Houses adjoining to them. *Tacitus*, *Lib. XV.* speaking of the Burning of *Rome* by *Nero*, takes Notice of these Ambulatory *Portico's*, when he tells us, that the *Portico's* which were dedicated to Pleasure, were most of them destroyed by Fire. There was a *Portico* of this Sort at *Athens*, Part of which, as *Pliny* records, *Lib. XXXV. Cap. 3.* was painted by *Myco*, who was paid for it; and
the

the other Part was finished *gratis* by *Polygnotus*, an eminent Painter. It was for this Reason, that 'twas call'd *Porticus varia*, or *ποικίλη*. This is the same *Portico* in which *Zeno* taught, and for which he was called the Father of the *Stoicks*. *Suidas* says, that it was customary to adorn such *Portico's* with Silver and Marble Statues, as appears by a Will mentioned by *Marcellus*, which runs thus, *My Will and Pleasure is, that my Heir, at his own Expence, build in my native Country a Publick Portico, in which, I desire my Silver and Marble Statues may be repositd.* I believe my Author understands in this Clause of the Will, the same Kind of *Portico's* with those I now comment upon, which were of so considerable a Length, that they reached from the Imperial Palace, to the *Forum of Constantine*. For *Procopius* writes, in his *First Orat. de Ædific. Justin.* That in the Reign of *Justinian*, the Church of *St. Sophia*, and both the long *Portico's*, stretching themselves as far as the *Forum of Constantine*, were burnt down. The same Fact is testified by *Cedrinus*, who says, that both these *Portico's* were consumed by Fire, in the Reign of *Basiliscus*, altho' after these Casualties, they were always rebuilt. I would observe, that every *Ward* at *Constantinople* had in it some *Portico's*, though some *Wards* at *Rome* had none.

Four Gradus.] The Word, which is here called *Gradus*, signifies a Tribunal, which was ascended by Marble Steps, to receive the Bread which was to be distributed among the common People, and which, was therefore called, *Panis Gradilis*. *Valentinian* tells us, that the carrying the *Panis Gradilis*

Gradilis from one Tribunal to another, is strictly forbidden. He also commands in *Cod. Theod.* that every one receive the *Panis Gradilis* from the Tribunal. From which Passages it is plain, that this *Gradus* was a famous Tribunal, from whence they used to distribute Bread. For *Constantine*, as *Metaphrastes* writes, bestowed every Day upon the Poor, eighty Thousand Loaves. *Socrates*, *Lib. II. Cap. 13.* says expressly, that he gave Daily eighty Thousand Bushels of Corn to the Poor; besides, as *Suidas* adds, Wine, and Flesh, and Oil. These were therefore *Gradus*, or Tribunals, erected in this *Ward* for that Purpose.

It was governed by one Curator, who had under his Charge the whole Ward.] The *Curators* (who seem something like our Aldermen) were first instituted by *Augustus*, and by *Suetonius*, *Cap. XXX.* are called *Magistratus*. He divided, says he, meaning *Augustus*, the City into Streets and *Wards*, and commanded that the *Wards* should be governed by a Magistrate, chosen by Lot yearly, and that the Streets should be governed by a Master elected out of the common People. Afterwards, in the Room of these, *Alexander Augustus* appointed fourteen *Curators*. *Lampridius* tells us, that *Rome* chose fourteen *Curators*, out of the most eminent Citizens, and obliged them to assist the *Prefect* of the City, so that all, or most of them attended, when any Thing was transacted for the good of the Publick. It was a principal Part of their Business to decide Causes, and to take Care of Orphans, and the Poor.

There was also one Vernaculus who was Messenger of the Ward, he assisted the Curator, and was entirely

entirely at his Command.] The Business of this Officer was to be subservient to the *Curator*, and give Notice to, and summon the Citizens to meet in all Matters, which more immediately related to the *Ward*. Their Office was the same, mentioned by *S. Rufus*, and *P. Victor*, who give them at *Old Rome*, the Name of *Denunciatores*. Two of which were appointed to assist in every *Ward*.

It had also twenty five Collegiati, chosen out of the several Bodies of Tradesmen, whose Business it was, to direct and assist in Cases of Fire.] At Rome the Præfectus Vigilum commanded in Chief the seven Companies of Freemen appointed for a constant Watch to the City. This Office was instituted by Augustus, who placed a single Company over two Wards, as is observed by Suetonius, and Dion. Lib. LV. and by Paullus, Lib. de Offi. præ. Vigil. These Men were chosen out of the several Bodies of the Tradesmen; whose Business was the same with those at Rome; and were called Collegiati. The Number of them was always stated, and unalterable; so that when one of them died, the Præfect of the City filled up the Vacancy with one of his own Body. Honorius and Theodosius, in their Letters Mandatory to Æstius Præfect of the City, will and command, That the Number of five hundred sixty three be the standing Number of them, and that no Person presume by any Authority whatsoever, to alter that Number; so that it shall be lawful to you only, in the Presence of the Body Corporate, when any Person is deceased, or otherways removed, to elect, and nominate one to succeed him out of the same Body Corporate

rate of which he was a Member: These Collegiati are chosen out of thirty five Corporations of Tradesmen, which are particularly specified in a Letter sent by *Constantine* to *Maximus*, and are discharged upon their Election from all other Offices whatsoever. In this first *Ward*, there were only twenty five of them, in others more or less, who made up the Number a Hundred and sixty, or a Hundred and sixty three. To complete the Number of which, as appears from the first Book of *Zeno de Collegiat.* Thirty seven or forty, are wanting in the last *Ward.* The Word *Collegiati*, in other Places, sometimes signifies the *Deacons* who buried the Dead; and sometimes it is taken for *Freemen*, as in *Lib. XLI. Co. Theod. de Op. Pub.*

There were also five *Vico-Magistri*, whose Business it was to watch the City by Night.] These were originally instituted by *Augustus.* *Suetonius*, in the Life of *Augustus*, Chap. XXX. writes, that the City was divided into Streets and *Wards*, and adds, that *Augustus* commanded, that the Magistrates of the *Wards* should be annually chosen by Lot. The Streets were governed by the *Vico-Magistri*, who were elected out of the Commons, in the Neighbourhood of the Streets, over which they presided; so that as those who governed the *Wards* were called *Curatores*, so they who governed the Streets were called *Vico-Magistri.* 'Tis very probable, that these Magistrates had some Soldiers under their Command to prevent Robberies, and other Outrages committed in the Night; as *Old Rome* had its *Vigils*, or Watchmen, who were all Soldiers. There were two, three,

or four *Vico-Magistri* appointed over every Street at *Rome*: At *Constantinople* every *Ward* had but five, so that the whole Number of them is Seventy; although my Author in his *Summary View of the City*, which follows hereafter, reckons no more than sixty five.

The Second *Ward*.

THE second *Ward*, after an easy, and almost imperceptible *Ascent* above its *Level* from the lesser *Theatre*, falls with a deep *Precipice* down to the *Sea*. This *Ward* contains in it, the *Great Church* of *St. Sophia*; the *Old Church*; the *Senate-House*; a *Tribunal* with *Porphyry Steps*; the *Bagnio's* of *Zeuxippus*; a *Theatre*; an *Amphitheatre*; thirty four *Streets*; ninety eight large *Houses*; four great *Portico's*; thirteen private *Baths*; four private *Mills*, and four *Gradus*. It has also one *Curator*, one *Vernaculus*, thirty five *Collegiati*, and five *Vico-Magistri*.

N O T E S.

The great Church of St. Sophia.] This Church, some say, was built by *Constantine*, others by *Constantius*. It was afterwards burnt down, and rebuilt by *Justinian*, and was then look'd upon as the finest and most beautiful Church in the whole World. *Periander*, and others, whose Works are still extant, have describ'd at large the Delicacy and Magnificence of this wonderful Piece of Architecture.

chitecture. *Evagrius* writes, that this Church measured in Length a Hundred and ninety Foot, in Breadth a Hundred and fifteen; and that from the Pavement to the Top of the *Cupola*, it was an Hundred and eighty Foot high.

The Old Church.] I suppose the Author here means one of those Churches which were built by *Constantine*, some of which are mentioned by *Procopius*, in *Lib. de Ædific. Justinian.*

The Senate-House.] In this Place they held their Senate, which, as *Sozomen* affirms, was built by *Constantine the Great*, where he commanded the same yearly Solemnity to be celebrated on the *Calends of Jan.* as was done at *Rome*. It was burnt down, upon a Sedition occasioned by an Attempt to banish *St. Chrysoſtom* out of the City, and was rebuilt, as *Procopius* tells us, with greater Splendor.

A Tribunal with Porphyry Steps.] This Tribunal was made of *Porphyry* Marble, which Word in *Latin*, signifies *Purple*, because *Porphyry* Marble is of a *Purple* Colour.

The Bagnio's of Zeuxippus.] These *Bagnio's* were famous for a *Portico*, which run round the Houses and Shops adjoining to them. There was a yearly Revenue assigned for lighting the Lamps of this *Bagnio*, and repairing them. *Theodosius* in *Lib. de Op. Pub.* writes thus; *Because there are many Houses and Shops adjoining the Portico's of Zeuxippus, we will and command, that the yearly Income of the said Houses and Shops, without any Pretence or Excuse to the contrary, be paid into our Imperial Bagnio, for purchasing Lights, and for the Repairs of the said Bagnio's.*

This

This Passage is part of a Letter which he wrote to *Severinus*, *Præfect* of the City, (not *Prætor*) as it stands in the *Codex Theodos. de Op. Pub.* These *Bagnio's* formerly stood near the Imperial Palace, and were afterwards called the *Bagnio's* of the *Numeri*, as *Nicephorus* writes, *Lib. IX. Cap. 9.* *Sozomen* and *Socrates* take Notice of the same *Bagnio's*. I believe they were first built by *Zeuxippus*, who persecuted the *Christians* at *Byzantium*, much about the Time of *Nero*; and who among other of his Severities, forced *St. Andrew* to fly to *Argyropolis*. If I mistake not, he was at that Time Lieutenant of *Macedonia* and *Thrace*. These *Bagnio's* were enlarged and beautified by *Severus* the Emperor, for which Reason they were afterwards called the *Bagnio's* of *Severus*. After this they were called *Balnea Numerorum*, because great Numbers of Soldiers use to bath there. *Zosimus*, in his second Book writes, that these *Bagnio's* formerly stood in a *Peninsula*. In antient Times, says he, *Constantinople* had a Port at the End of the *Bagnio's*, which were built by *Severus* the Emperor, when he was reconciled to the *Byzantians*, for opening the Gates of the City to *Niger*, his Enemy. *Suidas* says, that a Poet named *Christidorus*, celebrated the Statues and Images of *Zeuxippus* in Verse, among which he is very particular in the Praises of the Statue of *Hesiod*. *Procopius*, in his First Book, *de Ædif. Justinian.* tells us, that these *Bagnio's* were rebuilt by *Justinian*, but were called the *Zeuxippum*, because in this Place they used to run their *Horses in Pairs*, as the Word *Zeuxippus* signifies in the *Greek*. *St. Gregory Nazianzen* takes Notice

tice of them in his Oration to the *Arians*, and in another which he made *concerning himself*. I am not, says he, taking a Journey to a new *Jerusalem*, that is to the *Zeuxippum*; for that Place was laid in Ashes in the Reign of *Justinian*. The *Bagnio's* of *Severus*, as *Cedrinus* relates, which were call'd the *Zeuxippum*, were consumed by Fire. In this Place was a very delightful Variety of Prospects. All the ingenious Contrivances of Art were here expressed in Marble and Stone, and the most elaborate Workmanship of Antiquity. In short, the Designs here were so matchless and inimitable, that they seemed to want nothing but a Soul to animate, and inform them. Among other surprizing Pieces of antient Skill, was the Statue of old *Homer*. The Figure was finished very naturally, and in his Looks might be observed a great Thoughtfulness, with a Mixture of much Uneasiness and Trouble. This Place was also beautified with brazen Pillars, which had been here set up in Honour of those great Personages, who had been renowned for their Learning or Virtue, through the whole World.

An Amphitheatre.] This stands near the Sea Shore. You must pass by it, as you go to the Imperial Palace, and the Port of *Julian*, between which Places there were formerly Lime Kilns, which were commanded to be filled up by *Theodosius the Less*, as the Reader may see in *Lib. ult. Cod. Theod.* *We will and command*, says he, *that all Lime-kilns, standing on any Ground, between the Sea Shore, the Amphitheatre, and the Port of St. Julian, be entirely demolished, for the Benefit and Health of our most great and magnifi-*

cent City, and by Reason of the Nearness they stand to our Imperial Palace; and we do hereby prohibit all Persons whatsoever for the future, to burn any Lime in those Places.

The Third Ward.

THE third Ward, at the Entrance of it, is a Level Ground, and stands, in Part, where the Circus is built; but descends, at the End of it, with a very great Declivity down to the Sea, and contains, the same Circus Maximus; the House of Pulcheria Augusta; the new Port; a Portico of a Semi-circular Figure, made after the Likeness of the Greek Letter Sigma, which was formerly wrote thus, C; the Tribunal of the Forum of Constantine; seven Streets; ninety four great Houses; five large Portico's; eleven private Bagnio's; and nine private Mills. It had one Curator, one Vernaculus, twenty one Collegiati, and five Vico-Magistri.

N O T E S.

The House of Pulcheria Augusta.] This Lady was the Sister of *Theodosius* the *Less*, who continued for some Time unmarried. When her Brother was dead, she married *Martian*, and made him Emperor. *Zonaras*, *Cedrinus*, *Zosimus*, *Nicephorus*, and other Historians have mentioned many Things of her. She had also another House in the eleventh *Ward*.

The

The New Port.] This probably is the same Port that was built by *Julian* the Apostate. There was another Port in the sixth *Ward* called *Portus Neorius*, because there was a Dock there for building Ships.

A Portico of a Semi-circular Figure.] The Greek Letter Σ , as 'tis now wrote, was formerly wrote C. *Zonaras* and *Cedrinus* often take Notice of this *Portico*.

The Fourth *Ward*.

THE fourth *Ward* extends itself in a long *Vale*, the Hills rising on the Right and Left from the *Miliarium Aureum* through a *Vale*, to a plain level Ground. It contains, the *Miliarium Aureum*; the *Augusteum*; a *Basilica*; a *Nympheum*; the *Portico of Phanio*; a *Marble Galley*, the *Monument of a naval Victory*; the *Church of St. Menna*; a *Stadium*; *The Stairs of Timasius*; thirty two *Streets*; three hundred and seventy five great *Houses*; four large *Portico's*; seven private *Baths*; five private *Mills*; and seven *Gradus*. It is presided by one *Curator*, assisted by one *Vernaculus*, forty *Collegiati*, and five *Vico-Magistri*.

N O T E S.

The Miliarium Aureum.] *Cedrinus*, speaking of the *Miliarium Aureum*, writes thus: Under the Roof of the *Miliarium Aureum* were placed the Statues of *Constantine the Great*, and his Mother,

ther, with a Cross between them. Behind him stands *Trajan*, and near his Mother is the Statue of *Ælius Hadrianus* on Horseback. There is a Clock here, which was set up by *Justinian*. There was also a *Miliarium Aureum* at *Rome*, erected in the *Forum* by *Augustus*, from whence they used to adjust the Distances of Places, and the Mensuration of Miles, all the Roads of *Italy* meeting at the Foot of it, as 'tis observed by *Plutarch*, *Dion*, *P. Victor*, and others. Yet *Æmilius Macer* is of another Opinion. A Mile, says he, is not to be computed from the *Miliarium*, but from the Houses, upon the Skirts of the City, to the Place to which you measure. As then there was a *Miliarium Aureum* at *Rome*, so there was at *Constantinople*, which imitated *Old Rome* as near as it could; tho' at *Rome* it was built in the Figure of a Pillar, at *Constantinople* it was another kind of Building, as is evident from what is above-mentioned by *Cedrinus*; and is also attested by *Suidas*, who writes, that under the Roof of the *Miliarium*, stood the Cross, the Figures of *Constantine* and *Helena*, the Image of *Fortune*, and many other Statues. He calls it not the *Miliarium*, but the *Milium*.

The Augusteum.] This was a large Pillar of Brass, erected by *Justinian*, as *Cedrinus* relates, who tells us, that in the fifteenth Year of the Reign of *Justinian*, was finished the great brazen Pillar, which is called the *Augusteum*. Upon it was placed the Statue of *Justinian* on Horseback, holding in his Right Hand an Apple, in Imitation of a Globe, to signify that the whole World was subject to his Government. He sat with his
Right

Right Hand stretched out, pointing to the *Persians* to stand off, and not to approach his Dominions. All the Coverings of the Passage of Entrance into the Imperial Palace, were made of gilded Brass. This is still called the Brazen Passage, as the Pillar is call'd the *Augusteum*. *Procopius* speaks largely of it in his Oration *de Ædific. Justin.* where he writes, that not the Pillar, but the Place where the Pillar stood, was called the *Augusteum*, as it was also the *Macellum*. The principal Pillar, says he, is to be admired for its Size, yet is it no regular and uniform Structure, but made of Stones of a vast Compass. The Pedestal and Top of it is covered with the most refined Brass, which by cramping its Stones together, does at the same Time both strengthen and adorn it. The Brass, as to its Lustre, is not much inferior to pure Gold, and at least of equal Worth and Beauty with the finest Silver. At the Top of this Pillar was placed a very large Horse cast in Brass, facing the East, wonderful in his Kind, in a walking Posture, with his Head bending downwards, lifting up his near Fore-Foot, as though he would paw the Ground. His Off-Foot is fixed to the Pedestal, on which he stands; and his Hind-Foot are so closely contracted, as if he was rising upon his Speed. Upon him sits the Statue of the Emperor in Brass, whom they call *Achilles*, because he is somewhat like him. He has no Boots, but his Feet are bound round with a kind of Sandals. He is armed with a radiant Breast-plate and Head-piece, and looks, you would fancy, as if he were marching, in a warlike Posture, against the *Persians*. In his left

Hand he bears a Globe, by which 'tis signified, that the Earth and the Sea is subject to his Power. He is not equipped either with Sword nor Spear. There's a Cross fixed upon the Globe, intimating, that under its auspicious Influence, he arriv'd to the Imperial Dignity; and that all Success in War is to be attributed to the Omnipotency of the Saviour of Mankind. His Right Hand, which is open, is stretched Eastward, and seems to forbid the barbarous Nations to approach his Territories. Below this Place, stands the *Forum* called *Augustum*. This *Forum* stands before the Imperial Palace; 'tis surrounded with Pillars, and the Inhabitants call it *Augustum*. Eastward from hence stands the *Curia*, or *Prætorium*, which was built by *Justinian*, where the old *Romans*, in the Beginning of the new Year used, as *Suidas* observes, to perform a solemn Festival. *Phavorinus* relates, that the Flesh-Market was the same with the *Augusteum*. It was so called, says *Suidas*, because the *Curatores*, and *Senastophori* of the *Wards*, used every Year, on the *Ides* of *October*, to dance in Honour of *Augustus*, or because the Statues of *Constantine*, and *Helena* his Mother, were erected there.

A Basilica.] This was one of the most magnificent *Basilica's* in the World, which *Cedrinus* takes Notice of, when he tells us, that a Fire began at the Middle of the *Chalcopratia*, which consumed both the *Portico's* before mentioned, all the neighbouring Buildings, and the *Basilica*, which contained a Collection of a Hundred and twenty Thousand Books. There was a Curiosity very particular in this Library, which was the Gut of
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a Dragon, on which were inscribed in Golden Characters, the *Iliads* and *Odysses* of *Homer*, with the *History* of the Atchievements of other *Heroes*. The Roof of this *Basilica* was supported with many Ranges of Pillars, as we see at present in some Churches, which are many of them built after the same Manner with the *Basilica's*. One of these *Basilica's* is described by *Virgil*, in his seventh *Æneid*.

*A stately Palace in the City's Height,
Sublime upon a hundred Pillars stood,
With gloomy Groves, religiously obscure,
Laurentian Picus' Palace; where the Kings,
The first Inauguration of their Sway,
The Sceptres, and the regal Fasces took.*

TRAPP's Virg.

In these *Basilica's* they used to plead, and admit to Audience publick Ambassadors; and, indeed, most of the publick Affairs were transacted here. This I am speaking of was finely gilded, and made of a delicate Marble. *Theodosius*, in his Letters Mandatory to *Cyrus*, *Prefect* of the City, means this *Basilica*, in the following Words: *We will and command, that the Basilica gilt with Gold, and shining with Marble, be no Ways shaded or darkened with Statues, or Pictures placed before it.* I believe *Zonaras* understands the same Building in his *Leo Magnus*, where he says, that the Building called the *Domus Maxima*, in which the Senate, and some of the principal Citizens met to deliberate upon publick Affairs, was burnt down; nay, that the Emperor himself came thither in solemn Pomp, when he entered upon his Consular Dignity

Dignity. It was a Work of surprizing Beauty and Splendor. *Justinian* tells us in his 81st *Novel*, that the inferior Judges used to sit there in small Apartments. *Suidas* writes, that this *Basilica* stood behind the *Miliarium*, and that there was placed in it, amidst several others, a golden Statue. Among other Curiosities here, there is an Elephant, cast at the Expence of *Severus*, on the Account of a certain Banker, who killed his Keeper, and gave his Body to be devoured by a wild Beast; which the Elephant seeing, in a Rage slew the Banker. *Severus*, to preserve the Memory of the Fact, ordered the Elephant and his Keeper to be cast in Brass, and both the Figures, in the Consulship of *Julian*, were carried to *Constantinople*, and placed in the *Basilica*.

A Nympheum.] This, as *Zonaras* and *Cedrinus* tell us, was a spacious Building, in which they used to celebrate Marriage, when they had not Houses large enough for that Purpose. *Suidas* mentions, that in the *Forum* of this *Ward*, there was a Spring continually running, which filled the *Bagnio* of the *Nympheum*. *Theodosius*, in another Letter to *Cyrus* above-mentioned, writes thus. *I command you, by Virtue of your prefectorial Authority, to appoint, as you shall judge convenient, what Share of Water be allotted to our Imperial Bagnio's, and what Quantity may be sufficient for the Bagnio's of the Nympheum.*

The Portico of Phanio.] *Suidas* tells us, that *Phanio* is a Place where they carried the Filth of the City. This, probably, is the same *Portico*, which the Emperor *Zeno* tells us, reached from the *Miliarium*, as far as the *Capitol*, and is supported

ported with four Ranges of Pillars, between which he allows, in his *Cod. de Priv. Ædif.* a Privilege to build little Shops.

A Marble Galley.] This was set up in Memory of a Victory, which *Zofimus*, in his fifth Book tells us, *Trajutus*, Admiral of *Arcadius's* Fleet, obtain'd over *Gaina*, near *Cherfonesus*.

The Church of St. Menna.] This Person was an *Ægyptian Soldier*, who suffer'd Martyrdom under *Dioclesian*, in *Phrygia*: This Church was built by *Constantine*, who, as *Eusebius* reports in his *Life*, Book III. Chap. 4. built also other Churches in honour of the *Martyrs*.

A Stadium.] This was a square *Area*, design'd, as *Suidas* observes, for Martial Exercises. The *Grecians* generally made them two hundred Foot long, and sometimes more. This *Area* was surrounded with a *Portico*, and Pillars. The *Grecians* used them sometimes in Merriment, and Dancing, and sometimes in more manly Diversions, as Wrestling, fighting at Gauntlets, &c. The *Portico*, on the South Side of it, was double Wall'd, to secure it from the Violence of the Northern Storms. In the *Stadium*, stood an *Ephebeum*, with Seats all round it, where they held publick Disputations in Philosophy, and where Youth was train'd up in Literature, and Science. In ancient Times, when Books were scarce, they used to improve themselves by Dispute, and Argumentation. On each Side of the *Ephebeum*, there were *Bagnio's*, in which the Combatants anointed themselves, before they enter'd the Lists. The *Stadium* fac'd the Sea, as *Procopius* observes
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in his Book *de Ædific. Justin.* In a Place, says he, near the Sea, at present call'd the *Stadium*, (a Place formerly appropriated to Games, and Martial Exercises) *Justinian*, and his Consort *Theodora*, built some large Hospitals.

The Stairs of Timasius.] These were three Steps, at the Foot of a Hill, leading down to the Sea, which were built by *Timasius*. 'Tis very probable, that they were made of Marble, and were something remarkable, because my Author takes Notice of them. There was Custom paid at these Stairs, for the Repairs of the City *Aque-duct*; as appears from the *Cod. Theod. Aquæduc.* *We will*, says he, *that all the Customs, which are, or may be collected at the Stairs of this our City of Constantinople, be expended in the Repairs of the common Aque-duct.* I am of Opinion, that this Custom was payable by such Ships as unladed their Freight there. *Justinian* in his 159th *Novel* takes notice of a Clause in the Codicil of the Will of *Hierius*, where he bequeaths to his Kinsman *Hierius* the Suburbs *Coparium*, with all the Stairs thereunto belonging. *Cedrinus* writes, That in the Reign of *Copronymus* the Emperor, the Sea was froze by the Severity of the Weather, and that upon a sudden Thaw, a large Cake of Ice bore against, and demolish'd the Stairs of the Imperial Palace at *Constantinople*. *Timasius*, who built these Stairs, was General of the Infantry to *Theodosius the Great*, and was train'd up in the Art of War from the Time of *Valens* the Emperor. At last being falsely, and injuriously accused by *Eutropius*, the Chamberlain of *Arcadius*, he

was

was banish'd into *Oasis*. *Zosimus*, speaking of him in his *fifth Book*, says, that he was the Father of *Syagrius*, who was entitl'd *Pater Patriæ*.

The Fifth *Ward*.

THE *fifth Ward*, a great Part of it is full of *Windings*, and *Turnings*, and is lengthen'd by an adjoining *Plain*. There are many useful *Buildings* in this *Ward*, which contains the *Bagnio's* of *Honorius*; the *Cistern* of *Theodosius*; the *Prytaneum*; the *Bagnio's* of *Eudocia*; the *Strategium*, in which stands the *Forum* of *Theodosius*, and the *Thebean Obelisk*; the *Store-houses* for *Oil*; a *Nympeum*; the *Granaries* of *Troas*; the *Granaries* of *Valens*, and *Constantius*: It contains also the *Prosphorian Port*; the *Stairs* of *Chalcedon*; twenty three *Streets*; a hundred and eighty four great *Houses*; seven large *Portico's*; eleven private *Baths*; seven publick, and two private *Mills*; nine *Gradus*, and two *Flesh-Markets*: It had one *Curator*, one *Vernaculus*, forty *Collegiati*, and five *Vico-Magistri*.

N O T E S.

The Cistern of Theodosius.] This *Cistern* was a subterraneous *Cavern*, arch'd at top, which was supply'd, not with *Spring*, but with *Rain Water* only. *Petrus Gyllius* in his *Antiquities* of *Constantinople*, tells us, that when he resided at that *City*, he discover'd a subterraneous *Cistern* there; which he shew'd to the *Proprietors* of the
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Land where it was, who, before, were intirely ignorant of it. It was, says he, 336 Foot in length, 182 Foot broad, and 224 in compass. The Roof of it was supported with Marble Pillars, placed at twelve Foot distance from each other. Every Pillar was near nine Foot high. They stand, lengthways, in twelve Ranges; broadways, in twenty eight. In Winter-time, when the *Aque-duct* pours itself with more Violence into it, it fills up to the Middle of the Capitals of the Columns. It has sometimes Fish in it, which the Master, who overlooks it, skiffing about in a small Boat, kills with a Spear.

A Prytaneum.] There was at *Athens* a Tower call'd the *Prytaneum*, where their Senators, and wise Men met upon publick Affairs, and where Persons, who deserv'd well of the Commonwealth, were maintain'd at the Publick Charge, as 'tis observ'd by *Cicero*, *Lib. primo de Orat.* In Conformity to *Athens*, there was also at *Constantinople* a spacious Building, near the Imperial Cistern, where a Person, eminent in Wisdom and Learning, instructed twelve young Men in such Arts and Sciences, as might qualify them to be serviceable to the Publick. *Cedrinus* in his History of *Leo Isaurus*, writes, that, near the Royal Cistern, there was a venerable Pyle of Building, over which there presided a Master, who had under him, according to ancient Custom, twelve Scholars, of sober Life, and a good Share of Learning. These, when they had run through the whole Compass of human Literature, apply'd themselves very diligently to the Study of Divinity, and were had in so high Estimation, that the Emperors

perors themselves look'd upon it as an Injury to their Character, to transact any thing of Importance, without their Advice. This Institution was afterwards suppress'd by *Leo. Zonaras* is more express, and large upon this Occasion; there was, says he, a House in the *Basilica*, near the *Forum Ærarium*, large enough for a Palace, in which were repositied many ancient *Manuscripts* of Human, and Divine Learning, and where a sufficient Maintenance was allow'd for a Person of distinguish'd Knowledge whom they call'd the *Oecumenical Doct̄or*. He had under him twelve *Fellows*, who lived at the publick Cost, and instructed such as desired to be their Pupils. The Emperors also, concludes he, consulted them in the most arduous Affairs of State. But *Leo* the Emperor, when he could not prevail with them to declare themselves the same profess'd Enemies to Images, in Church-worship, with himself, destroy'd them, and their Library, in the Night by Fire. As therefore it was customary in other Nations to maintain at the common Charge Persons who might prove useful to the Publick, so was it here; and therefore, I conceive, that as the *Prytaneum* at *Constantinople* took its Name from that of *Athens*, so was it originally instituted for Purposes, much of the same Nature.

The Bagnio's of Eudocia.] These *Bagnio's* were so call'd, because they were built by *Eudocia*, the Wife of *Theodosius* the *Less*. Before she was converted to the Christian Faith, she was called *Athenais*. *Zonaras*, *Nicephorus*, and others have wrote much concerning her. She had some Houses in the tenth *Ward*; where I shall speak more of her.

The Strategium.] This, I look upon, to be the Place, where the General's Troops liv'd, and pitch'd their Tents. Here was the *Forum* of *Theodosius*, and the *Thebean Obelisk* which was brought from *Thebes* in *Ægypt* to *Constantinople*, and there squat'd.

The Granaries of Troas.] These Granaries contain'd the Corn, and other Commodities which were brought from *Troas*; as those Granaries were call'd the Granaries of *Alexandria*, in which the Corn was laid up, that was brought from *Alexandria*. *Troas* is a Countrey of *Phrygia*, situate near the *Hellepont*, not far from *Constantinople*.

The Granary of Valens.] This was built by *Valens*. It is probably the same Granary, in which was placed the Statue of *Manaim*, who march'd his Army against the *Scythians*. There was kept here a brazen Bushel, which was the common Standard, by which Corn was bought, and sold. *Valens* commanded that twelve Bushels of Wheat should be sold at the Price of an *Aureus*, (in *English* Coin 17 s. 1 d. ob. qua.) and commanded a Sailor's Hand to be cut off, who had eluded the Force of that Law by Tricks, and Evasions, and in Memory of the Fact, order'd a Brazen Hand to be hung up in the Granary.

They had also at *Constantinople* Store-houses where they repositied their Gold, and Silver, and Jewels. For *Paulus* a Lawyer informs us, that 'twas customary to lay up in Store-houses the most valuable Part of their Estates. *Lampridius* also mentions some Store-houses built by *Alexander*, where private Persons, who had no Conveniency in their own Houses, used to lay up their Gold, their Silver,

ver, their Jewels, and their Corn, and that the Masters of the Store-houses were obliged to keep them safe at their Peril.

The Proſphorian Port.] Here they used to unlade all kinds of Proviſions; for the Word *προσφον* in the *Greek* ſignifies any thing that is brought to Market.

The Stairs of Chalcedon.] Theſe were a convenient Deſcent by Steps, where they went on Board, when they ſail'd for *Chalcedon*, which lay over againſt *Conſtantinople*.

Two Fleſh-Markets.] All kind of Proviſions were ſold here.

The Sixth *Ward*.

THE *sixth Ward*, upon the Entrance of it, is a ſhort Piece of level Ground, all the reſt is upon the Deſcent; for it extends itſelf from the Forum of *Conſtantine* to the Stairs, where you ferry over to *Sycæna*. It contains the *Porphyry Pillar* of *Conſtantine*; the *Senate-houſe* in the ſame Place; the *Neorian Port*; the *Stairs of Sycæna*; twenty two Streets; four hundred and eighty four great Houſes; one large *Portico*; nine private Baths; one publick, and ſeventeen private Mills; it has alſo one *Curator*, one *Vernaculus*; forty nine *Collegiati*, and five *Vico-Magiſtri*.

N O T E S.

The Porphyry Pillar of Conſtantine.] This Pillar ſtood in the *Forum of Conſtantine*, which

was pav'd with square Stones. *Zonaras*, speaking of *Nicephorus Phocas* the Emperor, has this Passage: The People curse *Nicephorus* even to the pav'd *Forum*, in which is erected the round *Porphyry* Pillar. *Cedrinus* in his History tells us, that *Constantine* in the twenty fourth Year of his Reign, built a *Forum* with two *Rostrums*, or Pleading Desks made in the form of Pulpits, and that he plac'd in the *Forum*, a Pillar which he brought from *Rome*. It was one solid Piece of *Porphyry* Marble, and was bound with three *Fasciæ*, or Wreaths of Brass round it, with Inscriptions upon them. On the Top of it he erected his own Statue, with this Inscription, *CONSTANTINUS*. It blazed like the Sun, was made by the famous *Phidias*, and was brought from *Athens*. Upon the Pedestal of the Pillar were carved in *Basso Relievo*, the seven and twelve Baskets of Fragments, which were taken up in the Miracles of the *Loaves* and *Fishes*, and beneath were inscribed the following Verses.

*To thee, O Saviour, Lord of th' Universe,
Who rulest the unmeasurable Globe
With deepest Knowledge, I this People offer;
May they be thine; I conquer'd them for thee.
I lay m' Imperial Sceptre at thy Feet,
With all the mighty Force and Pow'r of Rome.
Let thy good Providence with watchful Eye
Look down, and guard the City from all Ills.*

Zonaras mentions the same Thing, tho' in different Words. He placed, says he, meaning *Constantine*, the round *Porphyry* Pillar which he brought from *Rome*, in the *Forum*, paved with square Stones. For this Reason it was called by
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the *Greeks* Πλακίτον. At the Top of the Pillar he placed his own Statue in Brafs, which for its Largeness, and the Exquifiteness of its Work, was scarce to be matched in the whole World, as being finished to the Life, by an antient and eminent Statuary. It was thought that it was originally designed for *Apollo*, and brought from *Troy*; but *Constantine* gave it his own Name, making some Alteration by fastening some of those Nails in the Head of it, with which the *Jews* crucified the *Lord of Life*. This Statue continued standing upon the Pillar till very lately, when in the Reign of *Alexius Comnenus*, it was thrown down by an Earthquake, and crushed some People to Death. *Nicephorus* in the Fourth Book, *Chap.* 8. of his *Eccles. Hist.* gives a better Description of it. He built, says he, a large *Porphyry* Pillar, upon which he placed his own Statue, holding in his right Hand a Globe, with a Cross fixed upon it. By this Symbol he intimated, that by Virtue of that invincible Trophy the Cross, the whole Earth and Sea was subject to his Power. *Gyllius* writes, that this Pillar was made of eight Stones, and that at the Joints of it, it was covered round with Wreathed Laurels made of Brafs, so that you could not perceive where it was cemented; but that upon the Removal of the Brafs-work, you might easily discern that it was a jointed Structure, and that the Number of the Stones might be plainly seen. This Pillar is eighty six Foot high, besides the *Basis*, the Steps, and the Pedestal.

The Senate-House, in the same Place.] This Building stood on the North Side of the *Forum* of

Constantine. The Senators and principal Men of the City used to assemble here upon publick Affairs, and the Emperor took upon him in this Place the Consular Habit. It was curiously beautified with Brass, and *Porphyry* Marble. *Zonaras*, and *Cedrinus* tell us, that in the Reign of *Leo the Great*, it was destroyed by Fire.

The Neorian Port.] This was the Haven, or Dock, where they built their shipping, from whence the Gate, which stands near it, is called by some Writers, the Gate of the *Neorium*; but by *Zonaras*, and *Cedrinus*, as will appear in my Notes upon the twelfth *Ward*, it was called *Porta Aurca*, the gilded or beautiful Gate. Some have given it the Name of the Imperial Gate, because it joins to the Palace.

The Stairs of Sycæna.] These are the Stairs upon the Shore, from whence you go off to a neighbouring Island called *Sycæna*, but which at present is called *Pera*. In the Creek here, there are many Thousand small Boats, more in Number than at *Venice*. They are generally called Ferry-boats, because they carry their Fare to and fro' across the River.

One large Portico.] This *Portico* reached as far as the *Forum* of *Constantine*, and was burnt down in a tumultuous Manner, in the Reign of *Justinian*.

The Seventh Ward.

THE seventh Ward, if compared with the former, lies more upon the Level, although at the Extremity on one Side of it, it falls with a greater Declivity into the Sea. It stretches its self with very long Portico's, from the right Hand of the Pillar of Constantine, to the Forum of Theodosius; as it does also on another Side of it as far as the Sea, by Portico's extended in the same Manner. It contains in it three Churches, that of St. Irene; St. Anastasia, and St. Paul; the Pillar of Theodosius, which you ascend on the Inside by Winding Stairs; two large Equestrian Statues; Part of the Forum of Theodosius; the Bagnio's of Corofia; eighty five Streets; seven hundred and eleven great Houses; six large Portico's; eleven private Baths; twelve private Mills; and sixteen Gradus. It is governed by one Curator, has one Vernaculus, eighty Collegiati, and five Vico-Magistri.

N O T E S.

The Church of St. Irene.] This Church stood in a Street of this Ward, which was called *Taurus*. It was called the Church of St. Irene, *i. e.* of Peace; and which, as *Socrates* and *Cedrinus* inform us, was built by *Constantine the Great*, and burnt down in the Reign of *Justinian*.

The Church of St. Anastasia.] The Reliques of *St. Anastasia*, in the first Year of *Leo the Great*, were brought from *Syrmium* to *Constantinople*, and repositied in this Church which was built by the Catholicks, because *St. Gregory Nazianzen* had there revived the Doctrine of the *Holy Trinity*; or as *Sozomen* reports, because a Woman big with Child falling from a Gallery over the Church-porch, died upon the Spot, and revived by the Prevelancy of the Prayers of the Congregation.

But it seems to me more agreeable to Truth, that there were at *Constantinople* two Churches which went under this Name: One was the Church of the *Novatians*, which was pull'd down by the *Arians*, and which was afterwards rebuilt by them, as *Sozomen* observes, *Lib. IV. Cap. 19.* and was therefore call'd the Church of *St. Anastasia*. The other was so call'd, from the Revival of the Doctrine of the Trinity, just mentioned. The Church here meant was anciently the House of *Nicobulus*, where *St. Gregory Nazianzen* was hospitably entertained by him, as appears in his Oration to the Hundred and fifty Bishops. This House was afterwards made a Church, and became a most magnificent *Basilica*. But *Sozomen* tells us, *Lib. V. Cap. 5.* That the Church was so called for the Reason above-mentioned. *Martian*, one of the Principal, and most wealthy Citizens, built there a large and beautiful Church. The Reliques of *Anastasia*, were repositied there, because the Church bore her Name.

The Pillar of Theodosius, which is ascended on the Inside by Winding Stairs] *Zonaras*, in his Life of *Justinian*, writes concerning this Pillar as follows:

follows: In the seventeenth Year of his Reign, says he, the great Pillar placed before the Porch of the great Church was finished, upon which he placed his own Statue on Horseback. In the same Place had stood formerly the Pillar of *Theodosius*, supporting a silver Statue, made at the Cost of his Son *Arcadius*. This Statue was seven Thousand four hundred Pound in Weight. *Justinian* took down the Statue, and demolished the Pillar, and laid them both up; so that the Statue, with the Stones of the Pillar, is to be seen at this Day. As the Treatise, I am, upon was wrote when this Pillar was standing, it must of Consequence be wrote before the Time of *Justinian*. *Cedrinus*, in his Life of *Zeno*, speaks of this Pillar in another Manner, or else he is speaking of another Pillar. In the Street called *Taurus*, says he, *Theodosius* the Great erected a Pillar, on which was carved the History of his Battles with the *Scythians*, and the Trophies of his Success. This Pillar, continues he, has Winding-Stairs within it. At the Top of it, in a Place where two Ways meet, sat *Theodosius* on Horseback, with his right Hand stretched towards the City, and pointing downwards to the Trophies carved upon it. This Pillar, with the Statue, was thrown down by an Earthquake in the fourth Year of the Reign of *Zeno* the Emperor. The same Historian, speaking of *Anastasius*, says, that he ordered to be melted down many of the Statues, and other Curiosities set up by *Constantine* the Great, out of which his own Statue was made, which he placed upon the Pillar in the *Taurus*. For before the Statue of *Theodosius* the Great was

placed there, the Pillar of *Anastafius* was thrown down, and dashed to Pieces by an Earthquake.

Two large Equeſtrian Statues.] One of theſe was the Statue of *Theodoſius the Great*. The other is unknown.

The Bagnio's of Corofia.] Theſe Bagnio's took their Name from *Corofia*, the Daughter of *Valens* the Emperor, as *Sozomen* obſerves in the Ninth Chapter of his Sixth Book. *Martian*, ſays he, a Man of conſummate Learning, and great Aſt erity of Life, who had formerly been one of the Emperor's Life-guard, but at that Time a Prieſt, was a *Novatian*, and Tutor to *Anaſtaſius* and *Co-roſia*, the Son and Daughter of *Valens*, in the Rudiments of Grammar. He adds, that there were ſome *Bagnio's* at *Conſtantinople* that were named from them.

The Eighth Ward.

THE eighth Ward, on the Side of the Taurus, is not bounded by the Sea, and may be looked upon to be rather a narrow, than a broad Piece of Ground; yet is this Defect ſufficiently amended by its great Length. It contains part of the Forum of *Conſtantine*, a Portico on the left Side of it, reaching as far as the Taurus; the *Baſilica* of *Theodoſius*; the *Capitol*; twenty two Streets; a hundred and eight ſpacious Houſes; five large Portico's; fifteen private Baths; five private Mills; five Gradus, and two Fleſh Markets. It has

has one Curator, one Vernaculus, seventeen Collegiati, and five Vico-Magistri.

N O T E S.

This *Ward* is wholly encompassed by the Land, and contains part of the *Taurus*, which was a Street of *Constantinople*. *Zonaras* in his *Life of Nicephorus Botoniates*, takes Notice of it, and tells us, that it contained Part of the *Forum of Constantine*, a *Portico* on the left Side of it, reaching as far as the *Taurus*, the *Basilica of Theodosius*, and the *Capitol*: In such magnificent Buildings, more especially, did *Constantinople* much resemble *Old Rome*.

The Ninth *Ward*.

THE ninth *Ward* is all a Declivity, and bounded by the *Sea*. It contains the two Churches of *Cænopolis*, and *Omonæa*; the *Granaries of Alexandria*; the *House of the most illustrious Arcadia*; the *Bagnio's of Anastasia*; the *Granaries of Theodosius*; sixteen *Streets*; a hundred and sixteen great *Houses*; two large *Portico's*; fifteen private *Baths*; fifteen private, and four publick *Mills*. 'Tis governed by one *Curator*, one *Vernaculus*, thirty eight *Collegiati*, and five *Vico-Magistri*.

N O T E S.

The two Churches of Cænopolis, and Omonæa.] I am of Opinion, that the first of these Churches took its Name from some Place in the City. Perhaps it was call'd so from a Spring without the *Porta Aurea*, which had made the Ground foul, and oozy. *Leo*, before he came to the Government, as the Story goes, anointed the Eyes of a blind Man with the Dirt of that Place, and he recover'd his Sight. When he arriv'd afterwards to the Imperial Dignity, he dedicated a Church to the *Virgin Mary*, who foretold his Accession to the Government. *Nicephorus*, in *Lib. XV. Cap. 25. Hist. Ecclesiast.* (and *Procopius* confirms it) says, that in the Suburbs, which was called *Fons*, or the Spring, *Justinian* repair'd the Church of the *Blessed Virgin*. The other Church is call'd *Ὁμόνοια*, or the Church of Concord; because, probably in the Times of Heathenism, the Temple of *Concord* stood there; as there were no less than three such Temples at *Rome*. One of which was dedicated to her by *M. Furius Camillus*, upon a Suppression of a Military Tumult; the second by *M. Manlius Prætor*, upon quelling such another Tumult in *Gaul*; and the third in the *Forum Romanum*, near the *Græcostasis*, by *L. Opimius* the *Consul*, upon the Defeat of *Gracchus* and his Party, in Opposition to the strongest Resentments of the People; so that the Inscription over this Temple was *Opus Vecordiæ*, and not *Concordiæ*. There was also another Temple dedicated to *Concord*, which was either built, or repair'd by *Li-*
via

via Augusta, as is observed by *St. Austin. Lib. III. Cap. 25. de Civit. Dei.* One of these Temples was repaired by *Constantine* for Christian Worship, as is evident from an antient Inscription in the *Lateran*.

The Granaries of Alexandria.] There were yearly carried from *Alexandria* to *Constantinople*, eight Millions of *Medimni* of Wheat, (each *Medimnus* of *Attick* Measure consisted of six Bushels) for which the Masters of the Ships by an Edict of *Justinian*, received the Sum of ninety Thousand *Aurei*. There was antiently rais'd by Order of the Senate, and the principal Inhabitants, the Sum of six hundred and eleven Pounds in Gold, which was lodged in the Hands of the *Prefect* of the City, for purchasing Provision; to which the Emperor added another Impost, for purchasing Corn from *Alexandria*, *Lib. III. Cod. Theod. de Frumen. Urb. Constan.* This Corn, when brought to *Constantinople*, was laid up in Granaries, which were therefore called the Granaries of *Alexandria*.

The House of the most illustrious Arcadia.] This Lady, as *Cedrinus* relates, was the Daughter of *Arcadius*. She had another House in the tenth *Ward*. *Arcadius* had by the Empress *Eudocia*, three Daughters, *Pulcheria*, *Marina*, and *Arcadia*, who all lived in a State of Celibacy.

The Bagnio's of Anastasia.] These *Bagnio's* were so call'd from *Anastasia*, the Daughter of *Valens*, as others were from her Sister *Carosia* abovementioned. *Marcellinus*, in his *Seventeenth Book* observes, that these *Bagnio's* took their Name from *Anastasia*. *Paulus Diaconus* tells us in his

his *Thirteenth Book*, that there's a very large House in *Constantinople* called *Carya*, which signifies a Nut: For, says he, there stands in the Porch of this House a Nut-tree, on which, as the Report goes, *St. Achatius* suffered Martyrdom. Upon this Account, there is also an Oratory built in the same Place. *Procopius* also mentions a Man, who went to the *Bagnio's* of *Anastasia*, which took their Name, says he, from the Sister of *Constantine*.

The Tenth Ward.

THE tenth Ward, on the other Side of the City, is divided from the ninth by a broad Way, yet is it much more upon the Level; nor is it, in any Part of it uneven, but near the Sea Shore. 'Tis of a proportionable Length and Breadth, and contains in it; the Church of *St. Achatius*; the *Bagnio's* of *Constantine*; the House of *Augusta Placidia*; the House of *Augusta Eudocia*; the House of the most illustrious *Arcadia*; a large *Nymphæum*; twenty Streets; six hundred and thirty six great Houses; six large Portico's; twenty two private Baths; two publick, and sixteen private Mills; and twelve Gradus. It has one Curator, one Vernaculus, ninety Collegiati, and five Vico-Magistri.

N O T E S.

The Church of St. Achatius.] This good Man suffered Death at *Constantinople*, as I just observed, upon a Nut-tree, which *Nicephorus* says, remained in the Middle of the Church, sacred to his Memory in the Reign of *Arcadius*, though he was martyr'd in the Time of *Dioclesian* an hundred Years before. For, speaking of *Procopius* the Tyrant, The Church, says he, which was demolished with Age, was rebuilt, and beautified by *Justinian*. And *Procopius* the Historian tells us in *Lib. de Ædific. Just.* That *Justinian* rebuilt it from the Ground, and that it cast such a Lustre, that it struck the Spectators with Admiration, its Marble being very glossy, and white as Snow. He adds farther, that this Church was called the *Martyrdom* of *St. Achatius*, because he was buried there, which happened on the sixth of *May*.

The Bagnio's of Constantine.] *Gyllius* says they were the *Bagnio's* of *Constantine*, and which, indeed, are often mentioned by *Sczomen*, *Socrates*, and *Suidas*; but 'tis more probable that these *Bagnio's* were built by *Constantine*, who was indefatigable in beautifying the City with many Decorations.

The House of Placidia Augusta.] This Lady was the Daughter of *Theodosius* the *Less*, who afterwards resided in *Italy*, with her Brother *Honorius*.

The House of Augusta Eudocia.] She was the most learned Woman of her Age, and wrote the Life of *Christ* in *Greek Hexameters*, after the Manner of *Homer*. At last being suspected by her Husband of Adultery, and divorc'd, she went to *Jerusalem*, but upon the Death of *Theodosius*, as
Zonaras;

Zonaras and Nicephorus write, returned again to Constantinople.

The Eleventh Ward.

THE eleventh Ward, much wider in Compass than the former, is, in no part of it, bounded by the Sea. The whole of it, level and rising Ground, contains, the Church of the Apostles; the Palace of Flacilla; the House of Augusta Pulcheria; the Brazen Bull; the Cistern of Arcadius; the Cistern of Modestus; five hundred and three great Houses; four large Portico's; fourteen private Baths; one publick, and three private Mills; and seven Gradus. It has one Curator; one Vernaculus; thirty seven Collegiati, and five Vico-Magistri.

N O T E S.

The Church of the Apostles.] Cedrinus and Eusebius write, that this Church was rebuilt by Constantine. Eusebius, Lib. IV. Cap. 58. de Vita Const. says, that to perpetuate the Memory of the Apostles, he began to build a Church, in the City called after his own Name. When he had built the Church to a very great Height, he beautify'd it with Stones of all Kinds, and inlay'd it with Variety of the most delicate Marble, from the Pavement to the Top of the Church; and having closed the Roof with Arches of the best Workmanship, he gilded it over. The Top of the Church,

Church, on the Outside of it, was cover'd with Brass, to secure it from the Violence of the Weather, part of which was also gilded; so that the amazing Splendour of it, reflected the Rays of the Sun to a very great Distance. The inward part of the Church he cover'd with Net-work, which was artificially made of Brass and Gold. Thus beautifully was the Church adorn'd by the great Care and Application of the Emperor. Before it stood a spacious Court, with an open Gallery round it. The Church and the Gallery were wholly surrounded with *Portico's*. The Palace, the *Bagnio's*, the Walks, and many Houses built for the Accommodation of those who look'd after them, had all of them the Conveniency of some *Portico*. In this Church was laid the Body of *Constantine*, in a golden Chest, the twelve *Apostles* standing round his Tomb. This is attested by *Socrates*. This Church was afterwards rebeautified by *Justinian*. For *Procopius*, *Lib. de Ædific. Just.* speaks of it thus: There was, says he, an ancient Church at *Constantinople*, just sinking with Age. This Church, for the Reverence he bore to it, was repair'd by *Justinian*, where the Masons and Workmen found three wooden Chests or Coffins, which proved by their Inscriptions, that the Bodies of *St. Luke*, *St. Andrew* and *Timothy*, were interr'd there, and which were viewed by *Justinian*, and the *Christians* of those Times, with the greatest Admiration.

The Palace of Flacilla.] If we read it *Falcilla*, it is meant of another Daughter of *Arcadius*; if *Placilla*, she was the Wife of *Theodosius the Great*, whom *Paulus Diaconus* calls *Flacilla*.

The Brazen Bull.] This Bull; *Cedrinus* writes, was brought from *Troy*. There was, says he, a Stove in which St. *Antipas* the Martyr was burnt to Death. Some are of Opinion, that this Stove was the *Brazen Bull* here mention'd, which was invented by *Perillus*, who was forced to undergo the same Torment by *Phalaris*, a cruel Tyrant of *Agrigentum*. *Zonaras* relates, that *Phocas* the Tyrant was burnt in a Bull, *i. e.* in a brazen Stove made in the Shape of a Bull, brought from *Per-gamus*, which Place gave its Name to a Place near *Constantinople*.

The Cistern of Modestus.] *Modestus* was first chief Governour of the East, and was afterwards, *Præfectus Prætorio*, or General of the Life-guard to *Valens*. As he was an *Arian*, he persecuted the Catholicks. Afterwards he was recovered from a dangerous Illness by the Prayers of St. *Basil*, as 'tis recorded by *Gregory Nazianzen* in his Funeral Oration upon him. I take this to be the same Person who built the Cistern here mention'd.

The Twelfth Ward.

THE twelfth Ward, from the Entrance of the City at the *Porta Aurea*, is a long way upon the Level. 'Tis extended on the left Side of it by a gentle Descent, and is bounded by the Sea. This Ward is better guarded, and more handsomly beautified than any other, the Walls rising higher here than in any other part of the City. It contains,

tains the *Porta Aurea*; the *Portico's of Troas*; the *Forum of Theodosius*; *A Column with winding Stairs in its Inside*; the *Mint, or Treasury*; the *Port of Theodosius*; *eleven Streets*; *three hundred and sixty three great Houses*; *three large Portico's*; *five private Baths*; *five private Mills*, and *nine Gradus*. It has *one Curator*, *one Vernaculus*, *thirty four Collegiati*, and *five Vico-Magistri*.

N O T E S.

The Porta Aurea.] The *Greeks* call it *αγορα*, both on the account of its own *Beautifulness*, and that of the neighbouring *Buildings*; so that it is a palpable *Mistake* in those who call it *Porta Neria* from the *Dock*, which is near to it. I take this to be the same *Gate* which *Zonaras* mentions in his *Life of Leo the Philosopher*. He calls it the *Western Gate of the Golden Triclinium*, from whence it is call'd the *Porta Aurea*, as is observ'd by *Nicetas* in his *Life of Alexius Ducas*, *Marzulfus*, and in the *History of their Atchievements*, after they had taken the *City*; as also by *Nicephorus Gregoras*, in his *Treatise* entituled, *The Entry of Michael Palæologus into the City*. In this *Gate* it is reported, the *Elephants* were stabled, which were much like those with which *Theodosius* made his publick *Entry into Constantinople*, as 'tis mention'd by *Cedrinus*. Some *Historians* tell us, that they were transported to *Constantinople* from the *Temple of Mars Atheniensis*. This *Gate* stood *Easterly*, facing the *Sea*, and as *Nicephorus* observes, overlook'd the *Imperial Citadel* through the *City* to a great *Distance*, and that from thence
you

you might look very far backwards into the Inland Countries. This Gate, in a direct Line, was distant from the Sea-shore fourteen thousand and seventy-five Feet, so that the City was about three Miles in Length.

The Portico's of Troas.] I believe these *Portico's* took their Name either from the People of *Troas*, who, while they continued there, built them; or from some Part of the City so call'd, or because some Goods and Merchandize were imported thither from *Troas*, as I observed before of the Granaries of *Troas*.

A Column with winding Stairs on its Inside.] Upon this Pillar was erected the Statue of *Theodosius*, which, as *Zonaras* writes, was near the *Porta Aurea*, and fell down in the Reign of *Leo Isaurus*. *Gyllius* is of Opinion, that this was the Statue of *Arcadius*, that the Shaft of it, with the Pedestal and Capital, consisted of twenty one Stones; and adds, that the Battels of *Theodosius* were carv'd upon it.

The Thirteenth Ward.

THE thirteenth Ward is call'd the Sycæne Ward, which is divided from the City by a narrow Bay of the Sea, and maintains an Inter-course with it by Boats, and small Vessels. It stands wholly upon the Side of it, except a broad Tract of Land, which lies Level, at the Foot of it, near the Sea-shore. It contains one Church; the Bagnio's and Forum of Honorius; A Theatre; A Dock for Ship-

that runs from North to South, and is bounded on each Side by two Vales, of a Mile in Length. Its Walls are four Thousand four Hundred Paces in Compafs. Near to it, *Justinian* in his 159th Nov. seems to fix the Suburbs called *Coparium*: And *Socrates* in his 30th Chap. of his *Eccles. Hist.* tells us, that there's a Place just against the City, which is called *Sycæ*. The Church of the *Novatians* was translated hither in the Reign of *Constantine*.

It maintained an Intercourse with Constantinople, by Boats and small Vessels.] There were in the Bay here many Thousands of small Boats, far exceeding the Number of those which are at *Venice* to carry Passengers from one Shore to the other, so that this *Peninsula* might reasonably be looked upon as a Part of the City. 'Tis almost surrounded with Mountains, at the Foot of which, towards the Sea, it lies all upon a Level to the opposite Shore. It contained a Church, the *Forum*, and Theatre of *Honorius*, and many other Ornaments and Curiosities in common with other *Wards*. There stood here a magnificent Church dedicated to *St. Irene*, which was built by *Pertinax*, who had pass'd the Consular Dignity, and was then *Patriarch* of *Constantinople*: And *Constantine*, when he had beautified the *Ward* with many stately Buildings, enclosed it with a Wall, as 'tis recorded by *Cardinal Baronius* in his *Annals* of the Year 314.

The Dock.] There was also a Place in this *Ward* where they built their Ships.

The Author has taken no Notice of two Streets which belonged to this *Ward*, and which would complete the Number of three hundred and twenty two Streets, mentioned in the Conclusion of his *Treatise*; but without the Addition of them, we can reckon them three hundred and twenty, and no more.

The Fourteenth *Ward*.

Although this *Ward* is look'd upon to be a fourteenth Part of the City, yet because it is divided from the other *Wards* by an intermediate Space of Land, and enclosed within its own Walls, it makes the Figure of a small City by it self. The Entrance of it at the Gate is somewhat upon the Level; but the right Side of it, rising into an Ascent, almost to the Middle of the broad Way, falls into a deep Descent, and ends afterwards near the Sea in a Plain. It contains a Church; the Palace; a Nymphæum; some Baths; a Theatre; a Lusorium; a Wooden Bridge; eleven Streets; a hundred and sixty seven great Houses; two large Portico's; five private Baths; one publick, and one private Mill; with five Gradus.

N O T E S.

The fourteenth *Ward*, which is enclosed within its own Walls, makes the Figure of a kind of small
d 2 City

City by it self.] It was antiently looked upon to be a small City, because one of the Emperors had built there an Imperial Citadel. 'Tis very mountainous about it, and it descends towards the Sea, into the Bosom of a Plain. The Name of the Church in this *Ward* is not known at present.

A Palace.] This is the Place of Imperial Residence, which was antiently called *Palatium*, because *Augustus* dwelt in Mount *Palatine* at *Rome*. The Dwelling-House of *Romulus* was also called by the same Name. Wherefore, says *Dion*, speaking of *Augustus*, let the Emperor be where he pleases, yet the Place where he constantly dwells, is always called his Palace.

A Lusorium.] This probably was the same Place with the *Ludus Venatorius*, in which the Combatants exercised themselves before they engaged with wild Beasts; yet is it more probable, that it was so called from the *Naves Lusoriae*, which were built there, of which *Marcellinus* takes Notice in his *sixth Book*, as also the *Code of Theodosius de Lusoriis Danubii*.

A Wooden Bridge.] *Suidas* writes, that near the Church of *St. Mamas*, there was a Bridge which consisted of twelve Arches, for there was a great Flood of Waters there. I believe this was after chang'd into a Stone Bridge.

Five Gradus, or Stairs.] At the End of this *Ward*, after the five *Gradus*, I would correct the Omission of my Author, by comparing this with the other *Wards*, and adding one *Curator*, one *Vernaculus*, thirty seven *Collegiati*, and five *Vico-Magistri*.

The

The Author, in his following summary View of the City, mentions five hundred and sixty *Collegiati*, but to complete the Number of them, there are wanting seven. *Theodosius* the *Less* has added three in *Lib. de Commer. & Mercat.* and makes the Number of them to be five hundred and sixty three.

A Summary View of the whole City.

HAVING taken a particular View of the City, as divided into Wards, I shall now, continues my Author, give the Reader a more large and general Description of it, to shew that its Beauty and Magnificence is not only to be ascribed to Art and good Workmanship, but that Nature herself, by the Mediation of the Elements, has happily contributed to its Security and Defence. The divine Providence has with so much Wisdom consulted the Preservation of its Inhabitants, even to future Ages, that a long Tract of Land, in the Nature of a Promontory, full of Windings and Harbours in its Sides, facing the Chaps of the Black-Sea, narrow in Breadth, is strongly fortified by the Sea. The Isthmus, the only Part of the City not bounded by the Sea, is at the same Time strengthened with a double Wall, with numerous Towers on its Ramparts. The City thus enclosed and defended, contains in the Whole the following Buildings. Five Palaces; fourteen Churches; five divine Houses of the *Augustæ*; three of the most illustrious Ladies;

eight Bagnio's; two Basilica's; four Fora's; two Senate-Houses; five Granaries, or Store-Houses; two Theatres; two Lusoria; four Havens; one Circo; four Cisterns; four Nymphaea; three hundred and twenty two Streets; four Thousand three hundred and eight large Houses; fifty two Portico's; a hundred and fifty three private Baths; twenty publick, and a hundred and twenty private Mills; a hundred and seventeen Gradus; five Flesh Markets; one Porphyry Pillar; two Pillars with winding Stairs; one Colossus; one Golden Tetrapylum; the Forum of Augustus; the Capitol; the Mint, or Treasury; and three Gradus by the Sea-Shore. It was under the Care and Government of fourteen Curators, fourteen Vernaculi, five hundred and sixty Collegiati, and sixty five Vico-Magistri. The Length of the City from the Porta Aurea in a direct Line to the Sea-Shore, is fourteen Thousand and seventy five Feet; the Breadth of it, six Thousand one hundred and fifty. Thus concludes the Author of the Description, I shall now go on with my

N O T E S.

It has five Palaces] Old Rome, instead of these, has one Thousand one hundred and eighty Houses.

Fourteen Churches.] Rome had four Hundred and twenty four Temples.

Five divine Houses of the Augustæ, and of those who bore the Title of the Most Illustrious three.] The Houses of those Ladies, who bore the Title
of

of *Augustæ*, were called Divine. They had also other Marks of Impériality and Honour conferr'd upon them. By the Mistake of the Writer these Houses were reckoned six, though they were no more in Number than five only, *viz.* two of *Placidia*, two of *Pulcheria*, and one of *Eudocia*, the Wife of *Theodosius*. As to the Houses belonging to the Ladies, entitl'd the *Most Illustrious*, one of them belonged to *Marina*, and the other two to *Arcadia*, and bore the same Title with themselves.

Eight Bagnio's.] *Victor* writes, that at *Rome* there were eleven.

Two Basilica's.] There were ten of them at *Rome*.

Four Fora's.] At *Rome* there were eleven; *Victor* says nineteen.

Two Senate-Houses.] At *Rome*, as *Victor* says, there were three; one stood between the *Capitol*, and the *Forum Romanum*, where was the Temple of *Concord*; another by the *Porta Capena*; and a third in the Temple of *Bellona*, which stood in the *Circo* of *Flaminius*, where the Foreign Ambassadors resided, because they would not allow them Admittance into the City.

Five Granaries.] At *Rome* there were two hundred and ninety two.

Two Theatres.] At *Rome* there were three.

Two Luforia.] At *Rome*, according to *Victor*, there were sixteen.

Four Havens.] At *Rome* there was but one.

One Circo.] At *Rome* there were two.

Four Cisterns.] At *Rome* there were none.

Four Nymphaea.] At Rome there were fifteen.

Three hundred and twenty two Streets.] At Rome four Hundred and twenty four.

Four Thousand three hundred and eighteen large Houses.] At Rome there were forty six Thousand six hundred and two *Insulae*, and one Thousand seven hundred and eighty large Houses. The Houses here mentioned were large roof'd Buildings, tyl'd at Top four Ways; the *Insulae* were roof'd Buildings, tyl'd only before and behind.

Forty two Portico's.] At Rome there were six only.

A hundred and fifty three private Baths.] At Rome there were eight hundred and fifty six.

Twenty publick, and a hundred and twenty private Mills.] At Rome two hundred and fifty four.

A hundred and seventeen Gradus.] At Rome none.

Five Flesh-Markets.] At Rome two only.

Five hundred and sixty Collegiati.] It is apparent that thirty seven of them are omitted in the last *Ward*. There was no such Office at Rome, yet there were, instead of them, Watchmen divided into seven Companies, whose Business, according to *Dion* and *Suetonius*, was much the same with that of the *Collegiati*.

Sixty five Vico-magistri.] It should be read seventy; for five of them are omitted in the last *Ward*. At Rome the Number of *Collegiati* was six hundred and seventy two.

A Porphyry Pillar.] There was no such Pillar, as *Cedrinus* says, at Rome, tho' this was brought from thence. *Gyllius* writes, that this
Pillar

Pillar was made of square marble Stones, and that it stood in the *Hippodrom*.

Two Pillars with Winding-Stairs in the Inside of them.] There was the same Number at Rome.

One Colossus.] At Rome there were two. 'Tis omitted in the *Description of the Wards*, as many other Things of Note are.

The Golden Tetracylum.] *Gyllius* quotes an unknown Author who will have this *Tetracylum* to have been a Quadrangle with *Portico's* round it, having Four Gates, and was formerly call'd *Quadrivium*. The *Latines* call it a *Stadium*. But there's no such Place to be found in the *Wards* of the City, unless it be the *Stadium* in the Fourth *Ward*, which is omitted in the *Summary View* of the City. *Cedrinus*, in his *Life of Leo Magnus*, mentions this *Tetracylum*. *Eva-grius* in the *twenty eighth Chapter* of his *third Book* tells us, that it was built by the Senator *Mammianus*, in the Reign of *Zeno*. He built, says he, two stately *Portico's* of exquisite Workmanship, and beautify'd them with a neat glossy Marble. As to the *Tetracylum* built by *Mammianus*, there are not, as *Gyllius* tells us, the least Remains of it. *ViCTOR* writes, that there was a *Pentacylum* in the tenth *Ward* of Rome.

The Augusteum.] This was the *Forum* of *Augustus*.

The Capitol.] At Rome, as *ViCTOR* writes, there were two; the old and the new *Capitol*.

The Mint, or Treasury.] There was no such Place at Rome.

Three Gradus by the Sea-Shore.] There were no such *Stairs* at *Rome*, yet they had their *Lakes*, their *Naval Fights*, &c.

The City is reported to have had twenty three *Gates*. *Laonicus Chalcondyles*, in his *History of the Ottomans*, tells us, that *Constantinople* contains in compass a hundred and eleven *Furlongs*, which is more than thirteen *Italian Miles*. 'Tis generally thought to be eighteen *Miles* in *Circumference*. Besides the foremention'd *Curiosities*, *Constantinople* has been famous for the *Aqueduct* of *Hadrian*, which furnish'd the *Palace*, the *Nymphaea*, and the *Bagnio's* with a Sufficiency of *Waters*, as *Theodosius* mentions in a *Letter to Cyrus*, *Prefect* of the City. The *Bagnio's* of *Achilles* are also mention'd by him, where he says, that these *Bagnio's* were supply'd with *Water* convey'd into them from the said *Aqueduct* by *leaden Pipes*. *Cedrinus* says, that these *Bagnio's* were built near the *Strategium*, and took their Name from an *Altar*, which was dedicated to *Ajax* and *Achilles*: And *Cassiodorus* relates, that the *Fire*, which happen'd in the *Reign of Constantine the Great*, burnt down the City, as far as the *Bagnio's* of *Achilles*.

Some Account of the Suburbs as they
are mention'd in the Codes and Law-
Books.

PROCOPIUS tells us, in his first Book *de Ædific. Justin.* that the *Hepdomum* was one Part of the Suburbs of *Constantinople*. *Justinian*, says he, built another Church dedicate to *St. Theodora* in a Place call'd the *Hepdomum*, which in the *Greek* signifies the *Seventh*. *Zonaras*, in the *Life of Phocas*, mentions the same Thing, as does also *Cedrimus* in the *Life of Arcadius* and *Justin*, with many others. In this Place were many Laws enacted; and *Zonaras* writes, that *Theodosius the Great* built a Church there, in Honour of *St. John Baptist*. *Gyllius* says, that 'tis at present enclos'd within the Walls of the City, that it stands upon the sixth Hill, and that 'tis call'd *Hepdomum*, or *Seventh*, as denoting the Number of the Suburbs of the City.

The Blachernæ.] This is another Part of the Suburbs, mention'd by *Justinian* in his 151st *Nov.* where he says, that *Hierius* bequeath'd by Will to his Son *Anthemius* the Suburbs in the *Blachernæ*. *Zonaras* writes, that *Pulcheria*, the Sister of *Theodosius the Less*, built a Church to the *Blessed Virgin* in this Place, which, as *Procopius* tells us, was repair'd by *Justinian*. *Cedrimus* observes, that the Emperor *Justin*, Nephew
of

of *Justinian*, enlarg'd it with two Arches. *Suidas* reports, that *Anastafius* the Emperor built there a large *Triclinium*, and *Tiberius* a *Bagnio*, as *Zonaras* writes. It took its Name of the *Blachernæ*, as *Gyllius* believes, upon the Authority of *Dionysius* a *Byzantian* Writer, from some Person, who was formerly a kind of a petty King there. It was situate near the Sea, in the Place, as *Nicephorus* observes in his 15th *Book Chap. 25th of his Eccl. Hist.* where *Leo* the Great built a Church to the Virgin *Mary*.

The *Monastery* of *Studius* was another Part of the Suburbs of *Constantinople*, in which, as *Justinian* observes, in his 6th *Chap. Novel 59th*, was kept a large Bier, for the Burial of the Dead. The following Account is given of *Studius* by *Nicephorus*, in his 15th *Book, Chap. 25th of his Eccles. Hist.* An eminent Citizen of *Rome*, says he, nam'd *Studius*, came from thence to *Constantinople*, where he built a Church to the Memory of *St. John Baptist*, and that divine Service might be celebrated there with more Decency and Solemnity, he took some Monks out of the *Monastery* of the *Ἀνοίμηλοι*, who were so call'd, because some of them were always waking to attend divine Worship. The heavenly-minded *Marcellinus* built them a *Monastery*, in which they continually sang Hymns to God, their Society being divided into three Tribes for that Purpose. Thus far *Nicephorus*. Upon this Occasion *Studius* was made *Consul*, as appears by an Inscription over the Gate of his own *Monastery*, which runs thus :

This

*This Pyle was rais'd by Studius' bounteous Hand:
Great Actions greatest Honours should command.
In just Acknowledgment, the grateful Town,
Repay'd the Founder with a Consul's Gown.*

This happen'd in the Reign of *Leo* the Emperor.

The *Coparia*, as is plain from the 159th Nov. of *Justinian*, was another Part of the Suburbs, and was bequeath'd, as appears by the Codicil of *Hierius's* Will to his Niece.

There was also another Part of the Suburbs in the *Promontory* of the Creek of *Softbenium*, which was formerly in the Possession of *Arda-burus*, General of the Army to *Theodosius* the Less. The Right of it afterwards came to *Hierius*, who was *Præfectus Prætorio*, or General of the Life-Guard to the Emperor *Zeno*. *Nicephorus* in the 50th Chap. of his 7th Book of *Eccl. Hist.* gives this Reason why it was call'd *Softbenium*, 'Tis recorded, says he, that the *Argonauts* of *Greece*, when they arriv'd here, began to plunder the Countrey, but were defeated by *Amycus*, who was then Governor of the Place, and being dispers'd, they wander'd about till they came to a woody un hospitable Place, where they took shelter in a large Thicket of Trees; that in this Calamity *Virtue* came down to them from Heaven in a human Shape, having Wings like an Eagle, and by her Oracle foretold, that if they would venture another Battle, they should conquer *Amycus*. Directed by this Advice, they engag'd them again, obtain'd an entire Victory over them,
slew

flew him, and all his Forces; and that to express their Gratitude to the *Vision*, they built a Temple, and erected a Statue to her, in the Shape she appear'd to them, which gave the Place the Name of *Softhenium*, because they *secur'd* themselves by the second Battle.

Bytharium, or Philotheum.] This was also another Part of the *Suburbs*, and is mention'd as such in 159th Nov. of *Justinian*.

The *Porta Veneta* is mentioned by *Procopius* in his *History of the Persian War*; who, speaking of some military Officer, tells us, that when he came to the *Porta Veneta*, which stands on the Right Hand of the Palace, he halted and determin'd to march to *Hypalium*. This Gate seems to take its Name from the *Suburbs* call'd in *Venetis*, probably because the *Venetian Faction*, a Company of Chariot-Racers dress'd in *Sky-colour'd Cloths*, dwelt there.

Procopius also takes Notice of the *Pontichium* by the Ferry, and also of the *Rufiniana*, as two other Parts of the *Suburbs*. These Places he mentions in his 1st Book of the *Persian War*; as does also *Sozomen* in the 21st Chap. Book the 8th.

Of the present Buildings of Constantinople.

Gyllius assures us, that the whole City, at present, is under a visible Decay, as to its Buildings; that the Houses are low and mean,
and

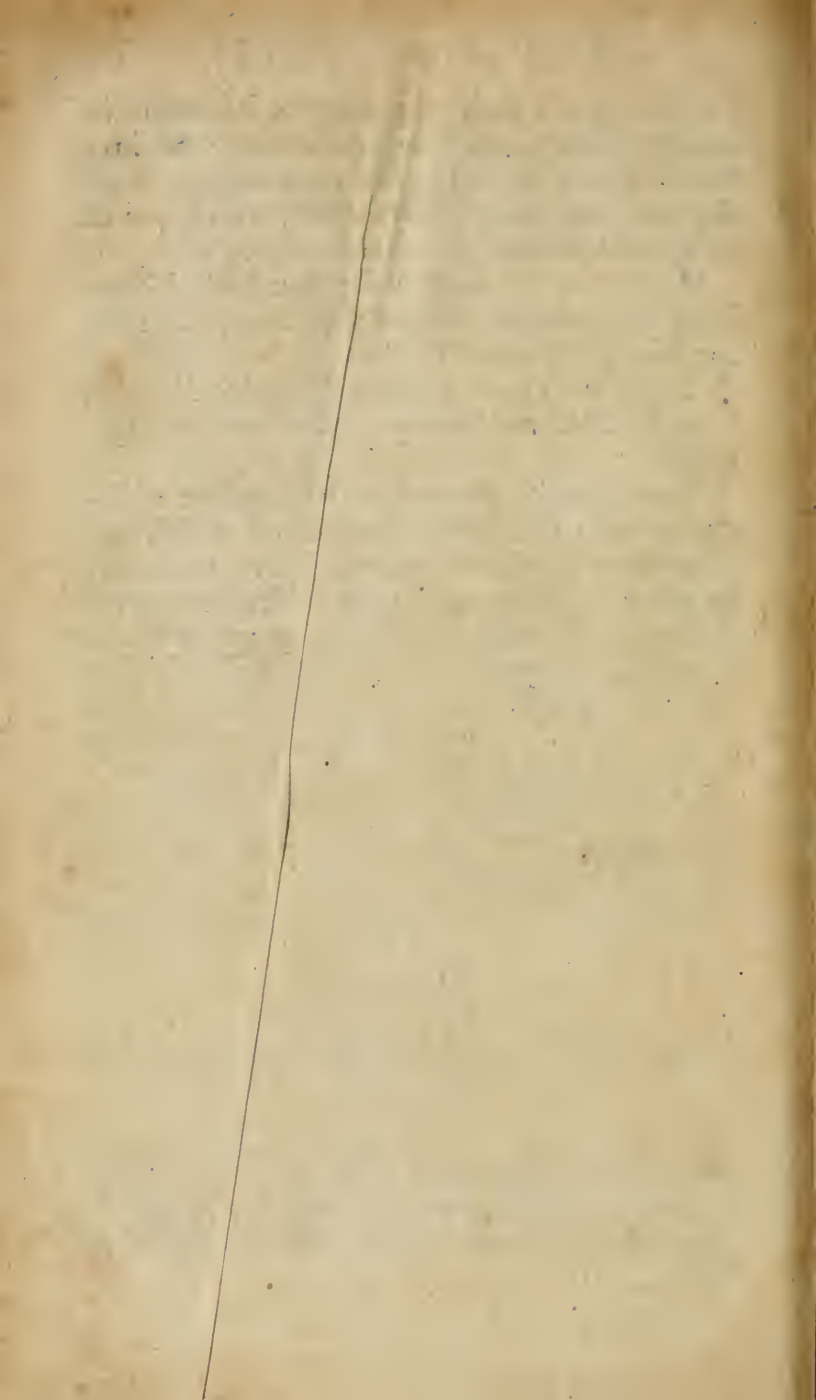
and that there's little or nothing to be seen of its ancient Beauty and Magnificence, except in a few of their *Basha's* Houses, their *Mosques*, their *Bagnio's*, and their *Caravanſera's*, which are all very noble Buildings, and are as follows.

There are at least three hundred *Mosques* built with Marble, cover'd with Lead, and shining with glossy marble Pillars.

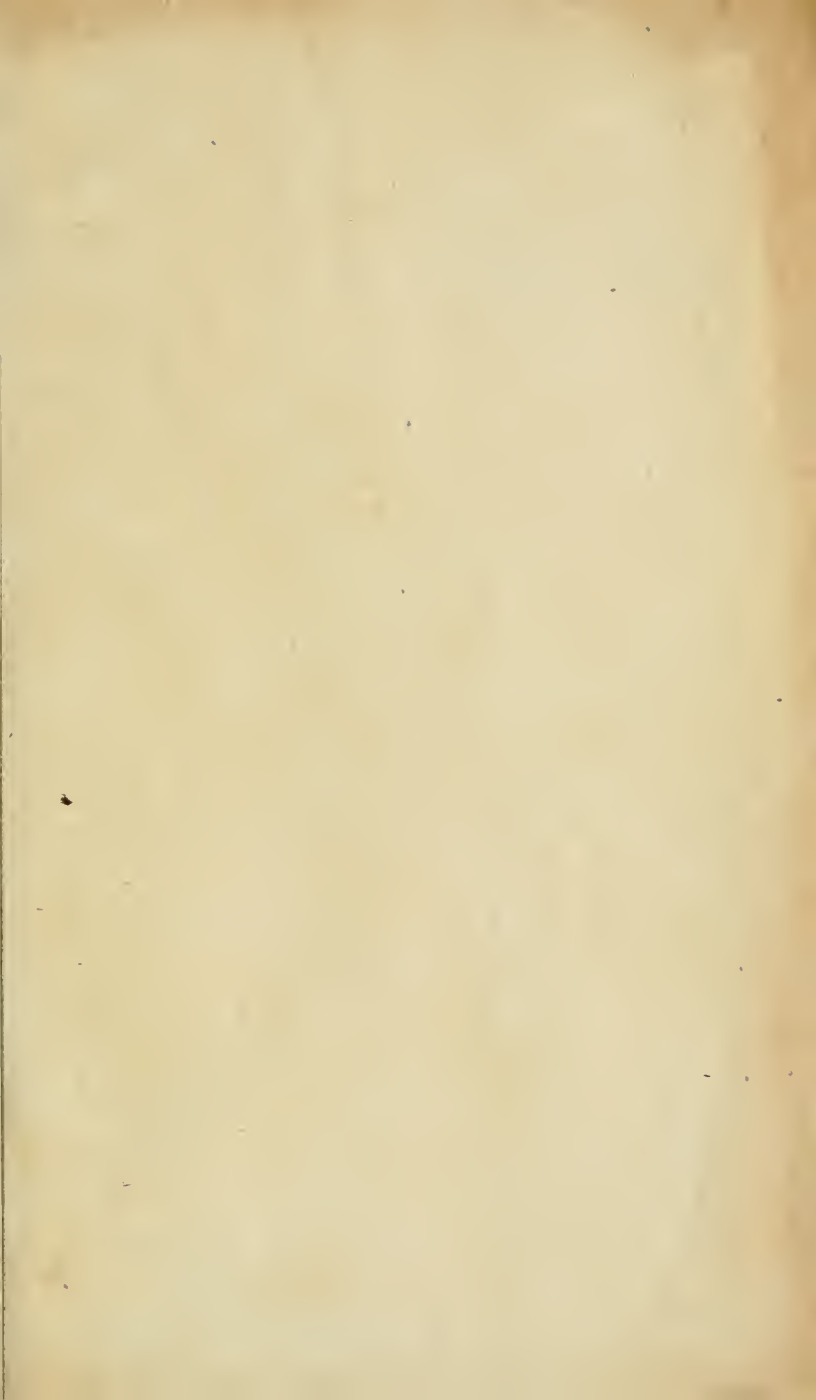
There are above a hundred publick *Bagnio's*, both for Men and Women, which are very spacious.

There are also about the same Number of *Caravanſera's*; the most eminent of which are adorn'd with Fountains, which are constantly supply'd with Water from the Fælds adjoining the *Suburbs*, and which also supply the whole City.









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